

# VEDIC BIBLIOGRAPHY

SECOND VOLUME

BY

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1961

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• gratefully acknowledged

TO  
MAHĀMAHOPĀDHYĀYA  
DR. PANDURANG VAMAN KANE  
NATIONAL PROFESSOR OF INDOLOGY

I should like to reiterate here my intention, announced in the Preface to the first volume of my *Vedic Bibliography*, to prepare and publish, at suitable intervals, further volumes of the *Bibliography*. May I, in this connection, request my colleagues in India and outside to be so good as to keep me informed, from time to time, of their contributions to Vedic and allied studies?

University of Poona }  
26th January, 1961 }

R. N. Dandekar



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## INDEX OF AUTHORS

## INDEX OF WORDS

## LIST OF JOURNALS ETC., AND ABBREVIATIONS

- Abhandlungen der saechsischen Gesellschaft der Wissenschaften*  
**ABORI** *Annals of the Bhandarkar Oriental Research Institute*, Poona  
*Acme*, Milan University  
*Acta Archaeologica*, (Hungary)  
*Acta Linguistica*, Copenhagen  
*Acta Tropica*, Basel  
*Advent (The)*, Madras  
**AG II** *Archivum Glottologicum Italianum*, Turin  
*Agra University Journal of Research* Agra  
**AIOC** All India Oriental Conference, Poona  
**AJPh (AJP)** *American Journal of Philology*, Baltimore  
**AL** *Arts and Letters*, Royal India, Pakistan, and Ceylon Society, London  
     (formerly **IAL** *Indian Arts and Letters*)  
**ALB** *Adyar Library Bulletin*, Adyar  
*Allahabad University Magazine*, Allahabad  
**Am Anthrop** *American Anthropologist*, New Haven (U S A)  
*American Scholar*  
**Am Hist Rev** *American Historical Review*  
*Ancient India*, Archaeological Survey of India, New Delhi  
*Āndhra Patrikā Weekly*  
*Anekānta* Delhi  
*Annales du l'Universite de Lyon (Les belles lettres)*  
**Annali** (sezione linguistica), Naples  
*Année Sociologique* (France) ~  
*Annuaire du Collège de France*, Paris  
*Annual Bibliography of Indian Archaeology*, Leiden  
*Annual Bulletin of the Nagpur University Historical Society*  
**Ant Cl** *L'Antiquité Classique* Löwen  
*Anthropologie religieuse* See **VBD II-65 8**  
**Anthropos** *International Review of Ethnology and Linguistics*, Freiburg  
     (Switzerland)  
*Antiquity*, (Great Britain)  
*Antireligiosnik*, (USSR)  
*Anzeiger der oesterr Akademie der Wissenschaften* Wien  
**AO** *Acta Orientalia* Leiden / Copenhagen (includes *Le Monde Oriental*)  
**AO (Hung)** *Acta Orientalia Academiae Scientiarum Hungaricae* Buda-  
     pest  
**AORM** *Annals of Oriental Research*, Madras University  
**AOS** *American Oriental Society*  
**AP** *The Aryan Path*, Bombay  
*Archaeologia Austriaca* Wien  
*Archiv fuer Orientforschung*, Graz  
*Archiv fuer Voelkerkunde*  
**Arch Ling** *Archivum Linguisticum* (A Review of Comparative Philology  
     and General Linguistics), Glasgow

- Arch Or *Archiv Orientalni*, Prague  
 Arch Rel *Archiv fuer Religionswissenschaft*, Leipzig  
 Art and Thought See VBD II-93 11  
 Art As *Artibus Asiae*, Ascona (Switzerland)  
 ASI • Archaeological Survey of India  
 Asia, New York  
 Asia Major, Cambridge  
 As Rev *Asiatic Review*, London  
 As Stud *Asiatische Studien*, Bern  
 Astrological Magazine (The), Bangalore  
 AV *Atharvaveda*  
 Āyurveda Patrikā (Marathi), Nasik  
  
 BDCRI *Bulletin of the Deccan College Research Institute* Poona  
 BEFEO *Bulletin de l'Ecole Française d'Extrême-Orient*, Paris  
 Beitrage zur Namensforschung, Heidelberg  
 Bhārata Dharma, Madras  
 Bhārati (Sanskrit), Jaipur  
 Bhārati (Telugu), Madras  
 Bhāratiya Vidyā Patrikā, Bombay  
 Bh Sam *Bhāratiya Samskrit*  
 Bh Vid *Bhāratiya Vidyā*, Bombay  
 Biblioteka Wiedzy, Warsaw  
 Bibl Or *Bibliotheca Orientalis*, Leiden  
 Bigaku, Tokyo University  
 Bijdragen Taal-Land-en Volkenkunde van Nederl Indie (BTLVK), The Hague  
 Biospherical Review  
 BISM *Bhārata Itihāsa Samsodhaka Mandala* Poona  
 BISMQ *Bhārata Itihāsa Samsodhaka Mandala Quarterly*  
 BITC *Bulletin of the Institute of Traditional Cultures* Madras University  
 BJ *Bhavan's Journal* (also BUJ *Bhavan's University Journal*) BVB Bombay  
 BORI *Bhandarkar Oriental Research Institute* Poona  
 Br *Brahmana*  
 BRMIC *Bulletin of the Ramakrishna Mission Institute of Culture*, Calcutta  
 BSEIC *Bulletin de la Société d'Etudes indochinoises*  
 BSLO *Beitrage zur Sprach und Kulturgeschichte des Orients* Walldorf/Hessen  
 BSL *Bulletin de la Société de Linguistique de Paris*  
 BSOAS *Bulletin of the School of Oriental and African Studies* London  
 Buddha Prabha  
 Budhhi prakāśa (Gujarati)  
 Bulletin Istanbul  
 Bulletin de la Maison Franco-Japonaise Tokyo  
 Bulletin de la Société préhistorique française  
 Bulletin de l'Institut de Philologie Romaine, Issy  
 Bulletin der Botschaft, Bonn

- Bulletin international de l'Académie Polonaise des sciences et des lettres*,  
Cracow
- Bulletin of Naniya University*,
- Bulletin of Phonetic Studies*, Mysore University
- Bulletin of the American Institute for Iran*
- Bulletin of the Baroda State Museum*
- Bulletin of the Board of Celtic Studies*, Cardiff
- Bulletin of the Chunila' Gandhi Vidya Bhavan* Surat
- Bulletin of the Madras Government Museum*, Madras
- Bulletin of the Philological Society*, Calcutta University
- Bulletin of the Prince of Wales Museum of Western India*, Bombay
- Bulletin of the School of Latin*, Virginia University
- Bulletin of the Yoga Teachers Training Institute*, Bombay
- Burlington Magazine*
- BVB Bharatiya Vidya Bhavan Bombay
- BVB Bulletin Bombay
- Cahiers de la vie spirituelle l'amour du prochain* Paris.
- Calcutta Municipal Gazette*
- Call Divine ( The )*, Bombay
- Carinthia*
- CCF *Communications of the ' Fin usch ugrische Forschungen '*, Helsinki
- Centaurus*, International Magazine of the History of Science and Medicine
- Chatrika Abhinandana Grantha*, Amritsar
- Chetana*, Bombay
- CHI *Cultural Heritage of India*, Ramakrishna Mission Institute of Culture, Calcutta
- CHJ *Ceylon Historical Journal*, Dehiwala
- Church Quarterly Review*, (Great Britain)
- Civ Cattol *Civita cattolica* (Italy)
- Coimbra editora* (Italy)
- Collectanea Orientalia*, Varna
- Collection of Linguistic Treatises*, Keio University, Tokyo
- Community*, Colombo
- Comm Vol Commemoration (Felicitation Presentation, etc ) Volume
- Comparative Studies in Society and History*, Paris
- Confluence*, (U S A )
- CR *Calcutta Review*, Calcutta University
- CRAP *Comptes rendus de l'Académie Polonaise des sciences et des lettres*,  
Cracow
- Critique*, ( France )
- Cultural India*
- CUP • Cambridge University Press
- Dacca University Studies*, Dacca
- DCRI Deccan College Post Graduate. Research Institute, Poona
- Delhi University Magazine*
- Deutschlands Erneuerung*
- Die Sprache*, Wien

*Die Weltliteratur*

*Diogenes*, Paris

*Divya Darśana* (Bengali), Calcutta

*DLZ Deutsche Literaturzeitung*, Berlin

*DS Dharma Sūtra*

*Eastern Anthropologist*, (India)

*Economic Weekly*

*Education*, Musée Guimet, Paris

*Em Emrita*, Madrid

*Encyclopedia Americana*

*English and Germanic Studies*

*ER Educational Review*, Madras

*Erani*,

*Erano's-Jahrbuch*

*Erasmus*, Darmstadt

*Estudios Biblicos*, (Spain)

*Et Cetera Etudes Classiques*, Paris

*Et Cetera Etudes Classiques*, Namur

*Ethnologia*, Wien

*Ethnologischer Anzeiger*

*Etudes Asiatiques*

*Etudes Carmelitaines*

*Etudes linguistiques de la Faculte de Lettres de Strasbourg*

*E U P The English Universities Press*, London

*Europäische Encyclopaedie*

*EW East and West*, Rome

*FEQ The Far Eastern Quarterly*

*Fergusson College Magazine*, Poona

*FF Forschungen und Fortschritte*, Berlin

*FGST Forbes Gujarati Society Transactions*, Bombay

*Folklore*, London

*France Asie*

*Ganesh Dutt College Magazine*, Begusarai

*Geistige Arbeit*

*Genos*, Uppsala

*Geographia Helvetica*

*Geographical Magazine*

*German Books*, (U S A)

*GGA Goettingische Gelehrte Anzeigen*, Berlin

*Giornale della Società Asiatica Italiana*, Florence

*GK Greek*

*GKP Gurukula Patrikā* (Hindi), Haridwar

*Glasgow University Oriental Society Transactions*

*Glossa*, Goettingen

*GNAW Nachrichten von der Akademie der Wissenschaften zu Goettingen*

*Gnomon*, (Germany)



- GOS, Baroda Gackwar's Oriental Series, Baroda  
 GOS, Poona Government Oriental Series, BORI, Poona  
 GQ *The Germanic Quarterly*  
*Granzgebiete der Medi in Muenchen*/Berlin  
*Graphologie*  
 GRM *Germanisch romanische Monatschrift*, Heidelberg  
 GS *Grihya sūtra*  
 H Harappa  
*Handelingen van het Vlaamse Filologencongres*  
*Harvard Studies in Classical Philology*  
*Harvard Theological Review (The)*  
 HCIP *History and Culture of the Indian People*, BVD  
*Hibbert Journal (The)*, London  
*Hindī Anuśāna* Allahabad  
*Hindu (The)*, Madras  
 HJAS *Harvard Journal of Asiatic Studies*  
*Hochschuldienst*, Bonn  
 H YJMU *Half yearly Journal of the Mysore University*  
 IAC *The Indo Asian Culture* New Delhi  
 IC *Indian Culture*, Calcutta  
 Idg Indo-germanic the Indo-Germans  
 Idg JB *Indogermanisches Jahrbuch* Berlin  
 IE Indo-European (languages, people, etc.)  
 IF *Indogermanische Forschungen*, Berlin  
 IHQ *Indian Historical Quarterly*, Calcutta  
 II Indo-Iranian  
 IJ *Indo Iranian Journal* Leiden  
 IJHM *Indian Journal of the History of Medicine*, Madras  
 IL *Indian Linguistics* Linguistic Society of India, Poona  
 ILN *Illustrated London News*  
 ILQ *The Iran League Quarterly* Bombay  
*Indian Journal of Psychology*  
*Indian PEN (The)*, Bombay  
*India Quarterly*, New Delhi  
*Indica*  
*Indische Welt*, (Germany)  
*Indo Iranica*, Iran Society Calcutta  
*Indonesie*  
*Ind Rev (IR)* *Indian Review* Madras  
*Innsbrucker Beitræge zur Kulturwissenschaft*  
*Internationales Jahrbuch fuer Geschichtsunterricht*  
 IPC *Indian Philosophy and Culture*, Vrindaban  
*Iscus (Journal of Indo-Soviet Cultural Society)* Bombay  
 Isis (U S A)  
*Istituto lombardo di Scienze e Lettere Rendiconti*  
 I V civil Indus Valley Civilization  
*Iwanam (Comm. Vol dedicated to H U)* Tokyo.

*IzvAN* *Izvestia Akademii Nauk SSSR*

*JA* *Journal Asiatique*, Paris

*Jahrbuch der Schopenhauer Gesellschaft*

*Jahrbuch fuer kleinasiatische Forschung*

*JAIRS* *Journal of the Andhra Historical Research Society*, Rajahmundry.

*Jaina Antiquary* (The).

*Jaina Siddhanta Bhāṣakara*

*J Amer Folklore* *Journal of American Folklore* Wisconsin

*Janapada* (Hindi)

*J Annam Univ* *Journal of the Annamalai University*

*J Anthropol Soc Bombay* *The Journal of the Anthropological Society of Bombay*

*JAOS* *Journal of the American Oriental Society*, New Haven

*JASB(L)* *Journal of the Asiatic Society of Bengal (Letters)*, Calcutta

*JASBom* *Journal of the Asiatic Society, Bombay* (formerly *JBBRAS*  
*Journal of the Bombay Branch of the Royal Asiatic Society*)

*JASP* *Journal of the Asiatic Society of Pakistan*, Dacca

*J Assam RS* *Journal of the Assam Research Society* Gauhati

*JBAk Wiss* *Jahrbuch der Akademie der Wissenschaften*, Göttingen

*JBHU* *Journal of the Banaras Hindu University*

*JBibl Rel* *Journal of Bible and Religion*, (U S A)

*JBom U* *Journal of the University of Bombay*

*JBRS* *Journal of the Bhar Research Society*, Patna

*JCOI* *Journal of the Cama Oriental Institute*, Bombay

*JDept Lett* *Journal of the Department of Letters* Calcutta University

*J Ed Psych* *Journal of Educational Psychology* (U S A)

*JESHO* *Journal of Economic and Social History of Orient*, Leiden

*JGIS* *Journal of the Greater India Society*, Calcutta

*JGJRI* *Journal of the Ganganath Jha Research Institute*, Allahabad

*JGOML* *Journal of the Government Oriental Manuscripts Library* Madras

*JGRS* *Journal of the Gujarat Research Society*, Bombay

*JIBS* *Journal of Indian and Buddhist Studies*, Tokyo

*JIH* *Journal of Indian History*, Travancore University

*JISOA* *Journal of the Indian Society of Oriental Arts*, Calcutta

*JKalinga HRS* *Journal of the Kalinga Historical Research Society*, Belangir

*JMA* *Journal of Music Academy*, Madras

*JMSUB* *Journal of the Maharaja Sayajirao University of Baroda*

*JMUH* *Journal of the Madras University (Humanities)*

*Jñāneśvara* (Marathi), Poona

*Jñānodaya* (Hindi)

*JNSI* *Journal of the Numismatic Society of India*, Banaras

*JOIB* *Journal of the Oriental Institute*, Baroda

*JORM* *Journal of Oriental Research*, Madras

*Journal de psychologie normale et pathologique* (France)

*Journal of Ancient History* (Russian)

*Journal of Deccan History and Culture*, Hyderabad

*Journal of History of Ideas*, (U. S. A.)

- Journal of Nichiren and Buddhist Studies*, (Japan)  
*Journal of Religion*, Chicago  
*Journal of Religious Studies*, (Japan)  
*Journal of Siam Society*  
*Journal of the Central Board of Irrigation* New Delhi  
*Journal of the Indian Anthropological Institute*, Calcutta  
*Journal of the Linguistic Society of Japan*  
*Journal of the Royal Anthropological Institute of Great Britain and Ireland*  
*Journal of the Travancore University Oriental Manuscripts Library*  
*JRCAS Journal of the Royal Central Asian Society* London  
*J Saur RS Journal of the Saurashtra Research Society*  
*JSVOI Journal of the Sri Venkateshwar Oriental Institute*, Tirupati  
*JTSML Journal of the Tanjore Saraswati Mahal Library*  
*J Univ Gauhati Journal of the Gauhati University*  
*J Univ Saugar Journal of the Saugar University*  
*JUPHS Journal of the United Provinces (Uttar Pradesh) Historical Society*,  
 Lucknow  
*JUPHS Journal of the University of Poona Human ties Section*  
*JWAS Journal of Washington Academy of Science*  
*JWH Journal of World History* Paris  
*Kalpaka (The)* Coimbatore  
*Kalpana (Hindi)*  
*Kalyana (Hindi)*, Gorakhpur  
*Kanara College Miscellany*, Kumta  
*Kashi Vidyapitha Silver Jubilee Volume*, Banaras  
*Kashmir*, Government of India, New Delhi  
*Kaumudi (Sanskrit)*  
*Kindergarten Praxis* Leipzig  
*KKT Kalyana Kalpataru* Gorakhpur  
*Kho*  
*Kosmos*  
*Kratkiye Soobshcheniya Ist Etud*  
*Kratylos* Wiesbaden  
*Kriterion* Bras  
*KYV Kr̥ṣṇa Yajurveda*  
*KZ Zeitschrift fuer vergleichende Sprachforschung begründet von A. Kuhn*,  
 Goettingen  
*La nouvelle Revue Francaise*  
*Latomus*  
*Lè Courier des Indes*  
*Le Monde Oriental*  
*Le Muséon* Louvain  
*Lexis*  
*LF Listy Filolog ické* Prague  
*Lg Language* Linguistic Society of America  
*Ling Soc Am* Linguistic Society of America  
*Lingua*, North Holland Publishing Co, Amsterdam

- Proceedings of the Indian Philosophical Congress*  
*Proceedings of the Indian Science Congress*  
*Proceedings of the Okurayama Oriental Research Institute, Yokohama*  
*Psychiatry, (U S A)*  
*Psyche*  
*Punjab University Oriental College Journal*  
*Purāna, Banaras*  
*QJMS The Quarterly Journal of the Mythic Society, Bangalore*  
*Quaderni, Bologna University*  
*Quaderni dell'Istituto di glottologia*  
*Quartaer*  
*Quest*  
*Rājasthāna Bharati, Bikaner*  
*RAS Royal Asiatic Society London*  
*Rass Filoz Rassegna di Filosofia (Italy)*  
*RBPhH Revue belge de philologie et d'histoire, Brussels*  
*Recensionen*  
*REA Revue des études arméniennes, Paris*  
*REAnc Revue des études anciennes, Bordeaux*  
*REIE Revue des études indoeuropéennes, Bucharest*  
*REL Revue des études latines, Paris*  
*Religion och Bibel*  
*REMA, Muenchen*  
*Research Bulletin (Arts) of the Panjab University*  
*Revaler Zeitung*  
*Rev Anthropol Revue anthropologique*  
*Rev Et Gr Revue des études grecques*  
*Rev Germ Revue germanique*  
*Rev Hist Sci Revue d'Histoire des Sciences*  
*Rev hist asian (RHA) Revue hittite et asianique, Paris*  
*Review of Metaphysics Yale University*  
*Review of the University of Ottawa*  
*Rev Rel Review of Religion (U S A)*  
*Revue de la Facultad de Filosofia y Letras, Tucuman*  
*Revue de Philologie*  
*Revue des sciences philosophiques et théologiques*  
*Revue de Theologie et de Philosophie, Lausanne*  
*Revue d'histoire de la civilisation mondiale (Russian)*  
*Revue internationale de Philosophie (Belgium)*  
*Revue philosophique*  
*RHR Revue de l'histoire des religions*  
*Ric Ling Ricerche linguistiche*  
*RIL (RRILSL) Rendiconti del Reale Istituto Lombardo di Scienze e Lettere*  
*Ritsumekan Bungaku*  
*Ritsumekan Ronso*  
*Riv rosmīn Rivista rosmuniana di Filosofia et di Cultura*  
*Rocz Or Rocznik orientalistyczny, Lwow*

Rozprawy Komisji Językowej

RP *Revue de Psychologie*, Paris

RSO *Rivista degli studi orientali*, Rome

Runa, Buenos Aires

Rural Sociology

RV *Rgveda* (or *Rgvedic*).

Saeculum, Freiburg / Muenchen

Sahyadri (Marathi), Poona

Sammelana Patrikā (Hindi)

Saṁ Samhitā

Samjā Vyakarana (SI *Studia Indologica Internationalia*), Paris

Saṁskṛta Mahāpaṭhaśāla Patrikā, Mysore

Saṁskṛta Sahitya Parīṣat Patrikā, Calcutta

Saṁodhaka (Marathi), Dhulia

Sangameshwar College Journal Sholapur

Sarasvatī (Sanskrit)

Savitā See VBD II 34 98

SC *Science and Culture*, Calcutta

Schweizerische Rundschau

Scientia (Italy)

Séance annuelle des cinq Academies, Paris

Shree Gauthami Vidya Peeth Bulletin

Siddhānta (Hindi Fortnightly)

Silpi

Sino-Indian Studies, Vishva Bharati

SJ (Silver Jubilee) Comm Vol of the N W College, Poona

SJ (Silver Jubilee) Number of the Saṁgā Veda Vidyalaya, Banaras

SJ (Silver Jubilee) Volume of Zinbun Kagaku Kenkyusyo, Kyoto University

SK Sanskrit

Slavia (Russian)

Social Welfare (The), Bombay

Sociological Bulletin, Bombay

Sodha Patrikā, Udaipur

Soviet Archaeology (Russian)

Soviet Ethnology (Russian)

Sovietskoe Vostokovedenie

SP Summary of Papers

ŚP Br Śatapatha Brahmana

Speculum Cambridge (Mass), U S A

Spw Sprachwissenschaft

Sri Aurobindo Mandir Annual, Calcutta

SS *Sarasvatī Samāṇa*, Sanskrit University, Banaras

ŚS *Śrauta Śāstra*

St M St R *Studi e Materiali di Storia delle Religioni*, Bologna

Studia Linguistica, Copenhagen

Studia linguistica, Lund

Studia philosophica, (Poland)

- Proceedings of the Indian Philosophical Congress*  
*Proceedings of the Indian Science Congress*  
*Proceedings of the Okurayama Oriental Research Institute, Yokohama*  
*Psychiatry, (U S A)*  
*Psyche*  
*Punjab University Oriental College Journal*  
*Purāna, Banaras*  
*QIMS The Quarterly Journal of the Mythic Society, Bangalore*  
*Quaderni, Bologna University*  
*Quaderni dell'Istituto di glottologia*  
*Quartaer*  
*Quest*  
*Rijasthan Bh ratī, Bikaner*  
*RAS Royal Asiatic Society, London*  
*Rass Filos Rassegna di Filosofia, (Italy)*  
*RBPhH Revue belge de philologie et d'histoire, Brussels*  
*Recensionen*  
*REA Revue des études arméniennes, Paris*  
*REAnc Revue des études anciennes, Bordeaux*  
*REIE Revue des études indoeuropéennes, Bucharest*  
*REL Revue des études latines, Paris*  
*Religion och Bibel*  
*REMA, Muenchen*  
*Research Bulletin (Arts) of the Panjab University*  
*Revaler Zeitung*  
*Rev Anthropol Revue anthropologique*  
*Rev Et Gr Revue des études grecques*  
*Rev Germ Revue germanique*  
*Rev Hist Sci Revue d'Histoire des Sciences*  
*Rev hitt asian (RHA) Revue hittite et assyrienne, Paris*  
*Review of Metaphysics, Yale University*  
*Review of the University of Ottawa*  
*Rev Rel Review of Religion, (U S A)*  
*Revue de la Facultad de Filosofia y Letras, Tucuman*  
*Revue de Philologie*  
*Revue des sciences philosophiques et théologiques*  
*Revue de Théologie et de Philosophie, Lausanne*  
*Revue d'histoire de la civilisation mondiale (Russian)*  
*Revue internationale de Philosophie (Belgium)*  
*Revue philosophique*  
*RHR Revue de l'histoire des religions*  
*Ric Lang Ricerche linguistiche*  
*RIL (RRILSL) Rendiconti del Reale Istituto Lombardo di Scienze e Lettere*  
*Ritsumeikan Bungaku*  
*Ritsumeikan Ronso*  
*Riv rosmun Rivista rosmuniana di Filosofia et di Cultura*  
*Rocz Or Rocznik orientalistyczny, Lwow*

- Rozprawy Komisji Językowej  
 RP *Revue de Psychologie*, Paris  
 RSO *Rivista degli studi orientali*, Rome  
 Runa, Buenos Aires  
 Rural Sociology  
 RV *R̥gveda* (or R̥gvedic)  
  
 Saeculum, Freiburg / Muenchen  
 Sahyādri (Marathi), Poona  
 Sammelana Patrikā (Hindi)  
 Sam Samhitā  
 Saṃjñā Vyākaraṇa (SII *Studia Indologica Internationalia*), Paris  
 Samskrta Mahopāṭhaśola Patrikā, Mysore  
 Samskrta Sahitya Parīṣat Patrikā, Calcutta  
 Sam odhaka (Marathi) Dhulia  
 Sangameshwar College Journal Sholapur  
 Sarasvatī (Sanskrit)  
 Savitā See VBD II-34 98  
 SC *Science and Culture*, Calcutta  
 Schweizerische Rundschau  
 Scientia (Italy)  
 Séance annuelle des cinq Academies, Paris  
 Shree Gautham; Vidya Peeth Bulletin  
 Siddhānta (Hindi Fortnightly)  
 Silpi  
 Sino-Indian Studies Vishva Bharati  
 SJ (Silver Jubilee) Comm Vol of the N W College, Poona  
 SJ (Silver Jubilee) Number of the Saṅga Veda Vidyālaya Banaras  
 SJ (Silver Jubilee) Volume of Zinbun Kagaku Kenkyūsyō, Kyoto University.  
 SK Sanskrit  
 Slavia (Russian)  
 Social Welfare (The), Bombay  
 Sociological Bulletin Bombay  
 Sodha Patrika, Udaipur  
 Soviet Archaeology (Russian)  
 Soviet Ethnology (Russian)  
 Sovetskoye Vostokoye lenie  
 SP Summary of Papers  
 ŚP Br Śatapatha Brahmana  
 Speculum Cambridge (Mass), U S A  
 Spw Sprachwissenschaft  
 Sri Aurobindo Mandir Annual, Calcutta  
 SS *Sarasvatī Suśama* Sanskrit University, Banaras  
 ŚS śrauta sūtra  
 St M St R *Studi e Materiali di Storia delle Religioni*, Bologna  
 Studia linguistica, Copenhagen  
 Studia linguistica Lund  
 Studia philosophica, (Poland)

*Studies in Linguistics, (U S A )*

*Stud zur idg Grundsprache* - See VBD II-45 31.

*Sudhoff's Archiv fuer Geschichte der Medizin und Naturwissenschaften*  
SV Sāmaveda

SVOI - Sri Venkateśvara Oriental Institute, Tirupati

*Svalat I Zycle*

*Symbolisme,*

*Synthèses, (Belgium)*

ŚYV - Śukla-Yajurveda

TA *Taittirīya-Āraṇyaka*

*Table ronde, Paris*

TC - Tamil Culture, Madras

*Theologische Zeitschrift, (Switzerland)*

Th LZ *Theologische Literatur-eltung* Leipzig

*Thought, (U S A )*

*Tijdschrift voor Philosophie.*

*Times ( The ), Literary Supplement*

*Tohogaku Kenkyū*

*T'oung Pao*

*Tōyō Gakuhō*

TPS *Transactions of the Philological Society, London*

*Transactions of the Archaeological Society of South India, Madras.*

*Travaux du Cercle Linguistique de Copenhague*

TS *Taittirīya Saṁhitā*

TSS - Trivandrum Sanskrit Series

*Twentieth Century ( The )*

*Uchenie Zapiski*

UCR *University of Ceylon Review*

*United Asia*

Up *Upaniṣad (or Upaniṣadic)*

*Uppsala Foerhandlingar*

*Uttara Bhārati*

Vak, DCRI, Poona

*Vallabh Vidyanagar Research Bulletin*

VBD *Vedic Bibliography (by DANDEKAR) I (1946) and II (1961)*

VBQ *Vīṣṇu Bhārati Quarterly* Santiniketan

*Vedavāṇi (Hindi) Banaras*

*Ved Dig Vedic Digest* Baroda

*Ved Kes The Vedānta Kesari* Madras

*Veroeffentlichungen der "Vaeterkunde"*

*Vestnik Drevnei Istori, (U S S R)*

*Vidarbha Saṁśodhana Māṇḍala Annual, Nagpur*

*Vie intellectuelle, (France)*

*Vie spirituelle, (France)*

*Vikram ( The ), Ujjain*

*Vishvamanava, Lucknow.*



- Viśva-Sānti*, Delhi.  
 VJ *Viśva-Jyoti* (Hindi), VVRI, Hoshiarpur.  
*Voice of Ahimsa* (The), Ahgarj  
*Vom Germanentum*  
*Voprossi Jazykoznanija*, (U S S R)  
*Voprossi Philosophii*, (U S S R.)  
 VS *Vājasaneyi-Samhitā*  
 VSPP *Vangiya Sahitya Parisat Patrika*, Calcutta  
 VTSS *Veda-tattvaśodha Samsthāna*, Jaipur (also R [Rajasthan] VTSS).  
 VVRI *Vishveshvarananda Vedic Research Institute*, Hoshiarpur  
 WBKL *Wiener Beitræge zur Kulturgeschichte und Linguistik*  
*Weekly Shilpa-Saṁsara*  
*Welt des Orients*, Wuppertal  
*Welt und Wissenschaft*, Wuerzburg  
*Wissenschaftliche Annalen*, Berlin  
*Wissenschaftliche Zeitschrift der Martin Luther Universitaet*, Halle-Wittenberg.  
*Wissenschaft und Frieden*, Halle  
*Word*, Linguistic Circle of New York  
 WVPZ *Wiener Praehistorische Zeitschrift*  
 WuS *Woerter und Sachen*, Heidelberg  
 WZKM *Wiener Zeitschrift fuer die Kunde des Morgenlandes*  
 WZKSO (A) *Wiener Zeitschrift fuer die Kunde des Sued Ost-Asiens*.  
 Yōna  
 YMHA . Young Men's Hindu Association, Bombay  
 Yoga  
 Yugavānī (Marathi)  
 ZA *Zeitschrift fuer Assyriologie*, Berlin  
 Zalmoxis  
 ZDMG *Zeitschrift der deutschen morgenlaendischen Gesellschaft*, Wies-  
 baden  
*Zeitschau fuer Religions und Geistesgeschichte*  
*Zeitschrift fuer Ethnologie*, Berlin  
*Zeitschrift fuer Missionswissenschaft und Religionswissenschaft*  
*Zeitschrift fuer Namensforschung*, Muenchen  
*Zeitschrift fuer Philosophie*  
*Zeitschrift fuer philosophische Forschung*  
 ZfDK *Zeitschrift fuer Deutsch Kunde*, Leipzig/Berlin.  
 Ziel und Weg  
 ZKK *Zenbunka Kenkyu Kai* Kyoto

# I RĠVEDA

## 1 TEXT, TRANSLATION, EXEGESIS, COMMENTARIES COMMENTATORS

1 *Die Hymnen des Rġveda* Ed AUFRECHT, Th ,  
Wissenschaftliche Buchgemeinschaft e. V (Darmstadt), Wiesbaden,  
1955, Vol I pp 463 + ii, Vol II pp xiii + 688

third ed , photo mechanical reprint, romanised text of the  
complete *Samhitā* five appendices, including *Khilas* introduction  
in German

2 BĀLASVĀMI, Śrī *Vedārtha Darśana Rġveda* Dombivli,  
1949 50

to be published in several parts parts 1 and 2 here published,  
original *mantra*, *padapāṭha* explanation of words and translation  
into Marathi (according to *Sāyaṇa*)

3 GELDNER, Karl Friedrich *Der Rġ Veda* (aus dem  
Sanskrit ins Deutsche übersetzt und mit einem laufenden  
Kommentar versehen) Harvard Oriental Series Vol 33-36

Part I (*Mandalas* 1-4) 1951 pp XIX+490, Part II (*Mandalas*  
5-8) 1951, pp V+435, Part III (*Mandalas* 9-10), 1951 pp V+422,  
Part IV Index of Names and Subjects, Additions and Corrections  
(prepared on the basis of GELDNER'S notes by Johannes NOBEL),  
1957, pp VII+271

Rev V M APTE *QJMS* 46, 185-190 J BROUGH *BSOAS* 22,  
191 (on Part IV) A CARNOY *Le Muséon* 85 323 26, Betty  
HEIMANN, *The Hubert Journal* 51, 103-106 D D KOSAMBI, *JORM*  
19, 291 95 K F LEIDECKER, *PEW* 3 373 74 G M., *AO* 22, 83 84,  
A D NOCK, *Gnomon* 25, 419-20 W PORZIO *IF* 62, 97 99,  
L. RENDU *JA* 240, 249-30, *ABORI* 33, 257-59, J C. TAVADIA,  
*Bh Vid* 15 86-88

4 *Rġveda Samhitā* with Sanskrit commentary, entitled  
*Siddhañjana* by KAPALI SASTRY, T V Sri Aurobindo Ashram,  
Pondicherry

Vol I, Part I (comprising I 1-32) 1950 pp X+329, Part II  
(I 33-121) 1951, pp 333 917 *Bhṛmika* { 83 pages} expounds  
the line of esoteric interpretation as shown by Sri Aurobindo,  
which is followed here, *rk padaṭṭha bhāṣya* index

5 *Rgveda-Bhāṣābhāṣya* Hindi Commentary, Part I, pub by Ram Lal Kapur Trust, Amritsar.

6. *The Rk Samhitā* (Part III) with the *Bhāṣya* of Skandasvāmin and *Dīpikā* of Veṅkaṭamādhavārya Ed RAVI VARMA, L A, Trivandrum Sanskrit Series 142, 1942, 136  
 . (See IBD I-17)

Rev L RENOU, JA 238, 413

7. *Rgveda Samhitā*, Ed SATAVALEKAR, S D, Svādhyāya Maṇḍala, Pardi, 1957, 1050

. third ed, introduction in Sanskrit, index of authors and divinities, arrangement according to Śākākhya and Śākala recensions, complete text (with *maṇḍala* and *aṣṭaka* references), appendices, *Sarvānukramanikā* of Kātyāyana (with notes) *Anuvākānukramanī* of Saunaka, index of metres and *mantras* (See VBD I 15)

8 *Rgveda-Samhitā* with Sāyana's *Bhāṣya* Ed SONATAKKE, N S and KASHIKAR, C G, Vaidika Samśodhana Maṇḍala, Poona

Vol IV (Maṇḍalas 9-10) 1946, pp 102-1004 *Khilas* published at the end of this Vol, exhaustive introduction about *Khilas* by C G KASHIKAR (pp 891-907), Vol V (Indices) 1951, pp 15-1120, index of words (ulterior members of compounds recorded in a special index) index of *Khila*-words, index of *mantras* (separate index of *Khila-mantras*) of *r̥ṣis*, *devatās* (acc. to *Sarvānukrama* and *Bṛhaddevatā*) and metres, *Sarvānukrama* (See VBD I-18)

Rev H G NARAHARI ABORI 29, 310-11 (Vol III-IV) L RENOU, ABORI 33, 260 (Vol V)

9 APTE, V M Textual Imperfections of the extant Rgveda Siddheshwar Varma Comm Vol I, 1950, 119-125

there probably existed a recension of the *RV* for ritual use which was superseded by the only canonical text (now preserved for us) in the *Śākala-Śākha* the arrangement of *mantras* in such a recension more natural (than in the present *Samhitā*) not only from the point of view of ritualistic employment but also of deity or subject matter cf VII 54 and VII 55.1—these four stanzas referring to Vāstospati must have originally made up one hymn actually in ritual texts these four stanzas are grouped together (cf *Mānava GS* II 11.19) the author mentions some other such passages (VI 47, 75) the extant *RV Sam* must have been compiled after the period of (at least) the older *Brāhmaṇas*

- 10 CARPANI, E G *Rgveda Samhitā* Coimbra Editora, Coimbrigenis Institutū Academia, 1946, 1-22

a review article (in Italian) on *RV Sāmi* planned and partly published by Indian Research Institute Calcutta 1933 (See *VBD* 113).

- 11 ESTELLER, A The proper Text critical Approach to the *Rgveda*—The Rhythmical Oral Auricular Method *Indica* Bombay, 1953, 103-131

the present *Sanhitā* text of the *RV* is not the only original *Āvī* text it is a modified version of it by *Sākala*s we must and can go back to the pre *Sākala* recension the metrical rhythmical constitution of the *RV* is paramount and must take precedence over all other considerations in the reconstruction of the original *Āvī* text *Āvī*s composed for the ear and by the ear the present *RV* in *Sanhitā* and *padapāṭha* is the result of a complete systematic recension the reason why this recension was made was sheer need in the oral-articular transmission of the text, changes are governed by two capital laws viz., the law of least resistance and the law of analogical assimilation

- 12 ESTELLER, A Stock taking of *Rigveda* Text-criticism *SP* (18th AIOC), Annamalainagar, 1955, 6-8

we can go back to the *ṛṣi* *Āvī* original form of the *RV* refers to BURROW'S acceptance (*The Sanskrit Language* pp 205 ff) of a supposed archaism viz. masculine adjective with neuter noun (e.g. *RV* 1371 V 429, VII 86) E shows that the redactors—collector redactors and grammarian redactors—have mis-handled the *ṛṣi* *Āvī* original text examines the cases referred to by B and rejects his theory

- 13 ESTELLER, A The text-critical approach to the *Rgveda* around one single word *IL* (*Bagchi Mem Vol*) 1957, 54-57

the *RV* text as it is actually preserved and written down is a palimpsest E seeks to exemplify this through X 14 2d (1) the rhythmical construction of the *ṛṣi*'s own original *RV* is flawless any flaw in versification is due to the well intentioned but deleterious meddling of the *Sanhitakara* *jaṣṇānāḥ* in X 14 2d is substituted for an old *j(a)nānāḥ* ( $\sqrt{\text{jan}}$ )

- 14 ESTELLER, A Towards a new text-critical edition of the *Rgveda* The *Rgveda Samhitā* as a palimpsest *SP* (20th AIOC), Bhubaneswar, 1959, 3-10

a new method to uncover the redactional disfigurements of the *ṛṣi* *Āvī* text, and some of its results method suggested and applied to *jaṣṇāna* words connected with *kava* and root  $\sqrt{\text{ja}}$

- 26 SASTRI, P S Interpretation of Rig Veda Nagpur Univ Journal 12, 1948, 56-82

various Indian and Western methods and schools of interpretation examined error is that no one seriously thought of studying *RV* as literature liturgical, mythological, historical, and symbolical interpretations are falsified by *RV* itself true interpretation possible only on the assumption of *RV* as an anthology of beautiful lyrics

- 27 TATACHARYA, D T Rgveda and Purvottara-mīmāṃsā methods of Interpretation JSVOI 9, 1948, 25 40, 63-80

Part I *Purāṇamīmāṃsā*, Part II *Uttaramīmāṃsā*

- 28 RAJA, C K (Ed) Rgvedavyākhyā Mādhavakṛta—Part II Adyar Library Series 61, 1947, VIII + 473-817

Part I *RV*, *astaka* I ~ *adhyāyas* 1-4 (pub in 1939 as Adyar Library Series 22 See VBD 1-31) Part II *RV* *astaka* I, *adhyāyas* 5 8 (that is, up to the end of the available portion of the commentary) *RV* *mantra* followed by Mādhava's comm., which, in its turn is followed by comm of another Mādhava (*Rgarthadīpikā*) according to R. Mādhava's comm is pre-Sāyana, and is based on some authorities like Yāska's *Nirukta* and also various *Brahmanas*

Rev G V DEVASTHALI, *J Bom U* 17, N A GORE, *AP* (Sept 1948) C G KASHIKAR *ABORI* 28, 327 28 L RENOU, *JA* 237, 181 ff., Kshitimohan SEN, *VBQ* (Feb Apr 1949)

- 29 SARUP, L (Ed) Rgarthadīpikā, Vol IV Banaras, 1955, 5 + XVI + 1181

comm on *RV* by Mādhava son of Venkatārya Vol IV contains text of and comm. on *mandalas* 5-8 (See VBD I 14)

- 30 SATAVALEKAR, S D Rgvedakā subodha bhāṣya (Hindi) Svādhyāya Mandala, Pardi

Introduction *sūktas*, *anvaya* translation into Hindi, brief notes on *devatās*, etc (1) Anuvāka 1-3 (*Mādī ucchandaṅṅīka darśana*) 1945, 40, (2) A 4 5 (*Medhōtithiṅṅīka*), 1945, 82, (3) A 6 (*Śunahsepa*), 1945 40, (4) A 7 (*Hanyastūpa*) 1946, 39, (5) A 8 9 (*Kaṇva*) 1946, 63, (6) A 10 (*Savya*) 1946 27, (7) A 11 (*Nodhā*), 1946, 32, (8) A 12 (*Parāśara*), 1946 44, (9) A 13-14 (*Gautama*), 1946, 72 (10) A 15-16 (*Kutsa*) 1946, 104, (11) A 17 (*Trita*), 1947, 52, (12) A 84 (*Sarhvanana*), 1949, 18, (13) A 83 (*Hiranyagarbha*), 1949, 16, (14) A. 80 (*Nārāyaṇa*),

1949, 24 (15) A 79 (Bṛhaspati) 1949 23 (16) A 83 (Vāgāmbhṛṣṇi),  
 1949 26 (17) A 79 (Viśvakarmā) 1949, 40 (18) A 84 (Sapta-Rṣi),  
 1949, 8, (19) *Blaradvṛja rṣikā darśana* (A. 45-50) 1952 500,  
 (20) *Vasīṣṭha rṣikā darśana* (RV VII and mantras from AV) 1952,  
 480

31 RAJA, C K (Ed) *Skandasāṃikrtam Rgvedabhāṣyam*  
 ALB 14-16

being published serially Vol 16 (4), 1952, RV V 57-59

32 KAPALI SASTRY, T V *Rg bhasya-bhumkā* Sri  
 Aurobindo Ashram, Pondicherry, 1952, VII + 104 + 163

introduction to K's *Siddhāntajana* comm. on RV text, English  
 translation notes

33 KAPALI SASTRY, T V *Lights on the Veda* Sri  
 Aurobindo Ashram, Pondicherry 1947, 89

summarized English version of K's introduction to his comm  
 on RV

34 PATANKAR, R N (Ed) *Vedabhāṣyasūtra of Bhaṭṭoji*  
*Dikṣita* Bh Vid Series 12, 1947, 6+25

contains comm on RV I 1-6 professedly the author is  
 giving only the gist of the voluminous bhāṣya of Śāyana Bhaṭṭoji  
 discusses almost every word from the grammatical point of view  
 (introduction by P K GODE)

Rev G V DEVASTHALI JBomU 17 (2)

35 SHARMA, Aryendra, SITARAMAIIYA, K (Ed) *Rgastha-*  
*sara of Dīnakara Bhaṭṭa*, Vol I. Sanskrit Academy, Osmania  
 University, Hyderabad, 1959, IV+70

comm on 207 verses from RV selected at random from the  
 different aṣṭakas

Rev A S NATARAJA AYYAR JGJRI 16, 506-07

36 BĀLASVĀMI, Śrī Vedabhāṣyakāra Śāyanācārya (Marathī)  
*Prerana* 2 (6), 1949, 21-26

brief biographical sketch

37 CHATTOPADHYAYA, Kṣhītish Chandra Sayana bhāṣya-  
 paṭha vimarśah *Manjūsā* 5, 245-47, 7, 7-8

discussion in Sanskrit about some readings in Śāyana's comm.

- 38 CHATTOPADHYAYA, Kshitish Chandra Rgveda-bhāṣya  
vimarśaḥ *Mañjūsā* 10 (5), 1956, 122-23

discusses Sāyaṇa's comm on *RV* I 51.1 suggests the reading  
*devasevameṇṇīdayaḥ* (for *devasenameṇṇīdayaḥ*)

- 39 GUPTA S K Rishi Dayānanda as a Vedic commentator  
*SP* (14th AIOC), Darbhanga 1948, 130-33

D is close follower of Yaska and goes far ahead of him

- 40 GUPTA, S K Dayānanda bhāṣya ke katipaya nirvacana  
(Hindi) *Vedavani* 12 (3), 1960 5-9

etymology of such words as *aśvamedha* *ṛjṛśva* *pajṛiṣa*

- 41 JOSHI, S J The problem of Mādhava in the Rgveda  
commentaries *PAIOC* (12th Session) Vol II, Banaras, 1946  
249-60

(1) ref to Mādhavabhāṣita in *Sāyanabhāṣya* (*RV* X 86) not  
to Venkata Mādhava but to Mādhava, comp. ltr of *Aunkramanī*  
(2) Devarājayaṇvī author of a running comm on Vedic *Nighantu*  
is anterior to Sāyaṇa Mādhava (3) Venkata Mādhava not  
posterior to Sāyaṇa (4) the *Mādhavabhāṣya* published by Adyar  
Library is the oldest of all Skandāśvāmīn Venkata M Devarāja  
and Sāyaṇa have derived help from it (5) Venkata M's  
*Ṛgarthadīpikā* is not a *bhāṣya* in the correct sense of the term the  
author does not call it so (6) Devarāja must always be regarded  
as referring to Mādhava (of the *Mādhavabhāṣya*) wherever the  
name Mādhava occurs and not to Venkata M or Sāyaṇa (See  
*VBD* I 313).

- 42 KASHIKAR C G Untraced quotations in Sāyaṇa's  
commentary on the Rgveda *PAIOC* (12th Session) Vol II  
Banaras 1946 261 66

a classified list given

- 43 KASHIKAR C G A comparative study of Udgītha's  
bhāṣya on the Rgveda *Siddheshwar Varma Comm Vol I*,  
1950, 150 55

U's *bhāṣya* compared with Sāyaṇa's *bhāṣya* U's *bh* supports  
certain conjectural readings in *S bh* also supports the Deccan  
tradition being the archetype of *S bh* U was a predecessor  
of S for S refers to him at least once (X 42.2) K compares  
the comm of Skanda Venkata M Mādhava and S on I 31.2

the first three comm explain the *mantra* in the same order of words as in the *mantra* so does U, S changes the order S gives detailed grammatical notes while his predecessors do not V M's comm is merely a gloss, he is anterior to M, Skanda is a predecessor of V M comparison of U and Skanda on X 72 Skanda almost literally follows U, but not the other comm U's construction is loose and rough Skanda gives optional renderings of words and verses he has borrowed from U, but not blindly

- 44 RAMANATH Rsi Dayānanda ke vedabhāṣya kā subodha rūpa (Hindi) GKP 6 (1), 1953 17-21  
RV I 11

- 45 SARDA, Harbilas Satyātha-Prakaśa *Ved. Dig* 2 (6), 1956, 1-7

a general note on Dayānanda's comm. on *RV* the comm embodies D's teachings—religious, social, educational, moral

- 46 SARUP, L Uvaṭa and Mahādhara Grierson *Comm Vol*, London, 1936

- 47 SARUP, L Mādhava, son of Śrī Venkatārya, and Sāyanacārya *B C Law Volume*, Part II, BORI, Poona, 1946, 34 37

only available comm on whole of *RV* is Sāyana's S mentions several predecessors by name, e.g., Udgātha Mādhavabhāṭṭa, etc discovery of commentaries of Udgātha, Skanda, Mādhavabhāṭṭa—an imp event in the hist of Vedic exegesis hitherto discovered comm. of U and Skanda relate only to a part of *RV* comm of Mādhavabhāṭṭa whom the author identifies with M, son of V is on the whole of *RV* comparison of S's comm with that of V M leads one to the conclusion that S's comm is not his own individual interpretation and that S did inherit a tradition of Vedic interpretation cf comm of S and V-M on X 31 11., IX 53; X 11 8, X 149 1

## 2 ANCILLARY LITERATURE

- 1 GONDA, J *The Rgvidhāna* (English Translation with an introduction and notes) N V A Oosthoek's Uitgevers Mij, Utrecht, 1951, 132

*Rgvidhāna* is a manual of ancient Indian magic or magico-religious rites it sets forth the magic results to be gained by reciting various hymns and verses of *RV* not the work of one man but the product of long evolution



Rev H LOSCH *ZDMG* 102, 402-404, G M, *AO* 22, 81, L  
RENOU, *JA* 240, 113 14

2 KRISHNAMACHARYA, V (Ed) *Rgvānakramalaksana of Naraṣimha Suri* Adyar Library, 1959, 43

a treatise on the order of letters that make up words in *RV* 44 verses with *svopajñat kṛ* based on unique palm leaf ms in Adyar Library (V B 737) rules of pronunciation of *RV* mantras with illustrations of duplication augmentation elision, etc., of syllables (originally published in *ALB* 23)

Rev V HANUMANTACHAR, *JGJRI* 16, 503

3 NARAHARI, H G The *Pāḍavidhāna* of Śaunaka *SP* (15th AIOC), Bombay, 1949, p 12

brief account of this old *Anukramaṇi* of Śaunaka, known till now only through the citations of Śaḍguruśiṣya

4 NARAHARI, H G (Ed) *Padavidhana of Śaunaka* (with an anonymous commentary entitled the *Padavidhanabhāṣya*) Adyar Library Pamphlet 22, 1950, 34

*P* is one among the ten pre-Kātyāyana *Anukramaṇis* (originally published in *ALB* 13 14)

Rev N A GORE *AP* (July 1951), 326

5 SASTRI, Jagadish Lal (Ed) *Rgvādhana* Lahore ed with introduction, appendices notes

6 SATAVALEKAR, S D (Ed) *Rgveda Paṇisista Svādhyāya Maṇḍala*, Aundh

7 SATAVALEKAR, S D *Rgveda mantraṇām varṇanukramasuci* (Alphabetical index of the *RV* mantras) Svādhyāya Maṇḍala, Aundh, 1940, 146

### 3 PARTICULAR HYMNS AND MANTRAS

1 AMARANATHA *Rgveda me dyuta nindā* (Hindi) *VJ* (Oct 1954), 454-57  
*RV* X 34

2 ANON. Gāyatri mantra kā jaina vyākhyāna. (Hindī)  
*The Jaina Antiquary* 18, Dec 1952, 40-44

an extract from a Jaina commentary on the *gāyatri-mantra*.

3 APTE, V M. The Varuṇa Hymns in the Rgveda  
*Bh Vid.* 8, JGJRI 7

translated into English with annotations *Bh Vid* 8, 15-22  
 (I 24 6-15, 25 1-6), 168-175 (I 25 7-21), 268-273 (II 28),  
 JGJRI 7, 283-289 (V 85)

4 AUROBINDO, Sri *Hymns to the Mystic Fire* (Hymns  
 to Agni from Rīg Veda translated in their esoteric sense) Sri  
 Aurobindo Ashram, Pondicherry, 1952, XXXVI + 607

(first ed in 1946) the second ed presents almost all hymns  
 to Agni in *RV* (barring a few from *RV* I) foreword sets forth  
 the author's standpoint sees more in the Veda than a superficial  
 liturgy key words like *rajas, kṛatu, go, ghṛta, aśva*, etc., explained

Rev C K RAJA, *AP* (Sept 1946) (first ed), K R SRINIVASA  
 IYENGAR, *Social Welfare* (22-3-1946) (first ed), I J S TARA-  
 POREWALA, *AP* (June 1954), 278 (second ed)

5 AUROBINDO, Sri The Vāmadeva Hymns to Agni Sri  
*Aurobindo Mandir Annual*, Jayanti No 10 (15-8-1951), 9-33

the *RV* hymns were written in a period in which there was a  
 double face to the current religion, an outer for the people,  
*profanum vulgus* an inner for the initiates Vedic seers were mystics  
 the outer sacrifice represented in esoteric terms an inner sacrifice of  
 self giving and communion with gods objections to this theory  
 (from Western scholarship and orthodox tradition) answered  
 translation with critical notes, of IV 7

6 AUROBINDO, Sri The first Rik of the Rīg Veda. Sri  
*Aurobindo Mandir Annual* Jayanti No 11 (15-8-1952), 31-49

7 AUROBINDO, Sri Riks of Madhucchandās (*RV* I 1 1-5)  
*Sri Aurobindo Mandir Annual*, Jayanti No 12 (15 8-1953),  
 6-11

ritualistic and psychological interpretation

8 BHARATIYA, Bhavani Lal. Rgveda kā eka indra-sukta  
 (Hindī) *Vedatani* 11 (9), 7-11.

*RV* II 12

9. BHAT, G. K. The genesis of Rgveda II. 12 (A proposed explanation). *J Bom U* 26, Sept. 1957, 25-33. (also in *SP*, 18th AIOC, Annamalainagar, 1955, p. 2.)

..the genesis given by *Brhaddevatū* and *Sāyaṇa* not supported by the contents of the hymn..two hypotheses proposed: (1) attempt to convince Varuna-followers (*janāsaḥ*) of Indra's greatness; theory of suppression of Varuṇa-cult by Indra-cult assumed; (2) literary principle: record of Indra's achievements in the form of an address to an assembly of people (*janāsaḥ*)..

10. BHAWE, S. S. An Interpretation of *RV* 10. 109 (*Brahma-Kilbiṣa*). *Kirfel Comm. Vol.*, 1955, 17-26. (also in *SP*, 16th AIOC, Lucknow, 1951, p. 12.)

..*RV* X. 109 (*Brahmajūyā-sūkta*): grammatical and textual problems..discussion of older views about the hymn on the strength of the equation: *sūryasya duhitā* = *vāk* or Muse of Poetry (cf. *J Bom U* 19, 19-27). *brahmajūyā* = *vāk*..Soma is Ksatriya, Brhaspati is Brahman; Soma takes away Brhaspati's wife, namely, *vāk*..that is the scandal (*kilbiṣa*); it was a social scandal..hymn shows a phase in the development of moral and social ideas..hymn related to *AV* V. 17..*brahmacūri* = composer of hymns..the word does not denote a habitual celebrate in *RV*..

11. BHAWE, S. S. The Soma-Hymns of the Rgveda. *JMSUB* 5 (1), 21-36.

..(a) problem of a fresh interpretation of *RV*; (b) translation of *RV* IX 1-2 with exegetical notes (longer and shorter) ..

12. BHAWE, S. S. *The Soma-Hymns of the Rgveda: A Fresh Interpretation*. M. S. Univ. Res. Series No. 3, Oriental Institute, Baroda, 1957, 8+105.

..Part I *RV* IX 1-15..fresh interpretation on the basis of accumulated Vedic research of the last 30 years as also of modern linguistics and Vedic rules of Pāṇini..

Rev.: ANON, *JGJRI* 16, 251-52, V. KRISHNAMACHARYA, *ALB* 22, 161-62, N. KRISHNA MURTHY, *QJMS* 49, 203-09; K. A. NILAKANTA SASTRI, *JIH* 36, 282-83; J. T. PARIKH, *JMSUB* 8, 110-111; K. K. RAJA, *AORM* 15, 1-2; L. RENOU, *JA* 246, [206-07, Swami VIMALANANDA, *PrBh* 64, 435-36.

13. BHAWE, S. S. *The Soma-Hymns of the Rgveda: A Fresh Interpretation*. M. S. Univ. Res. Series No. 5, Oriental Institute, Baroda, 1960, X+152.

..Part II: *RV IX. 16-50*..Appendix I (pp 113-142): *Ṛkpadānu-locanam*, a new Sanskrit comm. by Pandit Maṇisankara V. UPADHYAYA (on *RV IX 16*).✓

14. BIHĀRI LAL. *Vaśāsūkta* aura *govadha*. (Hindi). *Vedavāṇī* 12, 1959, 108-111.

..*RV X. 10*..

15. BOSE, Abinash Chandra. A Vedic prayer of the "Kīrtana" type to *Aśvins*. *Ved Kes.* 49, Jan. 1960, 378.

. *RV VIII. 13-18*.

16. BROWN, W. Norman. King *Trasadasyu* as a divine incarnation (A note on *Rgveda* 4 42). *C K Raja Comm. Vol.*, 1946, 38-43.

..*Trasadasyu* (acc to IV. 42 interpreted in the light of information available from Hindu sources) was an incarnation of *Indrā-varuṇā* ..this interpretation based on (1) rejection, with BLOOMFIELD, of the widely accepted theory that the hymn deals with a rivalry bet *Indra* and *Varuna* for leadership of gods, this theory nowhere explicit in the hymn; (2) agreement, with BLOOMFIELD, that the hymn is *ātmasūti*—self-praise; but disagreement with his view that the object of *ātmasūti* is *Indravaruna*, (3) assumption that the hymn is a unit—not two hymns, (4) acceptance of tradition concerning authorship and deity addressed. The hymn falls into 3 parts: (1) T's self-praise as incarnation of *Indravaruṇa* (st 1-7), (2) story of T's origin (8-9), (3) final benedictory, formulaic stanza .English translation, with notes, of the hymn

17. BROWN, W. Norman. Some notes on the rain-charms, *Rig-Veda*, VII. 101-103. *NIA* 2, 115-119.

18. CHATTOPADHYAYA, Kshitish Chandra (Ed.). *Devī-Sūktam*. Calcutta Univ, 1945.

. ed. and annotated .

19. CHATTOPADHYAYA, Kshitish Chandra (Ed.). *Ānobhadriyam*. *Mañjūsā*, Calcutta, 1952, II + 72.

..*Ānobhadriya* hymn (*RV* 189) ed with comm. of Venkata-Mādhava, *Skandasvāmīn*, Mahidhara, Sāyaṇa, and the editor himself, English translation, notes, index Acc. to the editor, the moral of this hymn is: It is vanity to wish to live long, and to be careless to live well .

- 20 COOMARASWAMY, Ananda K *Rgveda* 10 90 1 *aty  
atisthad dasāṅgulam* JAOS 66, 1946 145-161

a majority of translators like SCHERMAN and Norman BROWN for instance who regard *da āṅgulam* as the direct object of *aty atisthad*, render the word by 'heart'. This can't be accepted. BROWN adds 'The ref is here possibly to the summit of the universe as in the next stanza. Here B seems to be on the right track. It is generally taken for granted even by those who render *dasāṅgulam* by 'heart' that the word refers to some part of the bodily frame. Human face is *dasa gula*. Not only does God as Plato also says geometrize not only is he as a seven fold Man (cf *δPB* 6 1 1 9.2.3 51 10 2.2.1 6) hypostasised and iconostasised in his own quantitative dimensioned creations—himself 'unmeasured in what are measured' (*AV* X 7 39)—but he is also all the head of the sky of the world and of the sacrifice that is of the Cosmic Man and as such surrounded by his 'glories'. What *RV* X 90 1 means is that the Puruṣa making the whole his foot stool fills the entire universe and rules over it by means of the powers of vision etc. that proceed from his face and to which man's own powers of vision etc. are analogous—this face whether of God or man being as explained in the *Br hmana* texts itself an image of the whole threefold universe. Vedic *da āṅgulam* is really a designation of the Face of God the Vedic psychology of Seven fold Man and his Face is not in any exclusive sense an Indian doctrine but much rather the Indian form of a traditional psychology of which the expressions are to be found almost everywhere it becomes the more intelligible the more we realise its universality.

- 21 DE ZWART, H J *Rgveda* X 95 Puruṣas and Urvaśī  
*Orientalia Neerlandica*, Leiden 1948 363-71  
detailed exegetical treatment

- 22 DHARMA DEVA, *Vedamantro kā tulanātmaka anuśīlana*  
(Hindi) *Vedavani* 10 (1-2) 1957, 65 70  
contd from *Vedavani* (Nov 1956) *mantras* relating to *Usas*  
explained acc. to Dayānanda and other comm.

- 23 DHAVAN, Thakur Datt Truth regarding the Vedas  
Exposition of the Vibhṛt Hymn of the Rīg Veda (X 170)  
*Ved Dig* 1 (1) 17-21, 1 (5), 1-8, 1 (6-7), 1-5, 2 (1), 4-8

- 24 DURKAL, J B The Hymn of the Logos KKT 19,  
1955 731-32  
adaptation in English of the *Puruṣa-sūkta*

- 25 FOWLER, Murray Rg Veda 10 27 14 *brhann achayo apalaśo arva* JAOS 67, 270-73

a great shadeless and leafless horse (comm understand *arva* as 'swift' 'fire' etc.) *achaya* and *apalasa* occur only here tho related forms occur elsewhere (X 121 2 135 1 VI 16 38) Conclusion the tree in which the *asva* dwells is the *aśvattha* but in the bold image of *RV* the horse and the tree are one as are spirit and body *asva* or *arva* is Agni this fiery spirit latent in the wood is that which sanctifies the tree wherefore it becomes sacred and an object of worship similar symbols in Nordic mythology

- 26 FOWLER, Murray Rg Veda I 31 A translation with commentary *Art and Thought* (Coomaraswamy Comm Vol.), London, 1947, 186-92

an attempt at redefinition of *RV* theological or metaphysical or psychological interpretation (distinct from the naturalistic and ritualistic interpretation) metaphysics of Veda discovered

- 27 FRIŠ O Z Védských hymnu Matka Země NO 2, 1946-47, 24-28

- 28 FRIŠ, O Nad hrobem Z Rgvédu NO 3 1947 48, 147

- 29 GONDA, J The so called secular, humorous and satirical hymns of the Rgveda *Orientalia Neerlandica*, Leiden, 1948, 312 348

the traditional view that part of the hymns of *RV* especially in 10th *Mandala* are secular is rejected for a more complete (or rather a less incomplete) understanding of *RV* a deeper understanding of primitive and semi primitive culture a deeper insight in thought inner life religion literature etc of primitive man is necessary A detailed study of the *Manduka-Sūkta* (VII 103)

it is not humorous nor satirical For the primitive man a close contact a parallelism a mutual influence bet nature and the world of man are always extant There is nothing ridiculous in a Vedic poet addressing his prayers to frogs as bringers of rain *RV* consists of hymns and magical charms for in Vedic times 'religion and magic are inextricably interlaced Distinction bet songs of high literary merit and dry and artless magical formulas is not proper magical texts also possess aesthetic qualities Cosmogonic hymns are not secular (as suggested by MACDONELL) wedding hymn (X 85) is not secular because to primitive man marriage is not a secular matter So too 'funeral

hymns are not secular Broadly speaking there is nothing 'secular' or 'profane' in *RV* (in the modern sense of the words) In the Vedic society characterised by primitive aspects of human state of mind and of human culture, the religious—the magico-religious—element can't be detached from other domains of human thought G undertakes a detailed consideration of IX 112, X 119, X 136 VIII 43, IX 113 X 97, X 34, X 102

30 HAUSCHILD, R Das Selbstlob (*ātmastuti*) des Soma-berauschten Gottes Agni *F Weller Comm Vol*, 1954, 247-88

*RV* X 119

31 HEESTERMANN, J C A propos of *RV* 8 24 30 cd *SP* (20th AIOC), Bhubaneshwar, 1959, 34-35

the mention of *gomati* evokes the complex of interconnected notions—*uśas dakṣiṇā* cows *Vala* in this context is *yajam na* in the *dakṣiṇ* state prior to the giving of *dakṣiṇā* (of course, this has to be regarded as an isolated case)

32 HEILMANN, Luigi Linguistica e Filosofia *Quaderni dell'istituto di glottologia Univ Degli Studi di Bologna*, 1958, 3-19

*RV* X 125, I 164 45

33 HEROLD, E Social significance of a Vedic allegory (*RV* III 31 1-2) *Arch Or* 26 (1), 1958, 81-87

scholars agree that the contents of these vss is an allegoric description of preparing the sacrificial fire Acc. to H, they reflect a common historical situation when a matriarchal form of society was yielding place to a new patriarchal society ref to a double incest—son mother and same son his sister

34 INAZU, K On the Varuna Hymns of the Rgveda (Japanese) *JIBS* 3 (1), 1954, 329 332

35 IYENGAR, K R Srinivasa The Secret of the Veda *The Social Welfare* (22-3-1946), Bombay

review article on Sri AUROBINDO's *Hymns to the Mystic Fire*, Pondicherry 1945

36 IYENGAR, K R Srinivasa Urvasi Sri Aurobindo *Mandir Annual*, Jayanti No 8 (15-8 1949), 46-84

a running comm on RV X 95 Purūravas-Urvaśī story as a love-romance as a veiled sacrificial rite as a hunting ground for etymological exercises, as a poetical or fanciful description of everyday natural phenomenon mystical interpretation of AUROBINDO

- 37 JAMBUNATHAN, M R A study of Rgveda X 135 SP (15th AIOC), Bombay, 1949, p 7

this *Kumāra* hymn with V 2 and VII 102 103 (other *Kumāra* hymns) regarded as fountain source of *Kumāra*-cult the seer of X 135 seems to be a South Indian Siddha or Yogin and his *devatā*, Yama is not god of funeral rite

- 38 JAMBUNATHAN, M R Buddha Saumia (A study of Rgveda X 101) SP (20th AIOC), Bhubaneshwar, 1959, p 16

the seer of X 101 appears to have been an early farmer who had advocated co operative farming

- 39 KANTAVALA, S G A tentative interpretation of RV I 143 3 SP (20th AIOC), Bhubaneshwar, 1959, p 16

- 40 KAPALI SASTRY, T V The Gods of the Āpri Hymns—The Powers that fill *Sri Aurobindo Mandir Annual Jayanti* No 10 (15 8 1951), 99–119

the special char of Agni in his various functions in the inner and mystic sacrifice nowhere so clearly brought out as in *Āpri sūktas* In them the higher powers of Agni are invoked to fill the *ṛṣi* in the inner sacrifice gods of *Āpri sūktas* are forms of Agni (= Divine Will) The flame of the Divine Will is invoked in these hymns to effect step by step the advent of his own higher Powers and those of the high existence for the uplift of the aspiring soul thro the means of utter self-offering the consummate worship, the true *yajña* explanation from this pt of view of I 13

- 41 KARANDIKAR J S Rgvedatīla eka kuta sukta (Marathi) *Kevalananda Comm Vol*, 1952, 145 55

A riddle hymn in RV I 164 attempt to analyse and interpret verses 1, 11 15 44 refer to 'time in the form of 'year' 2, 3 7 29 52 are in praise of Sun god 8 40–43 47 describe the good results of timely rains 24 25 37 39 45 49 are in praise of Speech and its aspects like metres etc

- 42 KRISHNA LAL Gāyatrī—from Samhitā to Gṛhya sutras SP (20th AIOC) Bhubaneshwar 1959, 16–17



..Gāyatri did not enjoy the position of *Sāmī* par excellence in the Sam-period, in *Br* and *ΔS*, it is found used in various sacrifices not with any appropriateness..its most appropriate employment to be seen in *ΔPB*, where it is prescribed to be recited in the *upanayana*-ceremony by the student, this usage followed by most of *GS*; in some *GS*, its meaning seems to have been misunderstood..

43. KRISHNAMACHARYA, V. (Ed.). *Purusasūkta-bhāṣyam Śrīraṅgamumkṛtam*. Adyar Library, 1955, XVIII + 79.

. Sanskrit introduction, English translation of text and *bhāṣya*, introd. in English by K. C. VARADACHARI..(originally published in *ALB*, serially)..

44. KRISHNAMURTHY, R. *Purusasūkta. The Astrological Magazine* (Annual Number), Bangalore, 1950.

..explanation of *P-S* in the language of astronomy..the essence of the hymn given here is that given in the *Mudgala Upaniṣad*..

45. MAINKAR, T. G. *Mahābhārata* I 3.62: its text and meaning. *SP* (18th AIOC), Annamalainagar, 1955, p. 40.

..*MBh* I 362, an obscure verse from the corrupt *Aśvin*-hymn . relation of this vs with *RV* X 39 13 made clear, and, in the light of this, a new text and meaning proposed.

46. MANOHAR. *Amaratva kṣā bhoga*. (Hindi) *GKP* 4 (9), 1952, 9.

..*RV* V. 4 10

47. MANOHAR. *Nirbhaya kaise bane*. (Hindi). *GKP* 5, Dec. 1952, 145.

. *RV* I 11 2 .

48. MANOHAR. *Dāna se caturmukhī vṛddhī*. (Hindi). *GKP* 5, 1953, 225.

. *RV* VIII 27 16.

49. MEHENDALE, M. A. On *cakrān nā* in the *Rgveda* X. 95. 12-13. *BDCRI* 14 (2), 1955, 109-118.

. OLDENBERG and GELDNER derived *cakran* from *√kṛand* .M suggests that the form is - *cakram nā*, *padapūṭha* has misled later interpreters by giving it as *cakran / nā /*..weeping child in this particular context is compared to a rolling wheel.

- 50 MICHALSKI, Stanislaw F Hymnes philosophiques du Rgveda *Scientia* 46, April 1952, 123-29  
X 125, 129
- 51 MONTESI, G Il valore cosmico dell' Aurora nel pensiero mitologico del Rīg Veda *Studi e materiali de storia delle religioni* 24-25, 1953 54, 111-132  
interpretation of RV X 108
- 52 NAYAR, P Gopalan *Purusa-suktam* Lodhra Press, Madras, 1957, 25  
with comm in Malayalam
- 53 OJHA, Madhusudana *Sadasadvāda*, Jaipur, 1926, 59  
exposition of the *Nasadīya-sukta* doctrine of *sad* and *asad* as the cause of the universe
- 54 OJHA, Madhusudana *Vyomavada aparavada āvarana vada-ambhovāda* Manavashram Jaipur 1951  
partial exposition of *Nasadīya s kta*
- 55 OJHA, Madhusudana *Daśavādarahasvām* Manavashram, Jaipur, 1951, 24  
exposition of the *Nasadīya s kta* as referring to ten cosmological points of view—*sadasadvada*, *rajovada* *vyomavada*, *aparavada* *āvaranavada* *ambhovada* *antitamrtjyuvāda* *ahorātravada* *daivavada* *samāyatataducchadvāda* and *siddhantavada*
- 56 OTTO, R *Varuna-Hymnen des Rīg-veda* Rohrscheid, Bonn 1948, 28  
transl of religion historical texts—No 1
- 57 PANDIT, Vishnudeva S Gāyatrī mantra sahasya darśanam SP ( 17th AIOC ), Ahmedabad, 1953, 12 13
- 58 PARAB, B A Human miracles and hymns of will power in the Rīgveda SP ( 15th AIOC ), Bombay, 1949, p 12  
Human miracles III 33 V 40 Semi divine miracle VII 18  
Will power (not magic) I 191, II 42, 43, V 78, VII 55,  
X 58 60 145, 162 163 166 183

- 59 PARAMANANDA Military ballads in the R̥gveda *Veda-vāṇī* 12 (3), Jan 1960, 13-15
- 60 PISANI, V On two minor R̥gveda problems *Bh Vid* 10 (Munshi Jubilee Vol ), 65-69  
*PV* I 324 and 6 .
- 61 PISANI, V On *RV* VII 284 and a second root *pu* "to beat" *Turner Jubilee Vol I (IL)*, 147-48  
*pavante* is presumably the only form still preserved in *SK* of a root *pṛ* (or *pu*) which means 'to crush, to strike, it is however found in other IE lgg of Lat *pav-tō*
- 62 POTDAR, K R *Āpṛi* Hymns in the R̥gveda A Study and a Theory *JBomU* 14, Sept 1945, 29-57
- 63 POTDAR, K R *Āpṛi* Hymns in the R̥gveda *PAIOC* (12th Session), Banaras, 1946, 211-222  
 (See *VBD* I-531)
- 64 POTDAR, K R Sacrificial setting of the philosophical hymns in the R̥gveda *Bh Vid* 12, 163-71  
 P attempts to show the extent to which speculations in the philosophical hymns of the *RV* are expressed in the terms of sacrificial performances consideration of speculations in threefold aspect (1) agency of creation (2) process of creation (3) order of creation or created entities *RV* X 72 81 82 90 121 125 129 130 and 190 considered
- 65 PRIYAVRATA Yaha jagat kisa jangala se āyā hai (Hindi) *GKP* 6 (9), 257-60  
*RV* X 81
- 66 PRIYAVRATA *Ādhyātmika prabhata* (Hindi) *Veda-vāṇī* 10 (8) 3-4  
*RV* VII 76
- 67 RAJA, C K *Aśya Vamasya Hymn* (The Riddle of the Universe) with the Commentaries of Sayana and Ātmānanda Ganesh and Co, Madras, 1956 XL+136+87

*RV* I 164—English introd transl and notes Acc to R Indian tradition recognizes no antithesis bet (ritualism of) priests and (free rationalism of) warrior class or even bet Hinduism and Buddhism The philosophy of *Up* and the ritualism of the earlier phase of Veda formed a single harmonious unit *Up* simply interpret one side of this culture with the background of ritualism ritualism of early Vedic texts has very deep philosophical atmosphere permeating it rationalism and philosophy of *Up* grew up in a ritualistic setting I 164 illustrates this pt Vedic Aryans not at all a primitive people *RV* exhibits features of a mature civilization struggling against enemies physically stronger than Aryans if there is an intellectual turn noticeable in a poem in *RV* it must be put to an earlier date *Nasadiya Sūkta* and *asya vamaśya* belong to a very early date From the time these hymns were composed to the later times there had been a decadence and not a progression in philosophical thought of India *Dṛghatamas* describes in I 164 (recited at a sacrifice) the world and its origin and the nature of language and the secrets of the language understood by him in his poetic vision symbolism lost to us in some places (e.g. cow and calf numbers 5 and 7 etc.)

Rev V KRISHNAMACHARYA *ALB* 21 420 S N *PrBh* 62 76-77 K K RAJA *JORM* 25 101-03 L. RENOU *JA* 245 404-05

68 RAJWADE, S R *Nasadiya Sūkta Bhāṣya* (Marathi) *Uttarardha Caramakhanda*, Poona, 1949, 15+127

contains exposition of the last 3 verses of the hymn

69 RENOU, L, SILBURN, L *Consideration on Rgveda* I 152 *Bh Vid* 10, 1949

meaning of the *mantras* essence of all principles of Vedic knowledge

70 SAHODA, T *On the historical significance of the so called 'philosophical hymns' in the Rīg Veda* (Japanese) *Ritsumeikan Bungaku Fifteenth Anniversary Comm Vol*, Oct 1949

the various hymns called philosophical by modern scholars were composed by priests who were at that time in charge of reciting the cosmogony hymns (*jātvādyā*) at the later Rgvedic sacrifice

71 SAHODA, T *A declaration of despair made by a Vedic poet* (Japanese) *Ritsumeikan Univ Fiftieth Anniversary Comm Vol* 1951

. the significance of the *Nāsadiyasūkta* lies not so much in its philosophical speculations as in that it is the confession of a priest poet, who had been despaired, having been conscious of his inability to believe in the traditional myths of cosmogony which had ever been accepted..

72. SAHODA, T. Problems concerning the philosophical hymns of the R̥gveda. (Japanese). *JIBS* 2 (2), Mar. 1954, 418-21.
73. SARMA, B N Krishnamurti A note on *yatra dvāvina jaghanā* (RV. I. 28 2) *PO* 13 (3-4), 52-56.  
 . Skandasvāmin and Venkata-Mādhava interpret this as referring to the position of man and woman during coital act Acc. to the author, Mādhva (Ānandatīrtha) and his commentator, Jayatīrtha, are right in rejecting such interpretation and understanding the figure of speech in a more general sense 'like a woman's *jaghana* region'
74. SARMA, Shri Ram *Gāyatrī kā mantrārtha* (Hindi). Akhanda Jyoti Karyalaya, Mathura, pp 100
75. SASTRI, P. S. Interpretation of Soma-Riks (Telugu) *Bharati*, Madras, Dec 1940-Jan 1941.
76. SASTRI, P. S. Agastya-Lopāmudra-Samvāda. (Telugu) *Navodaya*, Madras, 1943, 14-16  
 . dialogue translated and commented upon stage directions in the dialogue explained
77. SASTRI, P. S. Yama-Yamī-Samvāda. (Telugu) *Navodaya*, Madras, 1944.  
 . in this hymn, psychological realism is dramatised for poetical purposes
78. SASTRI, P. S. Urvaṅi-Pururavas-Samvāda. (Telugu). *Bharati*, Madras, June 1944, 483-86
79. SASTRI, P. S. Some philosophical hymns of the R̥g-Veda, *Pr. Bh* 53 (4), 162-70.  
 . the author presents some of the imp phil concepts contained in a number of RV hymns, e g, Hymn on Reality and Creation (X 90), Hymn of Dirghatamas (I 164). Knowledge, Individual

Self, Logos, Hymn on Prayer (X 71), Hymns on Creation (X 72, 81, 121, 129), Hymn on Spiritual Discipline (X 136)

the principal *Up* have rendered explicit the leading ideas of the major philosophical hymns of *RV* Acc to Vedic seers, the best way of realizing reality is the way of ethical and religious discipline

80 SASTRI, P S The *samvāda-suktas* of the *Rgveda* PAIOC (13th Session), Part II, Nagpur, 1951, 15-28

Yāska's confusion of *itihāsa* with *akhyāna* has led to a gross misinterpretation of *samvāda-suktas* various theories—*akhyāna* theory, ritual drama theory, vegetation theory, ballad theory—examined Acc to author *samvāda-suktas* are dramatic pieces, pure and simple mentions various factors wh contribute to their dramatic char *samvāda-suktas* are fragments of Vedic one act one-scene plays of rare literary value Vedic poet has even given stage directions in the midst of dialogues

81 SASTRI, P S The Soma lyricism of *Rgveda* IHQ 30 (4), 301-10

Soma, the enlivening principle in the *RV* anthology it is activity, the dynamic entity the inspiring drought, the instigating mode lit appreciation of *Soma-suktas*

82 SASTRI, P S *Rgvedic lyrics of love and beauty.* SP (19th AIOC), Delhi, 1957, p 12

central theme of *RV* songs is exposition of beauty whether of nature or divinity or human form or latent principles hymns to Savitr, Rātri, Usas analysed Usas appeared to Vedic seers as a truth pregnant with profound significance dawns represented the cosmic dance of consciousness

83 SASTRI, P S The vision of Dirghatamas Pr Bh 62, Feb 1957, 63-66

I 164—great but loosely knit song—is a beautiful philosophical ballad, raises a series of questions and answers them, employs symbols and dogmas in a lyrical net work the hymn opens with scepticism and burning desire to understand the nature of ultimate problems (4) next the seer attempts to explain the transcendence of Reality (6-7) dependence of world on god (8) beautiful conception of Reality as Time or Duration (15-19) problem of knowledge (20-22) problem of life (30-33) possibility of a disembodied soul moral law of the world is God realized as ethical oneness of Reality

84. SATAVALEKAR, S. D. (Ed.) *Pavamāna-Sūktam* (Text). Svādhyāya Maṇḍala, Pardi, 36.

85. SATYA PRAKASHI. Whenceforth this creation? *Ved. Dig.* 2 (5), 29-35.

..cosmological hymns of *RV*..

86 SCHAYER, St. Staroruski wariant wedyjskiego mitu o kosmicznym pramezu. *Collectanea Orientalia* 5, Vilna, 1934, 32-34.

..(See : *VBD* I-5 35) ..

87. UDAYANA. Nāsadiya sūkta tathā anekāntavāda. (Hindi). *Vedavānī*, 12 (1-2), 33-38.

87 a. UPADHYAYA, Gangaprasad. *Aśrīrā tanūh* (*RV*. X. 85.30). *Vedavānī* 12 (6), 13-14.

..a propos *Vedavānī* (Aug. 1959), pp 9 ff ..

88. VAIDYANATHA. Magnitude of Gāyatri. *Ved. Dig.* 4 (1), 17-24.

89. VELANKAR, H. D. A Family-Hymn of the Agastyas. *PAIOC* (12th Session), Banaras, 1946, 223-31.

..(See : *VBD* I-5 38) .*RV* I 165 (together with I 170, 171) .. English transl with exegetical notes .Acc. to author, the order in wh the *mandalas* appear in *Sam.* is also the order in wh. they were compiled and introduced there In *mandalas* 2-7, the family-hymns find place in the midst of the Indra-hymns ..

90. VELANKAR, H. D. Hymns to Indra in Mandala VIII. *J Bom U* 15 (2), Sept. 1946, 1-28. -

..English transl with exegetical notes ..

91 VELANKAR, H. D. Hymns to Indra in Mandala I. *J Bom U* 17 (2), Sept. 1948, 1-22.

..English transl with exegetical notes ..I. 4-11, 16, 29, 30, 32, 33, 51-57 ..

92. VELANKAR, H. D. Hymns to Indra in Maṇḍala I. *J Bom U* 18 (2), Sept. 1949, 6-25.

..English transl with exegetical notes ..I. 61-63, 80-84, 100-104, 121 ..

- 93 VELANKAR, H D Hymns to Indra in Maṇḍala I  
*J Bom U* 20 (2), Sept 1951, 17-34

English transl with exegetical notes I 129-133, 165, 169-171, 173-78

- 94 VELANKAR, H D Hymns to Indra in Maṇḍala X  
*J Bom U* 21(2), Sept 1952, 1-20

English transl with exegetical notes X 22-24, 27-29 32 38, 42-44 47-50

- 95 VELANKAR, H D Hymns to Indra in Maṇḍala X.  
*J Bom U* 22(2), Sept 1953, 6-26

English transl with exegetical notes X 54 55, 73 74, 86 89 96, 102 103 104

- 96 VELANKAR, H D The Creation Hymns in RV X  
*PAIOC* (17th Session), Ahmedabad, 1953, 61-66

(Presidential address Vedic Section) discusses X 72, 81, 82 90, 121 129 in these creation hymns the Supreme Creator is conceived as an intelligent Principle, 'Wh produces out of itself the external world either directly or indirectly thro' the medium of a couple consisting of a Male and a Female principle

- 97 VELANKAR, H D Hymns to Indra in Maṇḍala X  
*J Bom U* 23 (2), Sept 1954, 1-18

English transl with exegetical notes X 105 111-113 116 119, 120 131, 133 134 138 144 147, 148, 152 153, 160, 167, 171, 179, 180

- 98 VELANKAR, H D Hymns to Agni in Maṇḍala VI  
*J Bom U* 24 (2), Sept 1955, 36-64

English transl with exegetical notes

- 99 VELANKAR, H D Two philosophical hymns in the Family Maṇḍalas SP (18th AIOC) Annamalainagar, 1955, p 18

III 18 and IV 9 together teach that (1) the world has arisen from a single Principle, (2) different Vedic gods are but different aspects of this Principle and (3) the whole creation lives in and owing to this Principle

- 100 VELANKAR, H D Hymns to Agni in Maṇḍala VII.  
*J Bom U* 25 (2), Sept 1956, 9-31

English transl with exegetical notes



- 101 VELANKAR, H D Agni Hymns in Mandala VIII  
*J Bom U* 26(2), Sept 1957, 1-24  
 English transl with exegetical notes
- 102 VELANKAR, H D Hymns to Agni in Mandala X  
*J Bom U* 27(2), Sept 1958 1-28  
 English transl with exegetical notes 1-8, 11, 12 20, 21, 45,  
 46, 51, 52, 69, 70, 79, 80
- 103 VIDEHA *Gāyatrī mantra kū anuśhāna* (Hindi)  
 Veda Samsthana, Ajmer, 16
- 104 VIMALANANDA, Swami *Asa iāmasya Hymn Ved*  
*Kes.* 43, 481-83  
 review article on C K. RAJA's book
- 105 VISHVA BANDHU The *Tṛca* (RV I 41 7-9) re-  
 interpreted *Research Bulletin (Arts) of the Panjab Univ*  
 9(1), 1952, 1-17 (reprint) (also in PAIOC, 16th Session,  
 Lucknow, 1955, 20-35)  
 the word *ni-dhītah* is described as gen sing of the noun *ni-dhī-tu*  
 —'reviler', and Yaska's interpretation of *ā* as an emphatic particle  
 is revived and supported new meanings suggested *stoma* = full,  
 complete, *psaras* = praise, *√han* = to abuse, *sumna* = wholesome  
 word, *√viś* = to address
- 106 VISHVA BANDHU The *Gāyatrī* (RV III 62 10) its  
 grammatical problem *Research Bulletin (Arts) of the Panjab*  
*Univ.* 13(4), 1954, 1-15 (reprint) (also in SP, 17th AIOC,  
 Ahmedabad, 1953, 107-08)  
 neuter *tat* in the first *pāda* syntactically correlated to masculine  
 pronominal form *yo* in the third *pāda* this is invalid in grammar  
 two ways out of the difficulty suggested (1) accusative pro-  
 nominal form *tat* is taken as standing for *tasma* to be connected  
 with *saviśā*, (2) *yo* is taken to stand for *yat* (to be connected  
 with *tat bharga*) both are unacceptable the proper solution is  
*ya* in the third *pāda* is neut. nom. sing of the pronominal base  
*ya* (being postulated as variant of *yo*) (or may be \**yavan*)  
 (cf *LI* I 155 4c, where *va* is adverbial neut. sing of *ya*)
- 107 VISHVA BANDHU *Uccirāt > uccirā\** — A Vedic text-  
 critical study *Sarup Comm* Vol, 1954, 93-98

Vedic text variation in *RV* VII 66 16 studied with ref to the shift of interest from poetry to ritual in the life of Vedic society

- 108 WEST, W. *Arisches zur Sinnbild Forschung Germanien* 12, 1940, 212-19 (5 illustrations)

interpretation of some *RV* verses

- 109 YUDHISTHIRA *Rgveda ki danastutiyo para vicara.* (Hindi) Ramlal Kapur Trust, Lahore, Nov 1945, 14

*RV* VIII 3 21-24, VI 27 8, X 62 8-11 VIII 55 56

- 110 YUDHISTHIRA *Rgveda X 85 30 ke artha me bhrānti tathā usakā nīṣākaraṇa* (Hindi) *Vedavani* 11 (10), 9-14

#### 4 GENERAL STUDY

- 1 AIYENGAR, T K Gopalaswami *Rg Veda and Venkaṭācala JSVOI* 7 (2), 122-34

suggests Rgvedic origin of the holy hill *RV* X 155 1 *vṛamhaḥ kaṭaḥ vīkata* or *vṛa kata* or *ve kata* or *vṛenah kataḥ* *veṛ kaṭaḥ*

2. AMARANATHA *Spandra-syandra pathavimarśaḥ Sidd-eshvar Varma Comm Vol I*, 1950, 164-68

article in SK discusses the readings *spandra* and *syandra* (I 180 9 V 52 3 VI 12 5 X 42 5) concludes that *spandra* is better in I 180 9, V 52 3 8 *syandra* is better in V 87 3 VI 12 5, X 42 5

- 3 BHATTACHARYA, Viman Chandra *Classification of Rgveda Mantras according to the Brhaddevatā of Śaunaka OH* 2 (2), 337-51

Śaunaka takes *stuti* (or *us h*) and *vīhīrti* as the two basic principles of classification and sorts the *mantras* into 36 groups corresponding to 36 modes of expression exhibited by them

- 4 CHAKRAVARTHY, G N *R̥g Samhite Part I Cosmic Harmony in the R̥g Veda* (Kannada) T M Smarakamale Mysore, 1957, 188

ch 1 Underlying cosmological outlook contained in *RV*, ch 2 *īśvara-tattva* ch 3 Symbolism of *RV* (Doctrine of One Supreme Reality pervades the whole of Vedic lit., Order and Sacrifice

are manifestations of Universal Law), ch 4 Values of Life, worldly and spiritual, ch 5: Essence of Vedic Philosophy, imp of *Gāyatri-mantra* .

Rev.: K. V SRI RAM, *ALB* 22, 168

5. DANDEKAR, R N The Rgveda and its recitation. *ABORI* 28, 138-40.

..refers to the unique mastery of Pandit YEDURKAR, of Kurundwad..

6. DIKE, I. N. The favourite animals of Vedic Aryans, *SP* (18th AIOC), Annamalainagar, 1955, 4-5.

..horse and cow given divine position in *RV*..

7. GONDA, J. "Ein neues Lied". *WZKM* 48, 1941, 275-90.

..*RV* poets now and then declare to have "a new song". The author connects this fact with the spring and fertility rites

8. GUPTA, S K. Authorship of some of the hymns of the Rgveda. *PO* 18, 1955, 22-34 (also in *SP*, 15th AIOC, Bombay, 1949, 5-7.)

..it is possible to determine the authorship of many hymns and verses of *RV* by comparison of contents, words, grammatical forms, styles, metres, etc, supported by the ascription of vss in a particular hymn occurring in other Vedas if this ascription is a definite one and relates to one person only authorship of some hymns discussed and determined *RV* I. 100 is ascribed to Kutsa Angirasa Acc to author, *Jaiminiya Ārṣeya Brāhmaṇa* likely to be helpful in this connection .

9. JANERT, K. L. Rīgveda-Studies. *I-IJ* 2 (2), 1958, 85-109.

. (1) The expression *yatra madanti* and X 82.2, this is a constant expression for that situation of being invigorated in the other world, about wh nothing need be said further (2) The verse I 164 15 and the motif 'The year as vehicle' an excursus on I 164 48 cd .

10 KIBE, M. Y. Where is Ciklita gone? *SP* (14th AIOC), Darbhanga, 1948, p. 15.

. *Śrī-sūkta* 12 Ciklita asked to stay in one's house..Is C. son of Śrī, as suggested in a *dhāṣya* ?..

- 11 MAHASABDE, M V. *Rgveda pāda quotations in the Mahābhāṣya of Patañjali* SP (19th AIOC), Delhi, 1957, 22-23

about 61 such quotations some are repeated for the same purpose

- 12 PARANJPE, V G *Parenthesis in the Rgveda* PAIOC (13th Session), Part II, Nagpur, 1951, 29-31

parenthesis (1) introduces an explanation (2) introduces an after thought, exhortation or emphatic assertion (3) prepares for a following idea (4) accompanies action or gesture (5) introduces indirect compliments to deities (6) explains accents of verbs

- 13 POTDAR, K R *Stages in the growth of the Rgveda Samhitā* OT 3 (1), 1957, 62-73 (also in SP, 18th AIOC, Annamalainagar, 1955, p 13)

different hymns were collected at different periods of time and by the time the present collection came into existence the *RV Sam* had passed thro at least 3 if not more stages analytical study from this pt of view of different *mandalas*

- 14 POUCHA, P *Schichtung des Rgveda Bestimmung des relativen Alters der Lieder des Rgveda mit Hilfe zahlenmassiger Berechnung* I II III Schluss Arch Or 13 (1942), 103 41, 225-69, 15 (1944) 65 86

- 15 SAHODA, T *The idea of mysterious in the Rgveda* (Japanese) JIBS 3 (2), 352-57

evolution of philosophical ideas in *RV* sacrificial religion is religion of mystery Vedic cult

- 16 SASTRI, P S *The fragmentary nature of the Rig Veda* Pr Bh 52, May 1947, 209-13

trad tells us that Rākṣasas carried away and even burnt cop es of the Veda in the process of transmission several portions must have been lost Veda Vyāsa acc to trad systematically arranged the Vedic lore for sacrificial purposes there was recast of the entire lit *Sam Br, Up* — all belong to the same period long lapses of time bet composition and compilation of the Veda Yāska's statements presuppose a few centuries of neglect of Vedic interpretation Vedic lit now available is only a fragment of a vast lit study of *RV* metres will throw light on its fragmentary char (1) *RV* poetry has its whole superstructure on the syllable (I 166.24 X 13 5) (2) *RV* poets fully realized the relationship bet poetry and metre on account of this fragmentary char., one



## II ATHARVAVEDA

## 5 TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE

1 *Atharvavedasamhitā* Ed SATAVALEKAR, S D Svādhyaya Mañlala, Pardi, 1957, 567

third ed (See VBD I-106)

2 SATAVALEKAR, S D *Sampurna Atharvaveda kū subodha bhūsyā* (Hindi) Svādhyaya Mandala, Pardi, 1958

third ed *mantra* meaning explanation subjectwise index of Vedic sayings Part I *Kāndas* 1-5 1950 pp 120 + 224 + 248 + 239 + 216, Part II *Kāndas* 6-10 1950 pp 246 + 208 + 192 + 104 + 74 Part III *Kāndas* 11 18 1950 pp 124 + 100 + 74 + 59 + 29 + 19 + 15 + 176

3 SURYA KANTA Was the commentator of the *AV* identical with Sāyana of the *RV*? *Bh Vid* 11 (1-2), 75 84 (also in SP 15th AIOC, Bombay, 1949 p 219)

the author answers the question in the negative The *AV* comm did not even care to consult the comm on the corresponding *RV* passages The author supports his view thro an exam of the two comm on *Yama Yam sūkta* in his ed of *AV Pratīkhyā* the author has shown that the comm on *AV* has not inherited an unbroken reliable Vedic trad and that his explanations at places are wrong

4 BHATTACHARYYA, Durgamohan A Palm leaf Manuscript of the Paippalada Samhitā (Announcement of a rare find) OH 5(2), 81-86

existence of Atharvavedins (of P school) in Eastern India specially Orissa and adjacent parts of West Bengal and Bihar *P Sam* ms discovered at Vasudebpur in Puri Dist ms inscribed in Oriya char on palm leaves tho' incomplete it is generally correct and in fairly good condition *śam no dev r abhūstaye* occurs as the first *mantra* of *P Sam* initial portion of *P Sam* (missing in birch bark) presented here imp variations in the first few folios pointed out

5 KARAMBELKAR V W *Āngīrasa Kalpa and Pratyāngīra Kalpa* PAIOC (13th Session), Part II, Nagpur, 1951, 61-64

Nagpur Univ Lib. Ms (Acc. No 170), entitled *Pratyāgūrā Kalpa*, described text of *Āṅgīrasa Kalpa* not available now.. the theme of *Pr K.* is counter (defensive) witchcraft quotes *pratīkas* from *AV*-hymns .presumably, *Pr. A* has something to do with the lost *Ā. K* it has nothing to do with the divinity *Pratyāgūrā* praised in *Tantra* works..

- 6. MODAK, B R. *A study of the Ancillary Literature of the Atharvaveda, with special reference to the Parīśiṣṭas.* Poona, 1951.

..( Doctorate thesis : typed copy in Poona Univ Library )..3 parts  
 ..Vol I ( Parts I & II ), 22+741+37, Part I - Ancillary Literature of the *AV*, Part II . *Parīśiṣṭas* of the *AV* Vol II (Part III), 3+3+440, Text in Devanāgarī of *AVP*, *AV-Prāyaścitta*, *Śānti-kalpa*..

7. RENOU, L Review on the Kashmirian Atharvaveda, Books 19-20 ( edited by L C. BARRET ) *JA* 235, 153.

..( See : *VBD* I-113 ) .

6 LOMMEL, H Das Varuna und Fluch Gedicht im Atharvaveda ZDMG 92 (2-3), 1938

7 MARATHE, G H Atharvavedatila kāḥi rcāṁba indriyavijñānācyā dr̥ṣṭine vicāra (Marathi) *Ayurveda Patrika* 9 (8), 1955, 233-38

<sup>1</sup>  
physiological study of X 2 26 28 33

8 MICHALSKI, S F *Atharvaveda* 10 2 *Rocz Or* 17, 1951-52, 273-80

transl and notes in Polish

9 OZA, U K The Rohita Suktis of the Atharva Veda (Book XIII) *AP* 19 (1-2), Dec 1948, 547-49

English transl

10 PANDEY, R B Hymns of restoration in the Atharva veda their political significance *SP* (17th AIOC) Ahmedabad, 1953, 11-12

*AV* III 3, 8 (1) nature of the hymns (2) mode of accession in Vedic period (in a tribal or primitive republic state it was by election or selection *RV* X 173 *AV* IV 2 in a big territorial state it was by hereditary succession) (3) deposition due to various factors (thru' political coup effected by *sajātas sapatnas r j nah*, and *niṣṭas*) (4) places of refuge or exile (*āpaḥ parvataḥ* [forts] *anyasya kṣetra*) (5) attempts at restoration (with ritualistic drama human efforts were pooled for reconstruction) (6) agencies of restoration (deposed king took the initiative, inspired and helped by Purohita), (7) methods of restoration (reconciliation or force)

11. PANDEY, R B Hymn for commercial success in the Atharvaveda economic significance, *PIHC* (16th Session), Waltair, 1955, 30-35

*AV* III 15 text and English transl economic significance (1) safe routes essential for commercial enterprise (2) agencies for making routes safe (3) routes shd have provision for maintenance of traders (4) qualities required in a trader (5) different processes of commerce (6) concept of principal and compound sums, (7) perpetual vigilance necessary for commercial life (8) lapses in commerce atoned (9) end of commerce



. Nagpur Univ Lib Ms (Acc. No 170), entitled *Pratyāṅgīrā Kalpa*, described text of *Āṅgīrā Kalpa* not available now.. the theme of *Pr. K* is counter (defensive) witchcraft quotes *pratīkas* from *AV*-hymns .presumably, *Pr K* has something to do with the lost *Ā. K* it has nothing to do with the divinity *Pratyāṅgīrā* praised in *Tantra* works .

6. MODAK, B R. *A study of the Ancillary Literature of the Atharvaveda, with special reference to the Pariśiṣṭas.* Poona, 1951.

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7. RENOU, L. Review on the Kashmirian Atharvaveda, Books 19-20 ( edited by L C BARRET ). *JA* 235, 153.

..( See . *VBD* I-113 ) .

## 6 PARTICULAR HYMNS AND MANTRAS.

1. ABHAYA. *Vaidika brahmacarya-gīta* (Hindi) Gurukul, Kangri, 1949.  
..*AV* XI 5 .

2. BOSE, Abinash Chandra. *Hymn to the Earth: Atharva Veda XII. 1* Santiniketan Press, 1958, 14  
..reprint from *VBJQ* English transl with brief notes .

3 GUPTA, S. K. A new interpretation of *AV* I. 14. *SP* (16th AIOC), Lucknow, 1951, 14-15.

4 HEROLD, Erich. A contribution to the interpretation of *AV* I. 14.4. *Arch Or* 24 (1), 1956, 117-19.

..*AV* I 14 represents a very imp source of information about social conditions during the Vedic period . "I close thy womb like the brothers and sisters close their sexual organs among themselves"—this refers to prohibition of brother-sister incest .

6 LOMMEL, H Das 'Varuna und Fluch Gedicht im Atharvaveda ZDMG 92 (2-3), 1938

7. MARATHI, G H Atharvavedatīla kāhi reamcā indriyavijñānasya dṛṣṭine vicāra (Marathi) *Ājurveda Patrikā* 9 (8), 1955, 233-38

<sup>1</sup>/<sub>1</sub> physiological study of X 2 26 28, 33

8 MICHALSKI, S F *Atharvaveda* 102 Roczn. Or 17, 1951-52, 273-80

transl and notes in Polish

9 OZA, U K The Rohita Suktis of the Atharva Veda (Book XIII) AP 19 (1-2), Dec 1948, 547-49

English transl

10 PANDEY, R B Hymns of restoration in the Atharvaveda their political significance SP (17th AIQC) Ahmedabad, 1953, 11-12

AV III 3, 8 (1) nature of the hymns, (2) mode of accession in Vedic period (in a tribal or primitive republic state it was by election or selection RV X 173 AV IV 2, in a big territorial state it was by hereditary succession), (3) deposition due to various factors (thro' political coup effected by *sajñitas sapatnas*, *rñj nah*, and *nirñas*) (4) places of refuge or exile (*āpaḥ parvatāḥ* [forts] *anyasya kṣetra*) (5) attempts at restoration (with ritualistic drama human efforts were pooled for reconstruction), (6) agencies of restoration (deposed king took the initiative, inspired and helped by Purohita), (7) methods of restoration (reconciliation or force)

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12. POTDAR, K R. *Āpri Hymn in the Atharvaveda*. V. 27. PAIOC (13th Session), Part II, Nagpur, 1951, 47-56.

*AV* contains 2 *Āpri* hymns—V 12 and 27 V 12 is just a reproduction of *RV* X 110 analytical study of *AV* V 27 *AV-Āpri* separated from *RV-Āpri* by a long stretch of time some changes in structure, placing, ritual, etc. on account of family and sacrificial associations, spirit of *Āpri* appears to have remained the same transl of the hymn with exegetical notes

13. PRIYAVRATA *Veda kā rāstriya gita*. (Hindi) Gurukul, Kangri, 250

. *AV* XII 1 expounded

14. PRIYAVRATA *Vaiśvānara agni vāli mātṛbhumi* (Hindi) *Vedaśāṣi* 11 (10), 3-6

. XII 16.

15. SAHODA, T. On the philosophical hymns in the *Atharvaveda* (Japanese) *Yamaguchi Comm Vol*, Kyoto, 1955

. an enquiry into religious background of the philosophical thoughts of *AV*

16. SAMPURNANANDA *Vrātya Kandam* Banaras, 1955, 62.

text of *AV* XV with own SK. comm called *Śrutiprabha* and Hindi exegesis same with comm. in English (pub Ganesh and Co, Madras, 1956 pp VI+62)  
Rev (English ed) ANON, *Pr Bh* 62, 444, Swami VIMALANANDA, *Ved Kes* 44, 76-77

17. SARMA, Dinanath *Atharvavediya vrātyakaṇḍa para bhāṣya* (Hindi) *Siddhānta* 12, 410 ff

18. SASTRI, K A Nilakanta A Vedic sleeping charm and its echo in Tamil literature *C K Raja Comm. Vol*, 1946, 24-26.

*AV* IV 5 is a charm for inducing sleep, particularly its sixth verse (= *RV* VII 55 5) poem from *Ahanānūra* (122) (2nd cent A D) recalls this *AV* stanza it seems clear that the Vedic verse and the Tamil poem mentioned above reflect different stages in the hist of one and the same set of popular notions tho in a conventionalised form Likewise, *AV* III. 25 seems to have something in common with the Tamil conventions about *Madal-rdal*

- 19 SASTRI, P. S. Lac'in the Atharva Veda. (Telugu) *Bharati*, Madras, April 1951, 365-66.

..AV V. 5 translated with detailed exposition .imp of medical and scientific data in it is brought out

- 20 SASTRI, P. S. Atharva Vedic Hymn to the Earth. *IHQ* 30 (2), 101-119. (also in *SP*, 17th AIOC, Ahmedabad, 1953, 15-16.)

. AV XII, 1 is studied the idea of motherhood, the spirit of patriotism, and an exalted lyrical fervour characterize the hymn . reveals dignity and integrity of individual and concept of divinity . .interpretation of nature of society idea of nationalism and concept of a well established urban administration and civilization prominent throughout the hymn..

21. SOLOMON, E. A. *Skambha* hymns of the Atharva Veda (X. 7-8) *SP* (20th AIOC), Bhubaneshwar, 1959, 22-23.

. *skambha* as vinle organ links up the *skambha-sūkta* with *Up* teaching In X 7, subtle distinction is drawn bet *sat* (immutable) and *asat* (mutable) aspects of the ultimate reality, that is to evolve into phenomenal existence .

22. VISHVA BANDHU. An Atharvan Hymn to Lac (Laksā) *Siddheshwar Varma Comm Vol I*, 1950, 201-13

a text-critico exegetical comm on AV V. 5 (= AVP VI 4)

23. WILLIS, Malcolm. Note on AV 3 14 1. *Turner Jubilee Vol I (IL)*, 1958, 235-36.

(an excerpt from author's doctoral dissertation, "The Role of Truth in the Magic of AV", presented to Yale Univ, Nov 1957) . AV 3 14 is, from internal evidence, a spell used when a herd of cattle is assigned to a new stall and a new cowherd Then to what does *aharyūta* in 3 14 1 refer? The word occurs in AV 13 4 29, where it means 'sun' Here too it must mean sun ref to 'name' of the sun implies magical associations .

## 7 GENERAL STUDY.

1. AGRAWALA, V. S. *Gāhā* aura *Palhāyā* (Hindi). *Janapada I* (2), Jan. 1953, 70-74

..shows relationship bet these old songs ( *Malhor* ) and AV *Kuntūpa sūktas*..

- 2 BHATTACHARYYA, Durgamohan Lights on the Paippalāda recension of the Atharvaveda OH 3 1-14

P was popular in ancient times and current in many parts of India enjoyed wide recognition as a major Vedic school. *Atharva vidhāna* (a ritual text of P school reconstructed from *Agni*, *Viṣṇudharmottara* and other *Purāṇas*) is reproduced here nine śākhās of AV mentioned in *Purāṇas*.

- 3 BHATTACHARYYA, Durgamohan The Paippalāda recension of the Atharvaveda SP (19th AIOC), Delhi, 1957, 6-7

P was popular in various parts of India including south of Narmadā its sphere of influence extended to Gujarat Utkal and the territories under the rule of the Pāla and Sena kings of Bengal. The output of P school was considerable testimony of GS and little known Vedic comm. of old Bengal proves *śaṁ* no devir to be the lost initial mantra of P *Śaṁ*.

- 4 BHATTACHARYYA, Durgamohan The chronological position of the three Atharvan texts—*Gopatha Brahmana*, *Vāitāna Sūtra* and *Kauśika-Sūtra* SP (20th AIOC) Bhubaneswar, 1959, 33-34

on the basis of Somāditya's *Ākṣepīnūyādhī* Kauśika also author of *Vāitāna-S* wrote GS before *śS* *śaṁ* based on *Gopatha Br*.

- 4 a BHATTACHARYYA Lakshmijivana On the significance of the name Brahmadeva as applied to the Atharvaveda OH 5 (2) 205-19

the name *Brahmadeva* applied exclusively to AV in later lit. BV = (1) Veda of the Brahman priest (2) Veda of *brahman* or prayers (3) Veda of the doctrine of the supreme soul attempt to determine from the contents as to which of these three definitions is most apt.

- 5 CHATTOPADHYAYA Kshitish Chandra On the text of the Atharvaveda Dhuk 4, Oct 1954 87 88

AV 19.27.2 suggests the reading *mudbhīṣṭva candro vṛtrahā*

- 6 DISKALKAR D B Atharvavedin Brahmanas SP (18th AIOC) Annamalainagar, 1955, 5 6

no is very small in epigraphical records the provenance of such *Brāhmaṇas* (the few) found in different parts of India some of their *gotras* not found in *Gotra pravara n bandha kadambaka* author suggests reasons for their dwindling no.

7. GADGIL, V A. The role of the Atharvanic ritual and ideology in Aryan culture *SP* (14th AIOC), Darbhanga, 1948, 5-7

Brāhmaṇas appear to trace their origin to Bhṛguṣ while Kṣatriyas inherit traits of Angirases. The former got more of *sattva* the latter of *rajas*. Their harmonious co-operation throughout long and eventful hist. of the Indo-Aryan race is a remarkable feature recorded in *SPB* 4.1.5.1 where Cyavana is designated as Bhārgava or Āngirasa. *AV* ritual simpler than the complicated sacrifice of the *Sam* period. the association of Kṛṣṇa of *RV* (an Āngirasa) and Ghora Āngirasa (teacher of Devak putra) with Śrī Kṛṣṇa may be indicative of the part played by Atharvanic ritual and ideology in the shaping of the Aryan culture.

8. HORA, S L. Lac and the lac insect in the Atharvaveda *JASB* 18, 1952, 13-15

9. JHA, Subhadra. Studies on the Paippalādi Atharvaveda Books I and II *JBRs* 38 (1-2), 233-244, 39 (3), 331-354

introduction about *AV* in general. peculiar features of *P AV*. *P* as residents of NW region (Kashmir)—not supported by evidence, internal or external. *P* texts information re. *P* recension is brought together and its eastern domicile is suggested. the arrangement of the subject matter of *P*. new ideas noticed in the first 2 books of *P*. comparison of the lg. of *P* with that of the other Vedic texts on the basis of identical passages.

10. JHA, Subhadra. Introduction to studies in the Paippalāda (Concluding Portion) *JBRs* 40 (4), 395-412

*P* and 8 recensions of *AV* compared and their divergences pointed out. phonetic gender, declension of noun. chronology of the Vulgate and *P*. *P* belongs to a later date.

11. KARAMBELKAR, V W. Atharvan witchcraft *Annual Bulletin of Nagpur Univ. Hist. Soc.* 2, Oct. 1947, 16-31

12. KARAMBELKAR, V W. The Bhṛguṣ and the Atharvans *JIH* 26 (2), 107-119

acc. to author Atharvans and Bhṛguṣ were amalgamated in the Vedic times and the post Vedic Bhṛguṣ contd. to share the glory of the ancient Atharvans.

13. KARAMBELKAR, V. W. Brahman and Purohita (in Atharvanic Texts). *IHQ* 26 (4), 293-300.

. on some points, such as the office of the Brahman and Purohita in Vedic sacrifice, the ritual texts of *AV* fight a systematic battle against the *traividyas*..

14. KARAMBELKAR, V. W. Vedic osteology. *SP* (19th AIOC), Delhi, 1957, p. 152

..*AV* X 2 mentions all the imp bones of human body Such detailed knowledge presupposes some form of dissection being known in the Vedic age..

15. KIBE, M. V. The date of the *Atharva-Veda*. *PO* 19, 55-56.

..*AV* XIII 1 21,23 mention the vernal equinox as being in *Rohini*; this shd. fix the date of *AV* *AV* later than *RV*..

16. KIBE, M. V. The date, home, and content of the *Atharva Veda* *SP* (18th AIOC), Annamalainagar, 1955, p. 11.

mention of vernal equinox in *Rohini* shd fix the date of *AV*..the internal evidence indicates that the home of *AV* has to be located in the sub-mountain districts of the Himalayas..

17. MODAK, B. R. Agricultural hymns in the *Atharvaveda* and their usage. *SP* (19th AIOC), Delhi, 1957, p. 13

..*AV* contains many prayers for agricultural welfare, and their use is expounded in *KausikaS* .

18. MODAK, B. R. Symbolism in Atharvanic literature *SP* (20th AIOC), Bhubaneshwar, 1959, p. 25.

..brings together various symbolic statements made in *Kausika-Sūtra*, *Bṛāhmi Kalpa*, and *Parī-śiṣṭas*..symbolism grouped under three heads their practical significance explained..

19. NARAHARI, H. G. Vedic scholars and the *Atharvaveda*. *AP* 22 (5), May 1951, 209-12.

a *propos* U K Oza, "The value and importance of *AV*" (*AP* 21, 360 ff) .the controversial status of *AV* in ancient times.. early champions of *AV*..

20. NAWARE, H. R. Aspects of Brahman in *Atharvaveda*. *SP* (16th AIOC), Lucknow, 1951, p. 5

..*AV* brings out all aspects of *brahman* described in *Up* and maintains absolutism..

21. OZA, U. K. The value and importance of the Atharva Veda. *AP* 21 (8), Aug. 1950, 360-64.

..a general description..*AV* magic and sciences..

22. PANDEY, R. B. Atharvaveda me mātṛbhūmi ki kalpanā. (Hindi). *NPP* 63 (3-4), 233-41.

..*AV* XII 1. (1) Sentimental basis, (2) physical basis, (3) people, tradition and organization, (4) ethical basis.

23. PRIYAVRATA. *Atharvavediya mantravidyā*. (Hindi) Gurukul, Kangri, 1949

..study of Atharvanic magic

24. RENOU, L. Etudes védiques. *Bull de la Maison Franco-Japonaise* 4 (1), 1955, 1-48.

..(1) Poetry of *AV*, (2) speculative hymns of *AV*..

25. SAMPURNANANDA. Atharvaveda kā paricaya. (Hindi). *Kashi Vidyapitha Silver Jubilee Volume*, Banaras, 1947, 11-29

..(1) origin, (2) churning of 3 Vedas, (3) treatment of diseases, (4) secular life, (5) spiritual speculations, (6) *Vrātya* and *Rudra*.

26. SATYAVRATA. Atharvaveda me cikitsa. (Hindi) *GKP* 6, 1954, 144-46.

27. SHENDE, N. J. The contribution of the Atharvaveda to Upanisadic thought. *J Bom U* 19 (2), Sept 1950, 28 ff. (also in *SP*, 15th AIOC, Bombay, 1949, 14-15)

..thoughts in *AV* about *brahman*, life, death, *svarga*, sacrifice, and *pitrs*. philosophical thought in *AV* is pre-*Up* and leads to the thought ferment of the *Up* period fills up the gap bet Brahmanism of sacrificial religion and *Brahmavidyā* of *Up*.

28. SURESH CHANDRA. Vedo me mānasika vijāna. (Hindi). *VJ* 4 (12), 724-26.

29. THIEME, P. [*AV* V 52 d] *KZ* 69, p. 209.

. suggests the reading \**nyañjani* (= paint) for *nyancani*

30. VENKATAKRISHNA RAO, U. Is Atharva Veda black magic? *BJ* 4, 15-6-1958, 22-25.

..*AV*, most practical of all the Vedas, is really the first re-orientation not only in Vedānta, but in social sciences and humanities as well.



## III SĀMAVEDA

## 8 TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE

1 *Sāmaveda Samhita*, ed SATAVALEKAR, S D, Svādhyaya  
Mandala, Pardi 1956 4+16+161

third ed exhaustive introd in SK, text alphabetical index  
of *mantras*

2 *Samaveda (Kauthumaśakhiya)* ed DIKṢITA, Nārāyaṇa  
Svāmī, Svādhyāya Maṇḍala, Aundh, 1942

Part I *Grāmageya (veja prakṛti)-gaṇ tmaka* pp 1 306  
Part II *Āraṇyaka g notmaka* pp 307-418 Sanskrit introd  
first the *mantra* of RV is given then *Somaveda mantra* then *gona*  
*Prakṛti gōṇa* comprises *agniparvan* (181 *gonas*) *audraparvan*  
(633 *gonas*) and *pavamānaparvan* (384 *gōṇas*) *Āraṇyaka gona*  
comprises *arkaparvan* (89 *gonas*), and *dvandvaparvan* (77  
*gōṇas*) *śukriyaparvan* (84 *gonas*) and *vocovrataparvan* (40  
*gonas*)

3 VIRENDRA ŚĀSTRĪ (Ed) *Samaveda Adarsha Sahitya*  
Mandal, Banaras, 1950

with Hindi rendering *Pury rdha* pp 1-106 *Uttarardha* pp  
109 234

4 BHAGAVADĀCĀRYA, Swami *Sama-samskṛarabhasya*  
Śrī Rāmānanda Sahitya Mandira, Alwar

Vol I Comm on 650 *mantras* in *P ryoreika* 1948 Vol II  
Comm on 1225 *mantras* in *Uttaroreika* 1957 pp 806

5 CHATTOPADHYAYA, Ksbītiśh Chandra *Vamadevyam*  
*Sāma Manjūsū* 9 (11) 199-200

why called *vamadevya*?

6 BHATTACHARYYA Durgamohan The little known Vedic  
commentators of Bengal SP (18th AIOC), Annamalainagar,  
1955, 3-4

pre-Sāyana comm. like Guṇaviṣṇu and Halāyudha wrote comm  
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perhaps the earl est specimen in the field in that work, G expl  
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ted upon a collection of *mantras* in 2 *prap"thakas* known as *Mantra Br* of *SĀ*. G flourished some time before 12th cent A D. He was followed by a host of scholiasts in Bengal led by Haliyudha. Among these was Rāmanātha Vidyāntacāpati of 17th cent A D, one of whose works was *S māga mantra v* āhṛta being comment on Vedic *mantras* recited by the Sāmavedas in connection with their *grhya* rites.

7 GUPTA S K Sārya Daivaja Paṇḍita vaidika bhāṣyakāra ke rūpa me (Hindi) *SP* (15th AIOC), Bombay, 1949, 37-39

in *Paramārthaprabhī* a comment on *Bhagavālgītā* by Śrīya Paṇḍita there is indication of a metaphysical comment on *SĀ* (based on available comment)

## 9 GENERAL STUDY

1 FADDEGON B *Studies on the Sāmaveda*, Part I Verh d Kon Ned Ak v Wet en, Afd Letterkunde N R Deel 57, No 1, Amsterdam 1951, 83

in the introd all new work on the subject is surveyed the two chapters wh constitute the work deal with Vedic and classical music with special ref to tonal system also contain analytical studies on *SĀ* acc to F the oldest form of the *SĀ* tone-scale was a *pentatone* attempts to give a clearer idea of the *sāmans* in their tonal form and their relation to the basic speech

Rev Hans Losch *ZDMG* 102 387-92.

2 GUPTA Kishori Lal Sāmaveda me paramātmaprāpti kā sādhana (Hindi) *Vedāśāś* 2 (4), 89-90

3 OJHA J M Setu Sāmagāna (Gujarati) *R B Trivedi Comm Vol*, Madras, 1958, 34-36,

4 RENOU L. List of words and forms in the Sāmaveda *Vāl* 2, Dec 1952 100-116

(both from *Kaushama* and *Jaiminīya Sāṃhitās*) such words and forms as are missing in *ṚĪ* or are given there with different readings

5 RENOU, L. Études védiques *JĀ* 240 (2) 133-54  
(1) verses of *SĀ* of non *ṚĪ* origin (2) the word *vraja*

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3 VIRENDRA ŚĀSTRĪ (Ed) *Sāmaveda Adarsha Sahitya* Mandal, Banaras, 1950

with Hindi rendering *Purv rāha* pp 1 106 *Uttarardha* pp 109-234

4 BHAGAVADĀCĀRYA, Swami *Sama-samskṛabhasya* Śrī Rāmananda Sāhitya Mandira, Alwar

Vol I Comm on 650 *mantras* in *P rvarcika* 1948 Vol II Comm on 1225 *mantras* in *Uttarārcika* 1957 pp 806

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2 GUPTA, Kishorī Lal Samaveda me paramātmāprapti kā sadhana (Hindī) *Vedavāṇī* 2 (4), 89-90

3 OJHA J M Setu Samagāna (Gujarati) *R B Trivedi Comm Vol*, Madras, 1958, 34-36,

4 RENOU L List of words and forms in the Samaveda *Vak* 2, Dec 1952 100-116

(both from *Laṭhuma* and *Jaiminīya Samhitās*) such words and forms as are missing in *RV* or are given there with different readings

5 RENOU, L Études védiques *JA* 240 (2), 133-54

(1) verses of *SV* of non *RV* origin (2) the word *vraja*

6. SASTRI, Naradeva. Sāmaveda kī sahasra śākhāe. (Hindi). *Vedavāṇī* 2 (4), 91-93.

..(this issue of *Vedavāṇī* is published as *Sāmaveda-Samūlocanā* special number) ..

7. SASTRI, Ramananda. Sāma kī vyāpakatā. (Hindi). *Vedavāṇī* 2 (4), 90-91.

..*sāma* means *ekatvā* ..

8. SASTRI, Virendra. Sāmaveda aura usake sāhitya kā paricaya. (Hindi). *Vedavāṇī* 2 (4), 81-85.

9. SIVAPUJANA SIMHA. Sāmaveda kā svarūpa. (Hindi). *Vedavāṇī* 2 (4), 93-96.

10. TSUJI, N. An outline of the extant Sāmaveda-literature. I: Samhitā. (Japanese). *Collection of Linguistic Treatises* No. 1, Keio Univ. Press, Tokyo, 1948, 1-37.

..schools of *SV*; *samhitās* of the Kauthumās etc described .

11. VEDĀNANDA SARASVATI, Swami. Kyā sāmavedake mantra rgvedase lie gae hai? (Hindi). *Vedavāṇī* 2 (4), 87-88.

..*SV-mantras*, *ṛgis*, and *devatās* are, in many cases, different from those of *RV* ..

12. YUDHISTHIRA. Sāmavedasvarāṅkanaprakārah. *Vedavāṇī* 2 (4), 97-101.

#### IV. YAJURVEDA

10. *Kṛṣṇa-YV*:<sup>4</sup> TEXTS, EXEGESIS.

1. *Yajurvediya Kāṇhaka-Samhitā*, ed. SATAVALEKAR, S. D.; Svādhyāya Mandala, Aundh, 1943, 18+480.

2. *Kṛma-Yajurvediya Taittirīya-Samhitā*, ed. DHUPKAR, A. Y.; Svādhyāya Mandala, Pardi, 1957, 84+397.

. Second ed (First ed, 1945, 88+449) .SK. introd, called *Vedavedikā*, by Gajānanda DAIVARATA ..

- 3 ANANTA NARAYANA SASTRI, K V (Ed) *Kāṇḍānukramanikā* ABORI 39, 266-88

Index of *Kāṇḍas* in *YV* Text and *Vy khyi* by Venkaṭarāma Sāstrin 3 *adhyāyas* (first published in 1900)

- 4 DUMONT, P E A note on the Taittiriya-Samhitā 5 2 8 5 and Śatapatha- Brahmana 7 5 1 1 *Belvalkar Felicitation Vol*, 1957, 16-18

..in *agnicayana* rite, a tortoise is to be immured alive in the altar KERTH translates *medha* in *TS* passage as 'intelligence' This is, acc to D, erroneous *medha* means 'life sap' or 'sap' in the corresponding *ŚPB* passage, we actually have *rasa* for *medha* why is *kurma* regarded as *medha* or *rasa*? acc to D the explanation is to be found in *ŚPB* cosmogonic legend ( 6 1 1 7 and 6 1 1 10-11 ) *tasyai yah paraṁ rasah aty akṣarat sa k rmaḥ abhavaḥ* in *ŚPB* 7 5 1 1, *k rma* is called *ṣaṁ lokanām (rasah)* in *TB*, *kṛma* = *paś'nīm medhaḥ*, because *pa us* are a symbol of this world, in *ŚPB* 7 5 1 2 *kṛma* is regarded as symbol of three worlds acc. to D, tortoise was regarded as symbol of three worlds because of its shape

# 11. Śukla YV TEXT, COMMENTARY, TRANSLATION, EXEGESIS

- 1 *Śukla Yajurvediya Kāṇva Samhitā* ed SATA VALEKAR, S D, Svadhyaṃya Mandala, Aundh, 1940, 19+216

- 2 *Vājasaneyi Mādhyandina-Śukla-Yajurveda Samhitā*, ed SATA VALEKAR, S D, Svadhyaṃya Mandala, Pardi, 1957 8+167

Third ed together with *varṇanukramasūci* introd in SK

- 3 JHA, Subhadra, DVIVEDA, Vrajavallabha (Ed) *Kāṇva Samhitā-Bhāṣya-Saṁgrahaḥ* Ānandabodha Bhattopādhyāyapraṇītaḥ. SS 7-9, 1953-55, 199

serially published

- 4 *Daśānandabṛta Yajurvedabhāṣya Viśarapa*, ed BRAHMA DATTĀ Ramlal Kapur Trust, Delhi, 1959, 150+1100

First part *adhyāyas* 1-10 (revised and enlarged) *Viśarapa* by B contains notes on *ṛsis devatās*, metres, etc

- 5 SATA VALEKAR, S D *Yajurveda kā subodha bhāṣya* (Hindi) Svādhyāya Mandala, Pardi

..*Adh.* 1: Śreṣṭhatama kārya kṛā ādeśa; *adh.* 30: Manusyo kī sacci unnatī kṛā saccā sādhanā, 1950, 200, *adh.* 32: Eka īśvara kī upāsanā arthāt puruṣamedhā, 1950, 112, *adh.* 36: Sacci śānti kṛā saccā upāya, 1949, 116; *adh.* 40 Ātmajñāna—*Īśopaniṣad*, 1949, 218+6..

6. MISRA, Satya Swarup. The validity of the commentaries of Uvata and Mahidhara on Vājasaneyi-Samhitā from the philological standpoint. *SP* (20th AIOC), Bhubaneshwar, 1959, 31-32.

..U.'s discussions are more imp in connection with etymology (tho' some of his etymologies are not acceptable from the pt of view of comparative philology) .M's discussions are imp from the pt of view of grammar .both are imp. in connection with accentuation..

7. DEVI CHANDA. Liberal Translation of the Yajur-Veda, *Ved. Dig.* 3 ff. ( being serially published )

8. DEVI CHANDA. *The Yajur Veda · English Translation.* Hoshiarpur, 364.

..introd (21 pp ) gives a hist. of the Vedas, especially YV.. transl. based on Dayānanda's *bhāṣya* .

9. GRIFFITH, R. T. H. *The Texts of the White Yajurveda · Vājasaneyi-Samhitā* ( translated into English ). Varanasi, 1957, XXII+409.

..third ed ..

10 PURANDARE, Narayana Sastri *Śukla-Yajurvediya-Mūdhyaṁdina-Vājasaneyinām Āhnikasūtrāvalīk.* Bombay, 1953, 8+6+10+392.

.. 11th ed ( revised by Vishnu Sastri PANASIKAR ) .. *nitya brahma-karma* and 428 items .

11. SATAVALEKAR, S. D. *Vājasaneyi-Mūdhyaṁdina-Śukla-Yajurveda-Samhitāyā Mantra-pādūnām Varvūnukramasūcī Svādhyāya Maṇḍala*, Aundh, 1929, 120.

12. SATAVALEKAR, S D. *Vājasaneyi-Mūdhyaṁdina-Śukla-Yajurveda-Samhitāyā Varvūnukramasūtram (vivaranasahitam)* Svādhyāya Maṇḍala, Aundh, 1929, 104.

the paper analyses the 10 Āpri hymns in *YV* the analysis shows how the emphasis on the fire ritual of a generalised char has shifted to either a specialised rite in honour of a particular divinity like Indra or a more complicated ritual developed by the time of *YV*

- 3 RENOU, L. *Les Yājñānuvākya du Yajurveda* JAOS 68, 79-84

. the *pūronuvākya* (or *anuvākya*) is the stanza wh announces in advance certain imp oblations *yajya* is the stanza wh accompanies the oblation itself the first is intended as an appeal to gods the second for presentation of the oblations normally *p* is in *gayatri* *y* in *tristubh* (cf *ĀśvŚS* 2 14 20) *y* usually taken from *KYV*

- 4 VIJAYACHANDRA Index to the myth heads of the Taittirīya Samhita Siddheshwar Varma Comm Vol I, 1950, 169-71.

- 5 VYAS, Bhola Shankar Yajurveda ke mantrō ka uccaraṇa (Hindī) Śodha-Patrika 4 (4), Sahitya Samsthana, Udaipur, 1953

discusses some peculiarities of the pronunciation of *YV* (1) pronunciation of *y* *v*, and *ṣ* (2) three *anusvaras*, (3) *kanṭha nāl* *a spar a*

- 6 YUDHISTHIRA Yajusām śauklya karsnya vivekah SP (15th AIOC), Bombay, 1949, 16-17

(1) *T* was vomitted by Yājñavalkya therefore *kr̥ṇa Vāj* is *ay tājōma* therefore *śukla* (*Pauranika mata*) (2) *Mantra br hmāna-s* *u karya* in *T* *mantra br hmāna pūṛthak* *a* in *Vāj* (*Dviveda Ganga* and others) (3) *Prakarana sāmhar* *a* in *T*, *vyavasthita prakaranatva* of *Vāj* (*Bhaṭṭa Yajñeśvara* and others) (4) *T* (*vedopakramane*) *pratipadyukta paurṇamāsīgrahaṇāt* *kr̥ṇatvam* *Vāj* *caturdaśyukta paurṇamāsīgrahaṇāt* *śuklatvam* (*Mah dśsa*) (5) Author's view In the matter of starting *Darśa-pūṛnamāsa* sacrifices *T* recommends *pṛtham* *a* of *darśa*, therefore *kr̥ṇa Vāj* recommends *pṛtham* *a* of *paurṇamāse* *t* therefore, *śukla* the author asserts the modernity and unauthoritativeness of the available *Yājñ* *a Sarvīnukramanī* because in it, those portions wh are indicated as *Dr* portions by *ŚV*, are shown as *mantras*



## V. BRĀHMANAS

13 *Brūhmanas* OF THE *Rgveda*

1. *Aitareya Brāhmaṇa* with the *Uṛṭi* called *Sukhapradā*, by Śrī Sadguruśiṣya, TSS, Trivandrum, Vol II (*adh* 16-25), ed PILLAI, P K Narayana, 1952, 9+III+330, Vol III (*adh* 26-32), ed PILLAI, S K, 1955, VII+IV+223

(See VBD I-232)

Rev (Vol III) K K RAJA, *ALB* 21, 165-66

2 UPADHYAYA, Gangaprasad *Aitareya Brūhmana* *Hindi Translation* Hindi Sahitya Sammelana, Allahabad, 1956-580

Introd deals with general questions re *AB* Appendixes  
Technical Terms and Etymologies in *AB*, Historical Persons

3 BHATTACHARYYA, Viman Chandra Application of *Rgveda* Mantras rubricated in the *Aitareya Brahmana* *OH* 1 (2), 289-305

Purposes (1) justifying a *devatā*, (2) justifying a sacrificial material (*dravya*), (3) justifying a *yuga* Devices (1) single word device (2) pattern device (3) analogy, simile or symbol device

4 BHATTACHARYYA, Viman Chandra On the Gathas, *Yajñagāthas*, and *Ślokas* in the *Aitareya Brahmana* *OH* 3, 89-96

orthodox view all *RV* verses are intended for ceremonial uses and have ceremonious origin For the justification of the liturgical employment of the *RV* mantras *AB* has some stock devices of wh two namely, *gāthā* device and *śloka* device are considered here By these devices *AB* testifies to the prevalence of a ritual even in an age far anterior to its age *AB* does not make any definite distinction bet *gāthā*, *yajñagāthā*, and *śloka* While other devices are mainly employed in *AB* to show the propriety of a particular ritual or a particular *mantra* *gāthā*-device indicates a long standing tradition behind a ritual or liturgical practice

5 BHATTACHARYYA, Viman Chandra An aspect of justification of *ṛk* mantras in the *Aitareya Brahmana* *OH* 3, 239-44

The author of *AB* always tries to justify the application of particular *Ṛi* mantras but it seems that only in a very few places is he himself satisfied with his own mode of justification. *AB* too can't successfully fit all *ṛk* mantras in their ritual frames. One of the stock-devices of *AB* is the *ṛk*-device introduced with the words *tad etad ṛk pa jant abhy anu vāca* or *tad etad ṛcā āhūtsam*. By having recourse to this device the author alludes in his favour to an authority for the particular ritual even in the very body of *Ṛi*. See e.g. *AB* 91 101 105 121 129 403.

- 6 BHATTACHARYYA Viman Chandra On the justification of *rūpasamādāḥa* *ṛk* verses in the Aitareya Brāhmaṇa OH 4 99-106 227-237 S 119 46

*abhyarūpa* and *rūpasamādāḥa* are synonymous a concordance of *rūpasamādāḥa* and *abhyarūpa* verses from *Ṛi* occurring in *AB*, is given a critical examination is then attempted of the arguments adduced in favour of the justification of *rūpasamādāḥa* verses.

- 7 GAJENDRAGADKAR S N Decorative style and alam karas in the Aitareya Brāhmaṇa SP (16th AIOC) Lucknow 1951 19 20

The earliest figures of speech are *upamā utpaleṣṭi rūpaka* and *anuyōkti*. All these are employed in *Ṛi*. By the very nature of the contents of *Br* they don't afford much scope for *rūpaka* and *anuyōkti* they frequently use similes and metaphors these figures are employed in many cases not so much for embellishment as for helping the understanding of a passage comparisons and identifications from every day life some based on casual resemblance or relationship.

- 8 JOSHI Rasik Vihari Aitareya Brāhmaṇasya kāle samajī ki vyavasthā Bhubari 7 (7) 1957 2-4

social conditions in the days of *AB* caste-system well-established marriage-customs polygamy every king had a Brāhmaṇa as Purohita

- 9 MANGALADEVA Sastri Śrutivimarśah Kauṣītaki brāhmaṇa ācāra v carāḥ or Kauṣītaki brahmaṇa paryalocanam SS 9 1955, 1 16 (and in later instalments)  
study of the ideology of *Kauṣītaki B*

- 10 PILLAI P K Narayana Sangraha ślokaḥ in Sayana's commentary on the Aitareya Brāhmaṇa SP (15th AIOC) Bombay 1949 60-61

more than 40 *sangraha śloka*s given by Sāyaṇa wh enlist topics discussed in 40 chapters of *AB* some of them found in a comm on *AB* by Govindasvāmin acc to author, S borrowed from G (who lived before S)

## 14 THE Brūhmaṇa OF THE Atharvaveda

### 15 Brūhmaṇas OF THE Sāmaveda

1 BHATTACHARYYA, Durgamohan (Ed) *Chāndogya Brāhmaṇa with the Commentaries of Gunavṛṣṇu and Sayana* Calcutta Sanskrit College Research Series—Texts, No 1, 1958, XXVII+226

only first two chapters, wh comprise *Mantra Brāhmaṇa* ch 3 10 constitute *Ch Up* the two *bhaṣyas* published for the first time The *Br* does not concern itself with any *rauta* sacrifice as such but consists of *mantras* wh are recited in some domestic rites

it is most intimately connected with *Gobhila GS* and *Khadra GS* *Ch Br* seems to be a supplement to *Gobhila GS* full concordance of *mantras* given by B all quotations in the comm. traced to their original sources

Rev R G BASAK, *IAC* 7 102-03, G H BHATT *JOIB* 9 224 25, J BROUGH *BSOAS* 21, 675, L. RENOU *JA* 246 211

2 LOKESH CHANDRA (Ed) *Jaiminiya Brāhmaṇa of the Sāmaveda II 1-80 (Gavāmāyana)* Sarasvatī Vihara Series, No 21, International Academy of Indian Culture, Nagpur, 1950, XXVIII+106

*crit* edited for the first time text with exegetical notes, parallel passages etc introd contains a hist of the editing of *JB* and discusses grammatical peculiarities new lexicographical material etc

Rev G M, *AO* 22, 89, W RAU, *OLZ* 48 273

3 RAGHU VIRA and LOKESH CHANDRA *Jaiminiya-Brūhmaṇa of the Sāmaveda* Sarasvatī Vihara Series, No 31, International Academy of Indian Culture, Nagpur, 1954, VIII+513

complete text *crit* edited for the first time Foreword by L. RENOU (first book of *JB* was edited and published by RAGHU VIRA, Lahore 1937)

Rev D, *Journal of Siam Society* 42, 153, V GAMPERT, *Arch Or* 26, 170, J GONDA, *Museum* 59, 191-92, L RENOU, *JA* 243, 126-27, N TSUN, *Toyo Gakuho* 37, 104 07

- 4 BOLLEE, W B *Sadvisā-Brāhmaṇa* (English Translation) Bithoven, 1956, 118

Utrecht Univ thesis Introd, extracts from comm, notes, and indexes a ch on *Adbhuta Br* (about omens and portents) parallel texts from *JB* signification of *samans* sense of certain ways of melodic recitation

- 5 BHATTACHARYYA, Durgamohan A pre-Sayana commentary on the Mantrabrahmana of the Samaveda *OH* 2 (2), 203-19

gives Gunavīṣṇu's comm on first 2 *kandas* of the second *prapāthaka* of *Mantra Br*

- 6 LOKESH CHANDRA The Cyavana Vidanvat legend in the Jaiminiya-Brahmana *JAOS* 69, 84-86

E W HOPKINS ("The Fountain of Youth", *JAOS* 26, 1 67) presented a tentative text of *JB* 2, 159 61 L tries to establish the text with the help of three mss adds notes

- 7 LOKESH CHANDRA Brahmanica *ABORI* 35, 67-72 (also in *SP*, 16th AIOC, Lucknow, 1951, 233-35, issued as a separate monograph by International Acad of Ind Cult, Nagpur, 1955, 1-8)

brief hist of *JB* exegesis corrections suggested in *Das JB im Auswahl* by CALAND

- 8 OERTEL, H Volkstumliche Erzählmotive im Jaiminiya brahmana *KZ* 69, 26-28

(1) Vedic parallels of shadow wonder in Buddhistic legends,  
(2) cooking without fire, harvest immediately after sowing,  
(3) killer in the form of a bird

- 9 RAGHU VIRA, LOKESH CHANDRA Studies in Jaiminiya-Brahmana Book I *AO* 22, 55-74 (also in *Kirfel Comm Vol*, 1955, 255-76)

variants from WHITNEY's transcript (as supplied by OERTEL) to *JB* Book I (ed and pub by RAGHU VIRA, SVS 2, Lahore, 1937) also considers work of CALAND and HOPKINS

16 *Brūhmanas* OF THE *Kṛsna Yajurveda*

1. DUMONT, P E The Horse Sacrifice in the Taittirīya-Brāhmana (The Eighth and Ninth Prapāthakas of the Third Kānda) *Proc Am Philosoph. Soc* 92 (6), 1948 447-503

accented transliterated text, English transl., detailed table of contents, introd describing the whole ceremony of *Asvamedha* and a list (with the text printed) of those passages of *TB* which are to be found also in *ΔPB* \*

Rev J BROUGH *BSOAS* 13 (3) 785ff, M FOWLER *JAOS* 70 122 24 C G KASHIKAR *ABORI* 32, 287 91, E LAMOTTE, *Le Muséon* 62 188 89, G M *AO* 22, 88

- 2 DUMONT, P E The Special Kinds of Agnicayana (or Special Methods of Building the Fire Altar) according to the Kaṭhas in the Taittirīya-Brāhmana (The Tenth, Eleventh, and Twelfth Prapāthakas of the Third Kānda) *Proc Am Philosoph Soc* 95 (6) 1951, 628-75

continuation of the preceding

Rev C G KASHIKAR, *ABORI* 32, 292 94

- 3 DUMONT, P E The Iṣṭis to the Naksatras (or Oblations to the Lunar Mansions) in the Taittirīya-Brāhmana (The First Prapāthaka of the Third Kānda) *Proc Am Philosoph Soc* 98 (3), 1954, 204-223

on the same lines as the preceding

- 4 DUMONT, P E The Full moon and New moon Sacrifices in the Taittirīya Brāhmana First Part (The Second Prapāthaka of the Third Kānda) \* *Proc Am Philosoph Soc* 101 (2), 1957, 216-43.

continuation of the preceding

- 5 DUMONT, P E The Full moon and New moon Sacrifices in the Taittirīya Brāhmana Second Part (The Third Prapāthaka of the Third Kānda) *Proc Am Philosoph Soc* 103 (4), 1959, 584 608

continuation of the preceding

6 SURYAKANTA (Ed) *Kaṭhaka Brahmana Samkalana*  
Meherchand Lachman Das SK and PK Series 12 Lahore, 1943,  
iii+142+46

ed with notes (See VBD I-261) .

Rev L. RENOU JA 236, 128-29

### 17 Śatapatha Brahmana

1 Śatapatha-Brūhmaṇa, with commentaries by Sayana  
and Harisvāmīn

2 Śatapatha Brahmanam Śukla Yajurvedīyam Ma  
dyamadinīyam ed CHINNASWAMI SASTRI, A and SASTRI P,  
Banaras, 1950, pp 413 639

Vol II Kūṇḍas 57 crit ed with *tippanis* (See VBD I  
272)

3 MOTILAL Sarma Śatapatha Brahmana with Vijnana  
Bhūṣya in Hindi Vedic Tattvaśodha Sāmsthana Jaipur

Vol I 1933 608 Vol II 1934 752 Vol III 1941 423  
Vol IV, 1942 177 Vol V (Parts 1 2) 1943 178

4 KARMAKAR R D The measure of Brahmananda  
and the location of Devaloka ABORI 28 281-88

ref to ΔPB 14 71 31 39 (= BAUp 43 33 39 = TUp 28)  
BAUp passage refers to actual *loka*s the ancient abodes of the  
people named and TUp has simply elaborated the contents of  
BAUp in order to make them conform to the prevailing notions  
about the persons concerned

5 KATRE S L Harisvāmīn the commentator of the  
Śatapatha Brahmana A protégé of Vikramaditya the Great of  
tradition His Date-54 B C Bh Vid 9 (K M Munshi  
Diamond Jubilee Vol, Part I) 325-340

6 MANGALA DEVA Sastri Śrutivimarsah Śatapatha  
Brahmaṇa ācaravicārah athava Śatapatha Brahmaṇa parya  
locanam SS 11 (p 24) 12 (15-38)  
critical survey of the first *kanda*

7 MINARD, A *Trois Enigmes sur les Cent Chemins Recherches sur le Śatapatha Brūhmaṇa I* Annales du l Univ de Lyon (Les belles lettres) Fasc 17, Paris, 1949

deals at length with the first of the three problems touched upon by WEBER in the preface of his Ed of *SPB* (1) Denotation and reciprocal influence of accents at the joints of the sections and subsections of the text (2) form and function of the *pratikas* (3) precise import of *kan/ik*ts and in general of the subdivisions of the work acc to M these problems are created not by the authors of the text but by later redactors many passages of the *Br* discussed

Rev A FERRARI *RSO* 25 137 J GONDA *AO* 22 77

8\* MINARD, A *Trois Enigmes sur les Cent Chemins Recherches sur le Śatapatha Bruhmaṇa II* Publ de l Inst de Civilisation indienne, No 3 E de Boccard Paris 1956<sup>7</sup> 8+422

discusses the problem of subdivision of *kandikas* into two parts the *pratika* and the rest (called by M *an ka*) (Division into *brāhmanas* and *kandikās* will be the subject of Vol III) many observations on syntax style and grammar of *SPB* peculiarities of *Bruhmaṇa* prose

Rev J BROUGH *BSOAS* 21 440 L. RENOU *JA* 244 319 21  
P THIEME *Kratylos* 3 131-39

9 RENOU, L *Les relations du Śatapathabrāhmaṇa avec la Bhāḍaranyakopaniṣad et la personnalité de Yājñavalkya* IC 14 (3) 75-89

The *yājñavalkya kāṇḍa* of *BAUp* contains authentic and essential element of the work

## 18 GENERAL STUDY

1 DIXIT, V V *Relation of the Epics to the Brahmana Literature* Poona Oriental Series 89, 1950 II+96

with regard to hist., relig on sociology

2 GONDA J *The etymologies in the ancient Indian Brahmanas* *Lingua* 5 (1) 61-85

they are imp not for scientific rigour they deserve consideration as luminous sources of the thought of ancient authors first part

of the paper discusses the imp of these etymologies from the pt of view of linguistic concepts of Indians, the second part with etymologies as instruments of thought these etymologies were for the authors an imp means of penetrating into the reality lying behind the phenomena such etymologies as occur repeatedly in many texts may be regarded as reflecting more or less fixed convictions

- 3 KARNIK, H. R. The *Brāhmaṇas*—what can they teach us? *Bh. Vid.* 13, 65-77

*Br* are not theological twaddle, they enlighten us on many points and form a nucleus of many branches of learning judiciously developed in later times

- 4 KARNIK, H. R. Morals in the *Brāhmaṇas* (based on legends found in them) *J Bom U* 27 (2), Sept 1958, 95-127.

discusses such concepts as *ahimsa*, truthfulness, *brahmacharya* (studentship), *tapas*, self control and endurance, virtuous acts (*sucarita*), hospitality, faith, knowledge magnanimity or generosity, moderation, loyalty, friendship

- 5 KASHIKAR, C. G. Vaidika r̥ṣince laukika nirīksana (Marathi) *Kevalananda Comm Vol* 1952, 121-28

observations on secular matters found in the *arhāvādas* in the *Br*

- 6 RENO, L. Le passage des *Brāhmaṇas* aux *Upaniṣad* *JAOS* 73, 138-144

problem of the transition from *Br* to *Up* *brahmodya*—its two characteristics namely dialogue form and statement of riddle in cosmogonic-ritualistic terms

- 7 SARDA, Harbilas. *Brāhmaṇas* are not *Vedas* *Ved Dig* 1 (4-7), 1955

- 8 SIDDHESHWAR, Sastri. *Trāimśa cātvarīmśa śabdao kausitakībrāhmaṇaitareyabrāhmaṇayoh samjñābhutau* SP (17th AIOC), Ahmedabad 1953, p 16

the commentators of Pāṇini have merely said, *trīṃśad adhyāyāḥ parimāṇam eṣam brāhmaṇāṇāṃ trāimśāni brāhmaṇāni* suggesting that *trāimśa* is a general term for certain *Br*, this is not correct *Trāimśa* and *cātvarīmśa* are terms specifically used to denote *Kauṣ* *Br* and *A Br* respectively



9 TRIVEDI, C V *Brāhmanālocanam*. SP (15th AIOC), Bombay, 1949, p 187

deals more particularly with the style of *Br*

10 TSUJI, N *On the Relation between Brāhmanas and Śrautasūtras* (Japanese, with extensive English summary [pp 181-247]) The Tōyō Bunko Ronso, Ser A, Vol 33 Tokyo, 1952, 247

a minute comparison bet the *vidhi* elements of the *Br* texts and *ŚS* with special ref to the animal sacrifice the *pasubandha* of the *Kaṭha* school reconstructed by means of the *vidhi*-element of the *Kuṭhaka Sa* :

Rev C G KASHIKAR *ABORI* 35 285-87 L. RENOU *JA* 241 280-81

11 TSUJI, N *From the lost Brāhmanas* (Japanese) *K Kindaichi Comm Vol* (Pub Sanseido) Tokyo 1953, 933-49

comparative studies on the legends of the Wild Boar (cf B K GHOSH *Collect on of Fragments of lost Br* [VBD 1 281] pp 104-105) of *Vṛṣa Jāna* (*ibid* pp 41 ff) of the Black Antelope (*ibid* pp 111 and 113-14) and of *Svarbhānu* (*ibid* p 114) also on *Vinayaka Saṅgī* (*Bajavūpa GS*)

## 19 ĀRANYAKAS

1 APTE, V M *Language and literature of the Aranyakas* HCIP I, 1951, 420-21

2 MANGALADEVA, Sastri *Aitareyāranyaka paryālocana* SS 7 (published serially) 1952-53, 79-94, 161-173

3 SATAVALEKAR, S D (Ed) *Yajurvedīyam Maitraṇīyam Āranyakam* Svādhyāya Maṇḍala, Pardi, 1956, 35

4 SURYAKANTA Yuvā syāt sādhyuva dhyāpakah *GKP* 12 (8-9), 80-81

## VI. UPANIṢADS

20 MAJOR *Upanisads* (INDIVIDUAL AND COLLECTIONS)1. *Īśa*:

1. BUCCA, S. *Īśa Upanisad. Notas Estud. Filos.* 3 (9), Argentina, 1952, 47-55.

..transl. with introd and notes..

2. CHATTOPADHYAYA, B. K. *Śankara and Rāmānuja. KKT* 12 (12), 682-85

..discussion of comm by Ś and R on *IUp* 9 and 11..acc to author, R's comm. is more satisfactory..Uvata, in his comm. on *YV*, has explained the passage in the same way as R

3. CHATTOPADHYAYA, B. K. A passage of *Īśopanisad. KKT* 17 (10), 566-67.

..st 12-14..acc to author, Madhva's explanation of *sambhūti*, *asambhūti*, and *vināśa* is best..

4. CINMAYANANDA, Swami *Īśāvāsyopanisad. Lodhra Press, Madras, 1957, II+64*

..collection of the Swami's lectures .

5. DAS, Motilal. The message of the *Īśhopanishad* in modern life *CR* 144 (3), Sept 1957, 343-46.

..message of joy of life and its activities..surrender to godhead is the keynote of this *Up* ..

6. DHURVA, B. M. The conception of Brahman in the *Īśāvāsyā Upanisad. SP* (19th AIOC), Delhi, 1957, 130-31.

7. INDRA. *Īśopanisad-bhāṣya* (Hindi). Gurukul, Kangri, 1957, 132.

..text, transl, and detailed comm ..

Rev · R. D VADEKAR, *ABORI* 38, 322.

8. KAMAKSHI DASA. *Īśāvāsyā Upanisad* Madras, 1956, XIII+4+96+2.

Rev · A S GOPANI, *BJ* (15-12-57), 75.

9 MAHADEVAN, T M P *Itāāsya Upanisad* Upanishad Vihar, Jayanti Series 2, Madras, 1957, 32.

text in Devanāgarī and Roman scripts introd., transl. and notes (based on Saakara's comm.) in English

10 MAJUMDAR, J *Isopanisad* (with the *bhāṣya* by Satyānanda) Ganesh and Co., Madras, 1953, VIII+83

introd. in English a new SK. comm. by S., English transl. of text and comm. a tantric interpretation of *Ia* on the basis of 'World as Consciousness' (Foreword by Arthur AVALON)

11 MOTILAL, Sarma *Isopanisad* (*Viṣṇanabhasya*) Vedic Tattvaśodha Samsthāna, Jaipur, pp. 362

12 POUCHA, Pavel *Īśavāsyopaniṣad* (Yajurveda 40) Ueber die Entwicklung eines upanishadischen Textes LF 68, 1941, 351-64 (also in ZDMG 94, 409-17)

13 RAJAGOPALACHARI, C *Isa Vasya Upanishad* (A Study) *Ved Kes* 40 (7), 285-88

14 RAJAGOPALACHARI, C *Isopanisad* A free rendering *AP* 26 (6), June 1955, 243-44

15 RAJAGOPALACHARI, C *Īśa mantras 6 and 7* *Ved Kes* 43 (8), Dec 1956, p. 348

ethical and disciplinary content indicated

16 RAJWADE, S R *Īśavāsyopaniṣad-bhāṣya* (Marathi) Ahitagni Mandir, Poona, 1948

17 RENOU, L *Īśa Upanisad* 'Les Upanishad' 1, Adrien Maisonneuve, Paris, 1943, 7+3

text and introd., transl. and notes in French

18 SATAVALEKAR, S D *Īśa Upanisad Svādhyāya Maṇḍala*, Aundh, 1929, 80

with transl. and notes in Marathi

19 SATAVALEKAR, S D *Īśa Upanisad Svādhyāya Maṇḍala*, Pardi

transl. and notes in Hindi

## VI. UPANISADS

20. MAJOR *Upanisads* (INDIVIDUAL AND COLLECTIONS)1. *Īśa*:

1. BUCCA, S. *Īśa Upanisad. Notas Estud. Filos.* 3 (9), Argentina, 1952, 47-55.

..transl. with introd and notes..

2. CHATTOPADHYAYA, B. K. *Śankara and Rāmānuja. KKT* 12 (12), 682-85.

..discussion of comm by S and R on *IUp* 9 and 11 acc to author, R's comm. is more satisfactory..Uvata, in his comm. on *YV*, has explained the passage in the same way as R.

3. CHATTOPADHYAYA, B. K. A passage of *Īśopaniṣad. KKT* 17 (10), 566-67.

..st. 12-14..acc to author, Madhva's explanation of *sambhūti*, *asambhūti*, and *vinā'a* is best..

4. CINMAYANANDA, Swami *Īśāvāsyopaniṣad. Lodhra Press, Madras, 1957, II+64*

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..message of joy of life and its activities..surrender to godhead is the keynote of this *Up*.

6. DHURVA, B. M. The conception of Brahman in the *Īśavāsyā Upanisad. SP* (19th AIOC), Delhi, 1957, 130-31.

7. INDRA. *Īśopaniṣad-bhāṣya* (Hindi) Gurukul, Kangri, 1957, 132.

..text, transl, and detailed comm..

Rev : R. D. VADEKAR, *ABORI* 38, 322.

8. KAMAKSHI DASA. *Īśāvāsyā Upanisad* Madras, 1956, XIII+4+96+2.

Rev : A. S. GOPANI, *BJ* (15-12-57), 75.

9 MAHADEVAN, T M P *Īśāvāsyā Upaniṣad* Upaniṣad Vihar, Jayanti Series 2, Madras, 1957, 32

text in Devanagari and Roman scripts introd transl and notes ( based on Sankara's comm ) in English

10 MAJUMDAR, J *Isopaniṣad* ( with the *bhasya* by Satyānanda ) Ganesh and Co , Madras, 1953, VIII+83

introd in English a new SK comm by S English transl of text and comm a tantric interpretation of *Īśa* on the basis of World as Consciousness ( Foreword by Arthur AVALON )

11 MOTILAL, Sarma *Isopaniṣad* ( *Viṣṇanabhasya* ) Vedic Tattvaśodha Samsthāna, Jaipur, pp 362

12 POUCHA, Pavel *Īśavasyopaniṣad* ( *Yajurveda* 40 ) Ueber die Entwicklung eines upaniṣadischen Textes LF 68, 1941, 351-64 ( also in ZDMG 94, 409 17 )

13 RAJAGOPALACHARI, C *Īśa Vasya Upaniṣad* ( A Study ) *Ved Kes* 40 ( 7 ), 285-88

14 RAJAGOPALACHARI, C *Īśopaniṣad* A free rendering AP 26 ( 6 ), June 1955, 243-44

15 RAJAGOPALACHARI, C *Īśa mantras* 6 and 7 *Ved Kes* 43 ( 8 ), Dec 1956, p 348

ethical and disciplinary content indicated

16 RAJWADE, S R *Īśavāsyopaniṣad bhasya* ( Marathi ) Abhinav Mandir, Poona, 1948

17 RENOU, L *Īśa Upaniṣad* " Les Upaniṣad " I, Adrien Maisonneuve, Paris, 1943, 7+3

text and introd , transl and notes in French

18 SATAVALEKAR, S D *Īśa Upaniṣad Svādhyāya Maṇḍala*, Aundh, 1929, 80

with transl and notes in Marathi

19 SATAVALEKAR, S D *Īśa Upaniṣad Svādhyāya Maṇḍala*, Pardi

transl and notes in Hindi

20 SATYADEVA *Iśāvāsyopaniṣad darpana* V V R Inst, Hoshiarpur, 1957, 5+86

21 VARADACHARI, K C Meditation on the *Iśāvāsyopaniṣad* JGJRI 3 (3-4), 241-61

*mantras* 15-18 the subject of all experiences is the Self, in respect of all individuals spiritual universe is the eternal universe in a sense for, from it proceeds all types of presentation in space time-events

## 2 Aitareya

22 SATAVALEKAR, S D *Aitareya Upaniṣad Svādhyāya* Maṇḍala, Pardi, 1953, 75

with transl and notes in Hindi

23 SHARVANANDA Swami *Aitareyopaniṣad* Ramakrishna Math, Madras 1944 80

2nd ed text word for word transl in English copious notes introd containing summary of *Aut Ār*

24 SILBURN, L *Aitareya Upaniṣad* 'Les Upaniṣad' 10, Adrien Maisonneuve, Paris, 1950, 34+7

text, and translation and notes in French

25 VENKATARAMIAH, D (Ed) *Aitareyopaniṣad* with the *bhasya* of Śaṅkara

## 3 Katha

26 ABHEDANANDA, Swami *Mystery of Death A Study in the Philosophy and Religion of the Katha Upaniṣad* Calcutta, 1953 21+395

27 AGRAVAL, Madan Mohan *Katha Upaniṣad* India Printing Works, Almore, 1946, XX+264

with Hindi transl comm, and notes

Rev ANON *Pr Bh* (Dec. 1946)

28 ALSDORF, L Contributions to the textual criticism of the *Kāthopaniṣad* ZDMG 100 (2)

29. AUROBINDO, Sri *Katha Upaniṣad* Sri Aurobindo Ashram, Pondicherry, 1952, 45

30. BISSONDAYAL, B. The modern version of the Kathopanishad *Ved Dig* 1 (67), 40-46

Somerset MAUGHAM's *The Razor's Edge* may be regarded as a modern version of *KāthaUp*

31. BUCCA, S. *Katha-Upaniṣad* *Rev. de la Facultad de Filosofía y Letras* 1 (2), Univ. Nacional de Tucumán, Argentina, 1953, 229-301

text, and introd., transl., and notes in Spanish

32. CHINMAYANANDA, Swami. *Katha Upaniṣad and the Philosophy of the Ātman* (Hindi) Indra Printing Works, Almora, pp. 264

text and Hindi exposition based on Śaṅkara's comm.

Rev. ANON. *Ved Kes* (June 1946)

33. CHINMAYANANDA, Swami. *Discourses on Kathopanishad* Jñāna-Yajña Committee, Poona, 1952, 487

34. FRIŠ, O. Two readings of the Kathopanishad *Arch. Or* 23, 6-9.

(1) *mahubhīmau* (I 24) = having great abundance or wealth,  
(2) *śarīratva* (VI 4) = śrīra + tva

35. NARMADA PRASAD. Teachings of the Kathopanishad *Maharawal S. J. Comm. Vol.*, 1950, 314-317

36. PARADKAR, M. D. Similes in Śaṅkara's Bhāṣya on the Kathopanishad *JGJR* 16 (1-2), 159-69

37. RAMA GOPAL. *Kathopanishad-Bhāṣya* K. M. Vaidya-charya, Delhi, 110 + 4 + 8

38. REVOU, L. *Katha Upaniṣad* "Les Upaniṣad" 2, Adrien Maisonneuve, Paris, 1943, 20 + 9.

text, and introd., transl., and notes in French

39. SATAVALEKAR, S. D. *Kathopanisad Svādhyāya Maṇḍala*, Pardi, 1950, 127.

..with transl and notes in Hindi..

40. -SHARVANANDA, Swami. *Kathopanisad* Ramakrishna Math, Madras, 1952, XIV + 273.

..7th ed. text, and transl. and notes in English

41. VARADACHARI, K. C.; TATACHARYA, D. T. (Ed) *Kathopanisad-Bhāṣyam of Śrī Raṅgarāmānuja* SVOI Series 15, Tirupati, 1949, XVIII + 67 + XV + 145 + VI.

42. VARADACHARI, K. C. The Gita and the Kathopanisad. *J SVOI* 13 (1), 1-5.

..the problem of *Katha*<sup>4</sup> is the problem of attainment of the immortal status thro' *Yajña* or works..

43. WELLER, Friedrich. *Versuch einer Kritik der Kathopanisad*. *Inst für Orientforschung* (Deutsche Akad d Wiss. zu Berlin), No 12, Akademie-Verlag, 1953,<sup>5</sup>229

..*Katha* is a composite compilation different authors and periods  
..interpolations found out..

Rev. \* F OTTO SCHRADER, *OLZ* (1954), 446-47

#### 4. Kena.

44. AUROBINDO, Sri *Kena Upanisad* Aurobindo Ashram, Pondicherry, 1952, 62.

45. AUROBINDO, Sri. *Kena Upanishad* (A revised translation). *Sri Aurobindo Mandir Annual*, Jayanti No. 14, 1955, 1-4.

46 CHAUDHURY, P. J. *Kena Upanishad*. *Pr Bh* 59, 547-50, 582-86

. a philosophical exposition.

47. DIVANJI, P. C. Brāhmi Upanisat in the Kena *ALB* 12 (4), 195-205. (also in *SP*, 14th AIOC, Darbhanga, 1948, 120-21.)



..philosophical contents of this *Up* point to its hist. position as that bet. the few old ones such as *TUp* and *AltUp*. on the one hand and the remaining later ones ( *Kāṭha*, *Mundaka*, *Īta*, etc. ) on the other..stage at wh. the empirical world was held to be real, and the highest deity was understood to be an impersonal *brahman*..

48. PANDIT, M. P. *Sri Aurobindo and the Upanishads: Kena Upanishad. Sri Aurobindo Mandir Annual*, Jayanti No. 14, 1955, 39-56.

49. RAMA GOPAL. *Kenopaniṣad-Bhāṣya*. K M. Vaidya-charya, Delhi.

Rev. : YUDHISTHIRA, *Vedavūṭi* 11, 23.

50. RENOU, L. *Kena Upaniṣad "Les Upanishad" 3*, Adrien Maisonneuve, Paris, 1943, 9+5.

..text, and introd., transl., and notes in French

51. SACCIDANANDA SARASVATĪ, Swamī *Kena Upaniṣad Adhyātma Pracāra Kāryālaya*, Holenarasipur, 1959, 111.

..with Saṃkara's comm and brief notes in SK by the Swamī  
Rev.. ANON, *Ved Kes* (March 1960), 479, Swamī ATMANANDA, *BJ* 6 (11), 83

52. SARMA, Ratnachandra *Kenopaniṣad kā sāra*. ( Hindi ). *VJ* 2, 250-51.

53. SATAVALEKAR, S. D. *Kena Upaniṣad. Svādhyāya Mandala*, Pardi, 1953, 164.

. with transl and notes in Hindi..

54. SATYA DEVA. *Kenopaniṣad-darpana*. V. V. R. Inst., Hoshiarpur, 1956, 8+62.

55. SUBRAHMANYA SASTRI, S. *Kenopaniṣad-vyākhyā Śāṅkarahṛdayaṅgama Kṛṣṇalīlāsukamuni-viracitā. AORM* 9 (1-2), 1952.

56. VARADACHARI, K. C.; TATACHARYA, D. T. (Ed ). *Kenopaniṣad-Bhāṣya by Śrī Raṅgarāmānuja*. SVOI Series 8, Tirupati, 1945, 10+22+18.

Rev. : M GHOSH, *IHQ* (June 1949).

### 5. *Kausītaki* :

57. ANTOINE, R. Religious symbolism in the Kausītaki Upaniṣad. *JOIB* 4 (4), 330-337. (also in *SP*, 16th AIOC, Lucknow, 1951, 225-26.)

..a detailed comparison of the *Kauṣ Up* with the other *Up* and with similar specimens of other religious literatures wd enable us to follow the normal development of mythical symbolism. *Kauṣ Up.* represents an older trad. than other *Up.* .it expresses a more primitive form of religious quest than the speculations on the identity of *ātman-brahman* prospective tendency of religion is earlier than introspective quest..similarity bet. *Kauṣ Up* I and *Book of Revelation of Apocalypse* .

58. BHATTACHARYA, Sivaprasad. A passage in the Kausītaki-brāhmanopaniṣad (I 2-6): some suggestions as to the proper readings and a clue to its import. *PAIOC* (16th Session), Lucknow, 1951, 1-9. (also in *PO* 15, 130-142.)

. full exposition of the symbolism in the passage thro' collection of related materials from Vedic texts. tenor of the whole passage is insistence on personal immortality .

59. RENOU, L. *Kausītaki Upaniṣad*. "Les Upaniṣad" 6, Adrien Maisonneuve, Paris, 1948, 72+165-175.

..text, and introd, transl, and notes in French .

60. THIEME, P. Der Weg durch den Himmel nach der Kauṣītaki-Upaniṣad. *Wissenschaftliche Zeitschrift der Martin Luther Univ. Halle-Wittenberg* 1 (3), Gesellschafts-und Sprachwissenschaftliche Reihe No 1, 1951-52, 19-36 .

### 6. *Chāndogya* :

61. AUROBINDO, Sri Notes on the Chhandogya Upaniṣad (First Adhyaya). *Sri Aurobindo Mandir Annual*, Jayanti No. 11, 1952, 50-54.

. *Ch Up* is the summary hist of one of the greatest and most interesting ages of human thought..A's comments on the initial sentence of the *Up* ..

62. BRAHMAMUNI, Swami. *Chāndogyaopaniṣat-kathā-mūlā*. Sarvadesika Arya Pratinidhi Sabha, New Delhi, 1959, 180.

- 63 MISHRA, Vijayakanta Life in India as revealed in the Chāndogyaupaniṣad IC 13 (2), 126-34

starts with D R BHANDARKAR's observation 'Nobody doubts that this *Up* was put together in the North of India, especially in the Panjab and the SK Ig in wh it is composed represents the current speech of the day' discusses family life social life, political life moral and spiritual life the period was a prosperous one, kingdoms were well governed, and people were left free to pursue the arts of peace

- 64 OERTEL, H Zu Chūnd Up 592 KZ 68, 58-61.

parallel text in *ŚPB* 14.9.1.16 *itah* and *diṣṭam* create difficulty with the help of *Vadhula sūtra* O changes *itah* to *itām diṣṭa* means (1) natural death thro' old age, (2) death determined by destiny

- 65 RAMANATHA Satyakāma ki śikṣā (Hindi) GKP 5, 321-24

- 66 ROERICH, N Chhāndogya Upanishads Art and Thought (Coomaraswamy Comm Vol ), 1947, 193-96  
• (the author sings a rhapsody on India)

- 67 SVAHANANDA, Swami Chandogya Upanisad Rama Krishna Ashram, Madras 1956, VIII+623

text, word by word English meaning notes based on Sarṅkara's comm. (understood in the light of Ānandagiri's gloss) exhaustive introd by Swami VIMALANANDA

Rev Ed Pr Bh 62 79

- 68 TYAGISANANDA, Swami The Chāndogya Upaniṣad Ved Kes 33-34 (in instalments)

General introduction (33, 52-57 104-09), Spiritual practice spiritual value of Vedic ritual (33 179-83, 250-56 in each practice *tjāga* and *bhoga* are involved, the Veda has only one purpose in view namely, to lead man to the realization of *brahman*), Sama Yoga (34 26-33 71-77) Textual Introduction Sāmaveda (34 133-37), Date and Authorship (34 191-93) Qualifications for *brahmanīdya* (34 268-73), Subject matter and plan of arrangement (34, 299-304) The Goal (34 339-344)

- 69 VIRARAGHAVACHARYA, W T Chandogya Upanisad Ubhayavedanta Granthamala, Tirupati

7. *Taittirīya*

70 CARPANI, E G ; PIZZAGALLI, A M (Ed) *Taittirīya-Upaniṣad* Milan-Bologna, 1943

SK text in Devanāgarī

71 LESIMPLE, Em *Taittirīya Upaniṣad* "Les Upaniṣad" 9, Adrien Maisonneuve, Paris, 1948, 42+13'

text, and introd, transl, and notes in French

72 LOMMEL, H *Vedische Einzelheiten* [ ueber Taittirīya Upaniṣad III Schluss (Bhṛguvalli 7 10) ] ZDMG 99, 43-49

HILLEBRANDT ( *Aus Dr and Up* Jena, 1921, 102 ) regarded the concluding part of the *Up* as an appendix L. agrees and affirms that it formed an independent unit

73 PANDIT, M P *Sri Aurobindo and the Upaniṣads* The Taittirīya Upaniṣad *The Advent* 13 ( 2 ), Madras, 1956

74 SATAVALEKAR, S D *Taittirīya Upaniṣad Svādhyāya* Mandala, Pardi, 1956, 144

with transl and notes in Hindi

75 SHARVANANDA, Swami *Taittirīyopaniṣad* Ramakrishna Math, Madras, 1949

8. *Praśna*

76 BOUSQUET, J *Prasna Upaniṣad* "Les Upaniṣad" 8, Adrien Maisonneuve, Paris 1948, 74+12

text and introd, transl and notes in French

77 IWASAKI Shin e On the concept of transmigration in the Praśna Upaniṣad (Japanese) *JIBS* 5, 170 71

78 SATAVALEKAR S D *Prasnopaniṣad* Svādhyāya Mandala, Pardi 1950, 176

with transl and notes in Hindi

79 VARADACHARI, K C, TATACHARYA D T (Ed) *Praśnopaniṣad with Śri Rāṅgaramānuja's Bhasya* SVOI Series 25, Tirupati 1951, II+69+VIII+68

Rev N A GORE, AP (Oct 1952) 465 S R SHASTRI, *Bh Vid* 11 319

*Brhadāranyaka*

80 *Brhadāranyakopaniṣad*, pub Ramakrishna Math, Madras, 1951, XXXIX+515

2nd ed [first ed in 1945 Rev A C Das, CR (Sept 1949)]

81 *Bṛihadaranyaka Upaniṣad* English Translation *The Kalpaka* 41-44 (in instalments)

82 ADIDEVANANDA, Swami *Brhadāranyakopaniṣad* Kannada Translation Sri Ramakrishna Ashram, Mysore, 1959, 456+32 +,-

Rev Ed, *Ved Kes* (Mar 1960), 479, U VENKATAKRISHNA RAO, BJ 6 (19) 78

83 AUROBINDO, Sri *The Great Āranyaka. Sri Aurobindo Mandir Annual*, Jayanti No 12, 1953, 12 26

a short comm on the symbolism of 'The Horse of the Worlds in the opening ch

84 BRAHMA, Nalinī Kanta *Studies in the Bṛihadaranyaka Upaniṣad* Pr Bh 56

Introduction validity of the *Up* as a source of knowledge (19-23) Self or Brahman (101-107) Brahman is both the One and the Many (174-81) *Up* as *ūtmavidyā* (261-67) Emancipation—sudden and gradual (296-301) Life of the Liberated (342-47), Conclusion (377-81)

85 RAJU, P T *The psychology of the Bṛihadaranyaka Upaniṣad* JORM 15 (4), 173-82

In *Up*, what is called psychology is as much metaphysics and ethics this is due to the central position of *ātman-brahman* In *BAUp*, there are 4 points of psychological interest (1) *ātman* psychology with its three states (2) imp given to *prāṇa* or vital force (3) consideration about the nerves called the *hṛas*, wh consciousness enters in dream and deep sleep, (4) psychology of transmigration

86 RAU, W. *Zur Text kritik der Brhadāranyakopaniṣad* ZDMG 105 (2) 58

Kēṇva and Mādhyamdina versions go back to an archetype

- 87 VISHVA BANDHU A Vedic study in social culture  
M Hiriyanna Comm Vol, 1952 248-51

a socio-cultural study of *BAUp* V 2 13

- 88 VISHVA BANDHU *Sukṣa saṁsara* (Hindi) V V R  
Inst Hoshiarpur 1953

Hindi version of the above

# 10 *Mādhyā*

- 89 AGNIHOTRI B S The influence of Yogopaniṣad on the  
Gauḍapada karikas SP (14th AIOC) Darbhanga 1948 p 126

the conclusions reached by G on such points as the nature of  
*omkāra* the varied conditions of the individual soul the nature  
of the existing world etc bear the stamp of the philosophic tone  
of the *Yogopaniṣad* so too with regard to the Yogic concepts  
GK are under the influence of *YUp*

- 90 BHATTACHARYA Vidhusekhar *Gaudapadiyam Agamaśāstram*  
Calcutta Univ 1950 249

*anātmankāra* in SK deals with various topics relating to  
*Mandūkya Up* and GK

- 91 CARPANI E G *La Mandukya Upaniṣad* Reggio  
Emilia 1936

text and transl and notes in Italian

- 92 DIVANJI P C Teaching of the Brahmanāyā in the  
Mandukyopaniṣad JGJRI 14 (14) 116

*Brahmanāyā* of *Mandūkya Up* formulated earlier than the  
*advaitamāyā* of *Ākha Up* BG represents a later stage

- 93 KARNARKAR R D (Ed) *Gaudapada Karika* GOS  
B9 BORI Poona 1953 11+158

text transl introd notes

- 94 LESIMPLE Em *Mandukya Upaniṣad et Karika de  
Gaudapada* Les Upaniṣad 5 Adrien Ma sonneuve Paris  
1944 46+23

text and introd transl and notes in French

95 MAJUMDAR J L The philosophy of Gauḷapāda (in Mahāyāna technology) *IHQ* 23 (1) 1-16

96 MOTILAL, Sarma *Māṇḍukya Upaniṣad ka Hīndī bhāṣya* (Hīndī) Veda Tattva Śodha Samsthāna, Jaipur, 1936 48

97 NAKAMURA, H On the fourth chapter of the Māṇḍukya-kārikā (Japanese) *JIBS* 1 (2), 100-101

98 PANDYA, J J The relation between the Māṇḍukya Upaniṣad and Gauḷapāda Kārikā *SP* (17th AIOC), Ahmedabad 1953, 128-29

refutes the view of Vidhusekhar BHATTACHARYA *GA* (Book I) presupposes the *Up* and not *vice versa*

99 RAJU, P T An unnoticed aspect of Gauḷapāda's Māṇḍukya Kārikas *ABORI* 26 192-200

G was a *smṛti* Vedāntin and not a Buddhist

100 RAVI VARMA L A A short study of Māṇḍukya Upaniṣad or the states of consciousness according to Vedānta *Ved Kes* 44 68-71

*turiyā* or the fourth state is the state of Primordial Consciousness—and the other three states are but the manifestations of that Consciousness

101 SACCIDANANDA SARASVATI, Swami *Māṇḍukya rahasyavivṛitiḥ* Holenarasipur, 1958, 12+VII+128+490

GKed with exhaustive introductions in English and SK. full exposition of the *Kārikās*

Rev M P PANDIT *Ved Kes* 45 118-19

102 SASTRI, A D Gauḷapādakārikā IV 1 An interpretation *Bull Chintāmal Gandhi Vidyā Bhāṣan* 5 Aug. 1958

103 SATANALEKAR S D *Aṣṭamāṇḍukya Māṇḍukya Upaniṣad* Svadhya Mandala Pardi 1952, 40

with transl and notes in Hīndī

104 THORNTON, Ronald C. Māṇḍukya Upaniṣad *The Astrological Magazine* Bangalore Annual No., 1950  
mind and cosmos are identical

11 *Mundaka*

105 DIVANJI, P. C Teaching of the Brahmanvidyā in the Mundakopaniṣat *SP* (17th AIOC), Ahmedabad 1953, 250-51

*Mundaka* contains a complete and exhaustive exposition of whole of *brahmanvidyā* instructions imparted by sage Angiras to Śaunaka. *M* must have been composed at an earlier stage in the development of Vedānta doctrine when it was not necessary for the *sādhaka* to purge his mind of all kinds of desires for the acquisition of power and wealth

106 MAURY, Jacqueline. *Mundaka Upaniṣad* "Les Upaniṣad" 4, Adrien Maisonneuve, Paris, 1943, 18+15  
text, and introd., transl., and notes in French

107. MEHENDALE, M A Satyam eva jayate nā 'nṛtam (Marathi) *Navabhārata* 13 (April 1960), 49-53

*Mundaka* III 16 to be interpreted as (*ṛṣiḥ*) *satyam* (= *brahman*) *jayate* (*opnoti*)

108 SATAVALEKAR, S D *Atharvavediṣa Muṇḍaka-Upaniṣad Svādhyāya* Mandala, Pardi, 1952, 103  
with transl. and notes in Hindi

12 *Maitri*

109. ESNOUL, A M *Maitry Upaniṣad* "Les Upaniṣad" 15, Adrien Maisonneuve, Paris, 1952, 75+32  
text, and introd., transl. and notes in French

Rev E FRAUWALLNER, *WZKM* 52, 259-60

110 SAHODA, T Metaphysical construction of *Maitri Upaniṣad* (Japanese) *Palaeologia* 1 (4), 285-295

analysis and investigation of Sāṃkhya terminology in *Maitri* discusses question re the relationship of the so-called Later *Up* (*Up* later than *Kaṭha*) with Sāṃkhya Is Sāṃkhya the result of the minor development of the orthodox philosophy of the *Up* or is its origin to be sought outside *Up*? Acc. to S, it can be shown that the Sāṃkhya terminology found in *Up* is nothing but a mere simulation of the orthodox *Up* thought. analysis of *Maitri* from this pt of view It is concluded that the apparent Sāṃkhya terminology in *Maitri* only accelerates the new development of metaphysical principles proper to *Up* philosophy, that is,



*puruṣa*, *ātman*, *brahman* This shows that Sāṃkhya philosophy did not originate in the sphere of *Up* thought It wd appear that Sāṃkhya terminology in later *Up* only represents a response of the orthodox thought to Sāṃkhya influences from without

111. TSUJI, N. On the *sāṃdhi* of the Maitrī Upaniṣad (Japanese), *Linguistic Studies* 14, Ling Soc of Japan, Tokyo, 1949, 1-21

on the recensions of *M* and the peculiar *Sāṃdhi* of the Maitrāyaṇī school observed in it

- 112 TSUJI, N Gengo Kenkyū. (Japanese). *J Ling Soc Japan* 14, 1949, 2-9

two recensions of *M* recension 1 consists of five *prapṛīḥaḥas*, and is usually called Maitrāyaṇa or Maitrāyaṇya recension 2, called Maitrī, is represented by COWELL's ed in *Bbl Ind* (1862-70) the kernel of Maitrī *Up* is I 2-IV 3 of rec 2

### 13 Śvetāśvatara

- 113 SILBURN, A *Śvetāśvatara Upaniṣad* "Les Upaniṣad" 7, Adrien Maisonneuve, Paris, 1948, 77+12

text, and introd, transl, and notes in French

- 114 WARRIER, A G Krishna Bhakti and mukti in the Śvetāśvataropaniṣad *ALB* 17 (3) 81-104

by virtue of its central metaphysical concept of the great Puruṣa, the *Śv Up* promotes the harmonious development of emotions, will, and intellect, guiding man to the goal of self realization or *mukti* thro' *bhakti*

### Collections

- 115 AUROBINDO, Sri *Trois Upaniṣads* (*Isha*, *Kena*, *Mundaka*) Ed Albin Michel, Paris, 1949, 283

(second Vol of the Complete Works of A. in French)

- 116 AUROBINDO, Sri *The Eight Upaniṣads*. Sri Aurobindo Ashram, Pondicherry, 1953, XVII+247

*I-a Kena*, *Katha*, *Mundakā*, *Prasna* *Mandūkya*, *Taittirīya*, and *Āitareya* texts with rendering in rhythmic English note by A "On Translating the *Up*"..

117. CHATTOPADHYAYA, B K *Upanisad* (First Part)  
*Iśa, Kena, Katha* (Bengali)  
Rev D C BHATTACHARJ *Pr Bh* 62, 160
- 118 GAMBHIRANANDA, Swami *Eight Upanisads* (with  
the Commentary of Śaṅkarācārya) Calcutta  
Vol I *Iśa Kena, Katha Taitt*, 1957, IV+427, Vol II *Alt*,  
*Mundaka, Māṇḍ* (with GK), *Praśna*, 1958, 515 Text in Deva  
nāgarī and English transl of text and comm. of S.
119. HILLEBRANDT, A *Upamishaden Altindische Wei-*  
*sheit*, 1958, 260  
new ed transl and introd by H foreword to new ed by H  
von GLASENAPP
- 120 HUME, R E *The Thirteen Principal Upanishads*  
OUP, 1949, XVI+588  
English transl with an Outline of the Philosophy of the *Up* and  
an Annotated Bibliography second revised ed a list of recurrent  
and parallel passages by George C. O Haas.  
Rev ANON, *Pr Bh* (Jan 1951), 65
- 121 KENDHE, B T. *Purusasūktāsaha upanisadāmā*  
*padjamaṇya anuśāda* (Marathi) Poona, 1958, 93  
metrical transl in Marathi of *Iśa Kena Katha Mundaka, Alt*,  
*Taitt* (Part I) and *Ch* (1-6)
- 121a LIMAYE, V P, VADEKAR, R D *Asādāśa Upa*  
*nisadaḥ* Vol I Text with Notes and Index Vaidika Samśo  
dhana Mandala, Poona, 1958, 748  
Index of words and clauses (225 pp)—a notable feature gives  
ref to practically every word or clause of the 18 *Up*  
Rev S A., *Pr Bh* 65, 237 38
- 122 MASCARO, J *Himalayas of the Soul*  
transl in English of Prim *Up* ..Preface by S RADHAKRISHNAN
- 123 NIKHILANANDA, Swami *Upanisads* Phoenix House,  
London (also Harper Brothers, New York)  
.. in 4 Selections General Introductions transl in English, notes  
based on *Śūmākarabhāṣya* Sel. 1 *Katha, Iśa, Kena, Mundaka*,

(two introd chapters on hist. background, metaphysics, and psychology of *Up*), 1951, X+319 Sel 2 *Svetāsvatara*, *Pra na*, *Māndukya* (with GA) (introd about Hindu Ethics), 1954, VIII+390, Sel 3 *Āit* and *Brhad*, (introd about creation cosmos, soul and its destiny) 1957, XI+392, Sel 4: *Taitt*, and *Ch*, 1959, 406

Rev Sel 1—Ronald N SMITH *AP* (Aug 1951), 375 Sel 1 and 2—W Norman BROWN, *Rev Rel* 17, 155-58, S C CHATTERJEE, *PEW* 3, 81-82, P SANKARANARAYAN *Ved Kes* 39, 439-41 Sel 3—Ed, *Pr Bh* (May 1957), 239-40, Swami VIMALANANDA, *Ved Kes* (Feb 1957), 435-36 Sel 4—H G NARAHARI, *AP* (Oct 1959) 469

124 PRABHAVANANDA, Swami, MANCHESTER, Frederick  
*Die schönsten Upanischaden Der Hauch des Ewigen* Rascher,  
Zurich, 1951, XII+212

German transl by Frank DISPEKER of the first English ed (1948)

Rev M MAYRHOFER, *DLZ* 73, 585-87, W RUDEN, *OLZ* 48, 461

125 PRABHAVANANDA, Swami, MANCHESTER, Frederick  
*The Upanishads Breath of the Eternal* Mentor Books,  
New York, 1957, XII+128

(reprint of ed first pub in 1948 by Vedānta Society of South California) free transl of portions from 12 *Up*

126 RADHAKRISHNAN, S *The Principal Upanisads*  
Muirhead Library of Philosophy, George Allen and Unwin,  
London, 1953, 958

18 *Up* (among them 11 principal ones commented upon by Sankara and Rāmānuja) text in Roman char, transl in English, introd essay on the Teaching of *Up*, notes and vocabulary, comments and argument, appendices

Rev Swami AGEHANANDA *Philos Lt Anzeig* 10, 221; A J BAHM *J Bibl Rel* (U S A) 23 157 S G F BRANDON *Philosophy* 30, 71 73 (acc. to BRANDON R. lives and thinks in a world fundamentally different from that of the Western thinkers), E A BURTT, *Philos Rev* 66 (2), 275-77 B HIRMAN, *Hibbert Journal* (April 1954), 303-05, *JRAS* 1954 190-91

127 RENOU, L. (Dir.) *Upanishads Texte et traduction*  
"Les Upanishad," Libraire d'Amérique et d'Orient, Adrien  
Maisonneuve, Paris, 1943-1956

sixteen *Up* published separately (mentioned at different places under major and minor *Up* )

Rev P L. VAIDYA *ABORI* 33 267 68

128 SIVANANDA, Swami *Ten - Upanishads* Yoga-Vedānta Forest Academy, Rishikesh, 1959, 304

7th ed 184 *mantras* (including *śāntimantras*) from ten *Up* commented upon by S

Rev Dayal SHARAN, *DJ* (20-3-60), 85

129 TUXEN, P *De ældste Upanishader* Verdens religionernes Hovedværker IV, Copenhagen, 1953, 287

Rev G M AO 22 84

130 VIRARAGHAVACHARIAR, Sri *Iśa, Kena, Katha Upanishads* Ubhaya Vedānta Grantha Mala 1-3, 48+15+76

texts with *Bhāṣyas* of Sri Venkatanātha and Sri Kuranārāyaṇa on *Iśa* and of Sri Rangarāmānuja on *Kena* and *Katha* expl notes and short comm. called *Parīṣkāra* on the *Bhāṣyas* Viśiṣṭādvaita Vedānta

Rev D T TATACHARYA *JSVOI* 10(2)

4 TSUJI, N On the Chāṅaleya Upaniṣad *Iuanam*  
(Comm Vol dedicated to H U), Tokyo, 1951, 311-29  
an emended text and transl with linguistic remarks .

5 CARPANI, E G *Talavakāra e Vājasaneyi-Samhitā-*  
*Upaniṣad* Reggio Emilia, Bologna, 1935  
philosophical comments

6 WARRIER, A G Krishna The Tripura Upaniṣad  
*ALB* 18 (1-2), 1954, 101-106  
a Śākta Up of Tripurā Devī English transl with notes based  
on the comm of Śrī Upaniṣadbrahmayogin

7 DANIELOU, Alain The Devī-Upaniṣad *ALB* 19,  
77-84  
a Śākta Up "The 'Nearest-Approach' to the Resplendent  
(Goddess)" English transl with notes based on the comm. of  
Śrī Upaniṣadbrahmayogin

8 VISWANATHAN, K Paramahansa Upaniṣad *Kalpaka*  
47 (2), 22-26  
text with English transl

9 DANIELOU, Alain The Bahvrucopaniṣad *ALB* 18 (3-4),  
301-305  
a Śākta Up "The Secret Doctrine of the Rgveda" English  
transl with notes based on the comm of Śrī Upaniṣadbrahma-  
yogin

10 TSUJI, N Bāṣkalamantropaniṣad *Mélanges Miya-*  
*mato*, 1954, 3

11 RENOU, L Remarques sur la Baskala-Mantra-Upa-  
niṣad *JIBS* 3 (2), 782-774

12 RENOU, L. *Bāṣkala-Mantra-Upaniṣad* "Les Upa-  
niṣad" 16, Adrien Maisonneuve, Paris, 1956, 13+5  
text with introd, transl, and notes in French

13 TUBINI, B *Brahmabindūpaniṣad* "Les Upaniṣad"  
12, Adrien Maisonneuve Paris, 1952, 7+1.  
text with introd, transl, and notes in French

..sixteen *Up* published separately..(mentioned at different places under major and minor *Up* )..

Rev.: P. L. VAIDYA, *ABORI* 33, 267-68

128. SIVANANDA, Swami. *Ten \* Upanishads*. Yoga-Vedānta Forest Academy, Rishikesh, 1959, 304.

..7th ed. 184 *mantras* (including *hāntimantras*) from ten *Up* commented upon by S ..

Rev.: Dayal SIVARAN, *BJ* (20-3-60), 85

129. TUXEN, P. *De aeldste Upanishader*. Verdensreligionernes Hovedværker IV, Copenhagen, 1953, 287.

Rev.: G M, *AO* 22, 84

130. VIRARAGHAVACHARIAR, Sri. *Īśa, Kena, Katha Upanishads*. Ubhaya Vedānta Grantha Mālā 1-3, 48 + 15 + 76.

..texts with *Bhāṣyas* of Śrī Venkatanātha and Śrī Kṛāṇārāyaṇa on *Īśa* and of Śrī Rangarāmānuja on *Kena* and *Katha* expl notes and short comm. called *Parīṣkāra* on the *Bhāṣyas*..Viśiṣṭādvaita Vedānta..

Rev : D T. TATACHARYA, *JSVOI* 10 (2).

## 21. MINOR *Upanisads* (INDIVIDUAL AND COLLECTIONS)

1. TUBINI, B. *Atharvaśira Upanisad*. "Les Upanishad" 11, Adrien Maisonneuve, Paris, 1952, 15+5.

..text, and introd., transl., and notes in French..

Rev. E. FRAUWALLNER, *WZKM* 52, 259-60; F. WELLER, *OLZ* 48 (1953), 546.

2. VISWANATHAN, K. *Kāṣikāntarāna Upanisad*. *Kalpaka* 45 (1), 9-11.

.. a late Vaiṣṇava *Up* ..

3. TUBINI, B. *Kaivalyopanisad*. "Les Upanishad" 13, Adrien Maisonneuve, Paris, 1952, 9+2.

.. text, and introd., transl., and notes in French..

Rev.: E. FRAUWALLNER, *WZKM* 52, 259-60, F. WELLER, *OLZ* 48 (1953), 546.

- 4 TSUJI, N On the Chāgaleya Upaniṣad *Iwanam*  
(Comm Vol dedicated to H U), Tokyo, 1951, 311-29.

an emended text and transl with linguistic remarks

- 5 CARPANI, E G *Talavakāra e Vājasaneyi-Samhitā-Upaniṣad* Reggio Emilia, Bologna, 1935

philosophical comments

- 6 WARRIER, A G Kṛishṇa The Tripura Upaniṣad  
ALB 18 (1-2), 1954, 101-106

a Śākta Up of Tripurā Devī English transl with notes based  
on the comm of Śrī Upaniṣadbrahmayogin

- 7 DANIELOU, Alain The Devī-Upaniṣad ALB 19,  
1, 77-84

a Śākta Up "The 'Nearest Approach' to the Resplendent  
(Goddess)" English transl with notes based on the comm of  
Śrī Upaniṣadbrahmayogin

- 8 VISWANATHAN, K Paramahansa Upaniṣad *Kalpaka*  
47 (2), 22-26

text with English transl

- 9 DANIELOU, Alain The Bahvr̥copanī ad ALB 18 (3 4),  
301-305

a Śākta Up "The Secret Doctrine of the R̥gveda" English  
transl with notes based on the comm of Śrī Upaniṣadbrahma-  
yogin

- 10 TSUJI, N Bāṣkalamantropānīṣad *Mélanges Miya-*  
*mato*, 1954, 3

- 11 RENOU, L Remarques sur la Bāṣkala-Mantra Upa-  
nīṣad JIBS 3 (2), 782-774

- 12 RENOU, L *Bāṣkala-Mantra-Upaniṣad* "Les Upa-  
nīṣad" 16, Adrien Maisonneuve, Paris, 1956, 13+5

text with introd, transl, and notes in French

- 13 TUBINI, B *Brahmabīndūpaniṣad* "Les Upaniṣad"  
12, Adrien Maisonneuve Paris, 1952, 7+1.

text with introd, transl, and notes in French

- 14 VIMALANANDA, Swami *The Mahanārāyanopaniṣad*  
(of the *Kṛṣṇa Yajurveda*) Ramakrishna Math Madras, 1957,  
XXIII+402

(originally published serially in *Ved Les* 42-43) text with  
accents introd English transl notes traces the source back  
ground significance and rel application of the *mantras* and  
formulas

Rev G H BHATT *JOIB* 6 304 Ed *Pr Bl* (May 1957)  
240-41

- 15 PATANKAR R K Śrīmad Yajñavalkya gītōpaniṣad  
āṇī Śrī Yajñavalkya sahadharmacarīnī (Marathī) *BISMQ* 24  
(2), 41-49

notice of a *Gītōpaniṣad* ascribed to Y and a comm. thereon

- 16 KRISHNAMACHARYA, V, SARMA, K Ramachandra  
(Ed) *Yajñikyupaniṣadvivarānam by Puruṣottamananda*  
*Tīrtha* Adyar Library Series 71, 1949, XII+76

(originally pub serially in *ALB* 13 14) *Yajñikyupaniṣad* is  
also known as *Nārāyanopaniṣad Mahānārāyanopaniṣad* belonging  
to *AV* is only another version of 'Y' Y is generally regarded as a  
*Khila* of the *Tait Up* The present text is a comm in the form of  
a *rikās* (545 in number) with an occasional note in prose text  
based on a unique Ms wh was available at Adyar

- 17 WARRIER, A G Krishna Sarasvatīrahasyopaniṣad  
*ALB* 23 (1-2) 115 27

a *Sākta Up* consisting of 68 st English transl and notes

- 18 TUBINI B *Sarvasaropaniṣad 'Les Upanishad'* 14  
Adrien Maisonneuve Paris 1952 10+2

text and introd transl and notes in French

Rev E. FRAUWALLNER *WZKM* 52 259-60 F WELLER *OLZ*  
48 (1953) 546

- 19 DANIELOU, Alain *The Sita Upaniṣad* *ALB* 19 (3 4),  
13-26

a *Sākta Up* The Nearest Approach to the Divine Furrow  
th s *Up* is an appendix to *AV* English transl with notes based  
on the comm of *Śrī Upaniṣadbrahmayogin*



20. VIŚWANATHAN, K. *Haimsa Upaniṣad*. *Kalpaka* 45, 168-70.

21. AIYANGAR, T. R. Srinivasa. *Yoga Upaniṣads : English Translation*. Adyar Library, 1952.

22. MAHADEVA SAŚTRI, A. (Ed.). *Vaiṣṇava Upaniṣads* (with the commentary of Śrī Upaniṣadbrahmayogin). Adyar Library Series 8, 1953, 406.

. 2nd ed (See : VBD I-44 8) .

23. AIYANGAR, T. R. Srinivasa. *The Vaiṣṇava Upaniṣads English Translation*. Adyar Library Series 52, 1949, 498.

\*..(See : VBD I-44 9)

Rev P C BAGCHI, *VBQ*, R N GAIDHANI, *ABORI* 27, 167-68,  
A V. R., *QJMS* 40, 77-78

24. MAHADEVA SASTRI, A. (Ed.). *Śākta Upaniṣads* (with the commentary of Śrī Upaniṣadbrahmayogin). Adyar Library Series 10, 1950, 131.

. 2nd ed . (See : VBD I-44 3)

25. MAHADEVA SASTRI, A (Ed.). *Śaiva Upaniṣads* (with the commentary of Śrī Upaniṣadbrahmayogin). Adyar Library Series 9, 1950, 243.

2nd ed . (See : VBD I-44 2) .

26. AIYANGAR, T R Srinivasa. *The Śaiva Upaniṣads : English Translation*. Adyar Library, 1953.

27. *Minor Upaniṣads*, pub. Advaita Ashram, Calcutta, 1956, 92.

. . original text, introd , English rendering and comments..

Rev ANON, *Ved Kes* 43, 481

28 RATANLAL. Upanishads. *Ved. Dig.* 3 ( 2 ), 53-63.

..Śāṇḍilya-Up , Mahopaniṣad, etc...a brief indication of the contents of some minor Up ..

## 22 NOTES GENERAL STUDY

- \*1 ACHARYA, P K Catholicity in Upanishads *KKT* 14 (8), 443-46

the catholicity of *Up* is implied by those who could be the teachers of their doctrines 'From the mystical doctrines of *Up* one current of thought may be traced to the mysticism of Persian Sufism, to the mystic theosophical logos-doctrine of the Neo-Platonics and the Alexandrian Christians down to the teachings of the Christian mystics Eckhart and Tanler and finally to the philosophy of the great German mystic of the 19th century Schopenhauer

- 2 ANON Need of Upanishadic teaching in modern world *Chetana* 4 (5) May 1959, 4-8

- 3 AUROBINDO Sri The Upanishad of Upanishads *B&J* 3 (19), 214 1957, 13-17

(compiled from A's transl of *Kena Katha Mundaka* and *Ita*)

- 3a BAHADURMAL *The Religion of the Buddha and its relation to Upanishadic Thought* V V R Inst, Hoshiarpur, 1958, XVI+310

both are closely related to each other

Rev P S SASTRI *Pr Bh* 65 237

- 4 BHATTACHARYA B The immortal voice of the Upanishads *KKT* 18, 471-76.

- 5 BHATTACHARYA, Vidhusekhar *The Upanishads* Visva Bhārati Calcutta, 1947

Rev H P CHATTOPADHYAYA *NR* (Dec 1947)

- 6 BHATTACHARYA, Vidhusekhar What are the Upanishads? *IIC* 1 (1), 51-57

- 7 BHAWE S S The advice from the Upanishads *Ved Dig* 2 (6), 32-38

- 8 CARPANI E G Chāndogya and Brhadāraṇyaka Upanishads Philosophical Notes *Punjab Univ Oriental College Journal* Lahore

9 CARPANI, E G *Note esegetiche intorno alla mistica upanishadica SICL 1 (1), Bologna, March 1956, 23-24*

10 CHATTOPADHYAYA, B K The influence of the Upanishads on western scholars KKT 14 (6), 389-91

the earliest foreign scholar to appreciate the glory of Vedāntic thought was Al Beruni (11th cent) SCHOPENHAUER MAX MUELLER DEUSSEN Frederick SCHLEGEL, Aldous HUXLEY

11 CHATTOPADHYAYA B K "Why the husband is dear" KKT 17 (7), 481-82

Rāmānuja's interpretation of BAUp II 4.5 is more satisfactory than Saṁkara's

12 CHATTOPADHYAYA, B K 'Neti in Vedānta KKT 18, 411-14

BAUp II 3 1-6 and interpretation of Saṁkara and Rāmānuja

13 CHATTOPADHYAYA B K Bhakti in the Upanishads IPC 1 (2), 22-24

Up prescribe the worship of brahman and lay down that brahman can be attained thro His grace cf Katha Up I 2 10 23 Mundaka III 1 1 23

14 DAFTARI, K L Upanisadārvākyā (Marathi) Yugānta 10-11 (serially published) 1955-56

15 DAFTARI, K L Aupanishadika jīvanasaṁkhyā (Marathi) Vaidarbha Saṁśodhana Mandala Granthamālā 8, Nagpur, 1957, 20+175

(1) Some preliminary questions about Up (2) End and aim of human life as taught by Up (3) Ethics of Up

16 DEVASTHALI, G V Bhagavadgita and Upanisads Sarup Comm Vol, 1954, 132-42

discusses parallel passages and parallelism of ideas BG has not merely borrowed its ideas from Up but it has utilised them in its own way there are certain ideas in BG wh are not met with in Up

17 DIVANJI P C Yogavastha a varttika on the Upanisads by a Kashmir śaivāite Bh Vid 12, 26-29

..In *Y*, the author has expounded the teaching contained in the *Up* not only by interpreting the texts acc to their plain meanings but also by stating their hidden meanings, filling up many ellipses etc...

18. DIWAKAR, R. R. *Upanishads in Story and Dialogue*. Hind Kitabs Ltd, Bombay, 1950, VI+130

Rev : K. VENKATARAMAN, *VBQ* (Feb.-April 1951), 314-15.

19. DIWAKAR, R. R. The claim of the Upanishads. *BJ* 4 (6), 20-10 1957, 68-72.

20. DIWAN CHANDRA. *Upanisad Dīgdarśana*. (Hindi) V. V. R Inst., Hoshiarpur, 1960, 204

..based on the principal *Up* .

Rev : DHARMADEVA, *GKP* 12, 242

21. ED. The immortal inspiration of the Upanishads. *Pr. Bh.* 59, April 1954, 245-49.

..equality of the highest and widest type prominently mentioned in *Up* ..this equality is neither a rigid uniformity nor a utopian sameness of human conditions, but a harmonious outlook of unity in variety *Up* deal with and touch the entire gamut of life at its various levels.

22. FILLIOZAT, J. À propos de la religion de Bhartrhari. *ZKK* (Silver Jubilee Vol), Kyoto Univ, 1954, 116-20.

..*Tejobindu-Up* (III 43) and *Nītisataka* and *Vākypadiya* of Bhartrhari..*brahman-cinmātra* identification..

23. GODE, P. K. References to the nose-ornament in the *Sāmarahasyopanisad* and their bearing on its date (after A. D. 1000). *PQ* 21, 44-46.

24. HEILER, F. *Il misticismo delle Upanishad*. Milan, 1944

25. IWASAKI, Shinye On the *brahmaloka* in the Upanishads. (Japanese). *JIBS* 7 (2), 632-35

26. JAGADISWARANANDA, Swami. The Upanishads abroad *Pr. Bh.* 51, 472-79.

a hist of the study of *Up* outside India 1656-57 Dara Shukoh (son of Shah Jehan) had made a Persian rendering of 50 *Up* with the help of Banaras Pandits 1801-02 Latin rendering (called *Oupnekhat*) of Dara Shukoh's Persian transl by A Duperon 1882 German transl of this Latin work published in Dresden 1897 German transl of more than 50 classical *Up* from SK by DEUSSEN (Kiel) 1899 work on *Up* by D (pub in Leipzig), 1906 D's work rendered into English, 1891 JACON's concordance to 66 *Up* and BG, JAOS (42) list of recurrent and parallel passages in the principal *Up* and BG by HAAS Charles Edgar LITTLE's *Grammatical Index to Ch Up* is a dictionary and concordance 1896 G R S MEAD's English rendering of *Up*, 1905 French transl of the same by MARCAULT 1908 Dutch transl of the same by Clara STRAUBEL 1922-24 Japanese transl of 116 *Up* by 27 translators (pub in 9 volumes) 1805 COLEBROOKE's transl of *At Up* (*Asiatic Researches* 8) 1857 same in German by POLEY 1856 ROER's English transl of *BAUp* (*Bibl Ind*) 1894 French transl of *BAUp* by HEROLD 1899 German transl of the same by BOEHTLINGK

27 JAUHARI P N Socrates and the Upanisads  
*Allahabad Univ Mag* 33 (1), Nov 1955, 21-24

points out similarities

28 KARANDIKAR, J S A new interpretation of old  
stanzas *SP* (15th AIOC), Bombay, 1949, 8-9

*Mundaka Up* III 1 1 3 *dyu suparna* represent not *jyotman* and *paramitman* but *ajāṇa j'v tman* and *prajāṇa j'v tman* 1 a *Up* 15 *hiraṇmaya pūtra* = perishable body

29 LUDERS, H Zu den Upanisads I Die Samvargavidyā  
*Philologica Indica* Gottingen, 1940, 361-90

(originally pub in *BSB* 1916 278-309) German transl and crit discussion of *Ch Up* IV 1-3, also of the teaching as given in *Jaimin ya Up Br* III 1 2 comparison of the two versions of the teaching

30 LUDERS, H Zu den Upanisads II Die Soḷaśakala  
vidyā *Philologica Indica*, Gottingen, 1940, 509-525

German transl and crit discussion of *Ch Up* IV 4-9 legend of Satyakāma Jābāla

31 MALLIKARJUNA SASTRI, N Teachings of Upanisads  
*SP* (17th AIOC), Ahmedabad, 1953, p 264

32 MANGALA DEVA, Sastri Aupaniṣada dhārā ki bauddhika prṣṭhabhumī (Hindi) *Kalpanā* 10 (7), July 1959

33 MOTILAL, Sarma *Ātmasvarūpa-Vijñānopaniṣad* Veda-tattva Śodha-Samsthāna, Jaipur, 1953, 401

34 MOTILAL, Sarma *Sāpīndya vijñānopaniṣad* Veda-tattva Śodha-Samsthāna, Jaipur, 1954, 532

35 MOTILAL, Sarma *Upaniṣad-vijñānabhasya-bhūmikā* Veda tattva-Śodha Samsthāna, Jaipur, 1956

Vol 1, pp 462, Vol 2 pp 428, Vol 3 pp 448

36 MUKHERJEE, Gobinda Gopal The goal of the Upaniṣads *Pr Bh* 51, Sept 1946 350-56

What is the goal? The *Up* answer *brahma tat lakṣyam ucyate* (*Mundaka* 2 2 4), *lakṣyam tad eva kṣaram* (*Mundaka* 2 2 3)

What is *brahman*? The *Up* answer *satya n jñānam anantam brahma* (*Taitt Up* 2 1) in order to make the Absolute seizable by our intellect *Up* point 3 aspects of its being *oṃ kara* wh. is considered to be the supreme symbol of *brahman* in *Up* is described by *Ch Up* (1 1) in three aspects—*rasatama* (supreme and transcendent, *paramaḥ parordhṃ aśtamaḥ*) *nūthana* (immanent aspect, wh. is unity in difference) *samrddhi* (exuberance of creation) from expansion to union or illumination and thence to identification—these are the three broad steps indicated by *Up* *bheda bheda-bheda-abheda* to skip over any of these will be to retard our growth and delay \*realisation

37 NAGARAJA RAO, P The Himalayas of the Soul *Pr. Bh* 55 (9), 361-63

The Spanish author J MASCARO described the *Up* as the Himalayas of the Soul In the light of that description N stresses the imp of *Up* the universal progressive non sectarian, rational rel of *Up* has attracted the West

38 NAKAMURA, H On the age of the Upaniṣads (Japanese) *Toyo Gakuho* (Tokyo, 1947) 31 (2) 71-95, 31 (3), 67 78

chronology of *Up* (cf NAKAMURA, *Early Vedānta Philosophy*, Vol I Tokyo 1950 pp 14-60) the group consisting of *Katha Mundaka Prasna Svetāśvatara* belongs to post Buddhistic age

39. NAKAMURA, H. Upaniṣadic tradition and the early school of Vedānta as noticed in the Buddhist scripture. *HJAS* 18 (1-2), June 1955, 74-104.

..Vedic scriptures were known to early Buddhistic scriptures; but *Up.* not specifically mentioned. Early Buddhism and *Up.* Thought: "In the days of early Buddhism, the school with an established philosophical system wh. one may call Vedānta was not yet founded ..the thoughts of early *Up.* teachers were known to people in many parts of India, but were rejected as heretical by the early Buddhists". The Hīnayāna Sects and *Up.*: "Specific *Br.* and *Up.* quoted verbally in Hīnayāna texts". The *Mahāyāna-Sūtras* and Vedāntic thought: (A) Nāgārjuna and *Up.*; (B) Orthodox Brahmanical Systems in Āryadeva's work..Ref. to *Up.* ideas in early Yogācāra school..

40. NIKHILANANDA, Swami. The spirit of the Upaniṣads. *BRMIC* 7 (11), 241-47.

41. OBERHAMMER, G. Zur Beziehung von Feuer und Prāṇa in den vedischen Upaniṣaden. *Ammann Festgabe* 1 (Innsbruck-Beiträge zur Kultur 1), 1953-54, 27-35.

..fire and *prāṇa* in the sense of central life-potence..

42. PAṆDIT, M. P. The Upanishads: need for a new approach. *Sri Aurobindo Mandir Annual*, Jayanti No. 10, 1951, 137-58.

..The *Up.* seek to bring out the truth of the *mantras*..the *Up upāsanās* (like *madhuvidyā*, *vaśīṣvānaravidyā*) are inspired by the hymns of *ṚV.*..acc. to AUROBINDO, *Up.* are not a revolutionary departure from the Vedic mind and its temperament and fundamental ideas, but a continuation and development ..an enlarging transformation. the main truths wh. form the basic fabric of *Up.* are woven round the *Odyssey* of the human soul, wh. in truth is a progressive self-revelation of the Supreme Creator amid the symphony of the rhythms of the Universal spirit..

43. PATIL, G. M. Upaniṣadic references in Bhagavadgītā. *SP* (Year XXX), Delhi, 1957, p. 147.

..parallel thoughts and teachings bet. *BG* and *Up.* like *Avadhūta*, *Varūha*, *Nirūlamba*, *Mahā*, *Adhyātma*, etc...

44. PATWARDHAN, K. A. *Upaniṣad and Modern Biology*. Popular Book Depot, Bombay, 1957, XVI+139.

*rasa* = protoplasm *prāṇa* = respiratory system, *apāna* = digestive-cum-excretory system, *vyāna* = nervous system *udāna* = reproductive system

- 45 PATWARDHAN, K A Jiva ke rahane kā sthāna (Hindi) *Siddhānta* 14, 345-48 (and in later instalments)
- 46 PODDAR, Hanuman Prasad (Ed) *Kalyāna-Upānisad Anka* (Hindi) Gita Press, Gorakhpur, 1949, 776  
special no of the Hindi Journal *Kalyāna* 54 Up text literal meaning comm essays on Up philosophy
- 47 RADHAKRISHNAN, S The Upanishads *The Call Divine* 3 (2), July 1955, 583-85  
Up are utterances of sages who speak out of the fullness of their illumined experience they repudiate the doctrine of self sufficiency of the ego and emphasize the practice of moral virtues the absolutistic and theistic views of Up are not exclusive of each other, they are only different aspects
- 48 RAMA GOPAL Mrtyu ke paścat kā jivana aura Upānisad (Hindi) *Vedānta* 12 (1-2), 25-27
- 49 RAMASWAMI SASTRI, K S Yoga Vasistha and Upanishads *Ved Kes* 36 (9), 419-20  
Y contains the quintessence of the philosophy of Up
- 50 RATANLAL Upanishads *Ved Dig* 2 (12), 12-18 (and in later issues)
- 51 RATNACHANDRA Brahmajāna ke adhikārī (Hindi) *VJ* (Aug 1953)
- 52 RATNACHANDRA Agnisevana se brahmacārī (Hindi) *VJ* (Oct 1954)
- 53 RUBEN, W *Die Philosophen der Upanishaden* A Francke AG, Bern, 1947, 338  
I Prephilosophical Philosophy (A) Prehistory 1 Hunters and 'Sammelerinnen' of the old stone age 2 Agriculturists 3 Cow herds and shepherds (B) Protohistory of ancient oriental city cultures (C) Antiquity End of Prehistory II Philosophy and Mysticism of Up The main philosophers of the 5 old Up (BA,



Ch, Alt, Kauṣ, Taitt, and ŚPB) arranged in five generations (bet 700 and 550 B C) five phases (1) original local ideas, (2) certain resemblance with the concepts of anterior Asia, (3) current of pronouncedly realistic thought, (4) a certain kind of idealism dominates the fourth phase, (5) moralistic philosophy

R relates the Up thought to the lives and experiences of 107 clearly distinguishable philosophical personalities of the Up period

He even dates them this he has done with the help of later accounts Up thought considered as part of world thought, and not as occurring *in vacuo*

Rev E A, AS 1948 (1-2), 80-83, E CONZE, *Oriental Art* 1 (3) 148-49, F EDGERTON, *JAOS* 68, 200-203, P HACKER, *ZDMG* 100, 393-98 B HEIMANN, *PEB* 2, 347-49, G PATTI, *Orientalia* 23, 90-93, C REGAMEY, *Anthropos* 45, 936-39 Ronald M SMITH, *JRAS* 1951 117-18

54 SAHAL, Kanhaiyalal Upanisado ki suktiyā aurā kahāvate (Hindi) *Śodha Patrikā* 7 (2-3), 109-111

55 SAHODA, T The Karma-theory in the Upanisads and freedom (Japanese) *Ritsumeikan Ronso* (Journal of Ritsumeikan Univ), Jan 1948

Karma theory in its early form as seen in Up is not determinism, it stands in close relation to the idea of human freedom

56 SAHODA, T *The Upanisads and their philosophical thoughts* (Japanese) Hakuyosha Publ, Kyoto, 1950

philosophy of Up can be rightly understood only if they are considered as being founded on the mysticism, wh was reached for the first time in the Vedic rel by the Up thinkers

57 SAHODA, T *On the Kṣatriya origin of the Upanisadic philosophy* (Japanese) *Palaeologia* 1, Jan 1952, 5-19

study of the accounts in Up (7-10 passages) where Kṣatriya kings are said to have instructed Brāhmaṇas on philosophical problems S believes that the formation of Up thought is not the result of a homogeneous continuity but of heterogeneous leaps He, accordingly, makes a thought typological rather than historiological or philological approach to the present problem. He points out that some teachings of the Kṣatriya thinkers are more or less heretical or opposed to the orthodox Brahmanic thought

58 SAHODA, T. A hermeneutic study of the Upanisads (Japanese) *Ritsumeikan Bungaku* (Rit Lit Rev), May 1951 and April 1952

..the substantial conceptions of *Up*, namely, *brahman*, *ātman*, and *puruṣa*, shd. not be taken as separate principles, but as different aspects of one and the same principle..

59. SAKAI, H. Some problems of the Upanisads. (Japanese). *JIBS* 1 (1), 33-38.

..chiefly the problems relating to transmigration and emancipation..

60. SEKHRI, S. D. Prince Dara Shikuh and his Persian translation of the Upanishads. *Indo-Iranica* 12 (3), 1-9.

61. SEN GUPTA, Anima. Philosophy of Sāṃkhya in Upanisads. *Pr. Bh.* 62, 107-110.

..germs of many imp. Sāṃkhya ideas can be discovered in *Up* in a scattered form...e. g. *prakṛti* as constituted of 3 *gunas*; *gunas* as the stuff of all things and beings of the universe, *saṃyoga* bet. *puruṣa* and *prakṛti* as the starting point of world-creation; creation by evolution; plurality of selves...Sāṃkhya philosophy takes up the dualistic and realistic elements from *Up*. and gradually strengthens its emphasis on those aspects .

62. SESHADRI, K. Gandhian philosophy and Upanishadic thought. *BJ* (26-7-1959), 35-37.

..author equates *satyam*, *jñānam*, *anantam* of *Up* with Gandhiji's Truth and Nonviolence..

63. SIVANANDA, Swami. Vidyās in Upanisads. *BJ* 5 (1-3).

64. SRIVASTAVA, Saligram. Dārśīkikā ke pārasī upanishad. (Hindi). *NPP* 47, 179-86.

65. SYED, M. Hafiz. The Aryan view of life. *IPC* (Mar. 1957), 26-31.

..based on *Up*...

66. TARAPOREWALA, I. J. S. A quaint Gāthā stanza. *C. K. Raja Comm. Vol*, 1946, 61-64.

..*sat ihāñ pārasa* (SBE 31, 120)..This verse embodies a very ancient occult symbolism, wh. has been explained at length in *Ka'ha* (I 3 3-6)..‘mares’ (in *Gāthā*)=‘horses’ (of *Ka'ha*)

. Zarathruštra hopes that thro' *Asha*, he may get his ten senses under complete control of the 'mighty one' (= *mund*) and the resulting illumination ( *uśtra* )

67. TATWANANDA, Swami. *Upanishadic Stories and their Significance*. Ramakrishna Advaita Ashram, Kaladi, 1957, 164.

..( ed by V. A. THYAGARAJAN ) .

Rev.: Ed, *Pr Bh* ( May 1957 ), 241; T. S. RAGHAVAN, *Ved Kes* 44, 114

68. TATWANANDA, Swami. Satyakāma's realization of Brahman. *Chetana* 4 ( 1 ), 6-7, 14-15.

69. TRESMONTANT, C. Le personnalisme biblique et l'anti-personnalisme des Upanishad. *Table ronde* 123, Mar. 1958, 33-47.

..a comparative study of *Up* metaphysics and biblical tradition.

70. TSUJI, N. Etymologia Upanishadica. ( Japanese ) *JIBS* 1 ( 1 ), 242-58.

etymological statements in old *Up* collected and explained

71. TYAGARAJAN, V. A. Myth-Making in the Upanishads. *Ved. Kes* 35 ( 2 ), 50-52.

..4 kinds of myths - myths of creation, nature myths, supernatural legends, and human stories wh give framework for exposition of truth the purpose of a story is to indicate the ascending and the descending line of consciousness..

72. TYAGARAJAN, V. A. The principal symbols in the Upanishads. *Ved Kes* 35 ( 3 ), 87-90.

..symbol is a figure of thought; it is an attempt to express the infinite in terms of the finite.

73. TYAGARAJAN, V. A. The sacred and the secular attitude to Nature. *H-YJMU* 10 ( 2 ), 105-108.

..the contrast bet. the two attitudes is beautifully brought out in *Śvetāśvatara Up*

74. VARADACHARI, K. C. The Pāṇcarātra-Śāstra and the Upanisads. *NIA* 8, April June 1946, 87-90.

P is an *āgama* and *tantrasāstra* scholars have found out that the ref to *ekayana* in *Ch Up* (VII 2) means the P systems (S K AIYANGAR has in his introd to *Parama Samhita* tried unsuccessfully—to connect *pañcaratra* sacrifices [of TS 7 1 10] with P system) Acc to V *ratra* means knowledge that abolshes the night of ignorance The night is dealt with in *Pra na Up* (1) ref to five *rayis* or *ratris candramas* and *rayis* as 2 superior *rayis* and *putryina kṛṣṇa pakṣa* and *ratris* as 3 inferior or temporal *rayis* Kṛṣṇa Vāsudeva born under the five *rayis* Kṛṣṇa born in *candra van sa* at the beg nning of *p tryuna* in *kṛṣṇa pakṣa* nght *Pra ra* thus enunciates the doctrine of five *rayis* or *ratris*

75 WHO (K LAKSHMANA SARMA) *Mahā Yoga or Upa-  
nisadic Lore* Tiruvannamalai, 1950 243

explains Ramaṇa Maharsis teachings in the light of the *Up  
lore*

76 ZAEHNER, R C Abu yazid of Bistām *I IJ* 1 (4),  
286-301

ideas in A Y s *Shathlyyat* derived from *bvet svatara Up RV*  
(I 164 20 X 114 4) and *Katha Up* Vedantic concepts came  
into Islam thro' A Y

## VII VEDĀNGAS

### 23 ŚIKSĀ PRĀTISĀKHYA

1 RENOU, L (Review on) *Atharvaveda Pratisākhya*  
(ed SURYAKANTA) *JA* 235  
(See *VBD* I-48 1)

2 YUDHISTHIRA *Śikṣūsūtrāṅgi Apīṣali Panini Candra-  
gomi viracitūni*. Pracya Vidya Pratisthana, Ajmer, 1949, 5+17  
with brief introd in Hindi

3 *Nāradya Śikṣā*, with the *Vivaraṇa* by Bhatta Śobha  
kara and the *Vivaraṇa-Prakāśa* by Nārāyaṇa Svami Dikṣita  
Published by Government Sanskrit College, Mysore, 1949

4. KĒŚAVA-ŚIVA, Ghanapāthin (Ed.). Vyāli-Śikṣā. *Samśkṛta-Mahūpāthaśālū-Patrikū* 24 (1-2), Mysore, 1948.

...in instalments .

5 KRSNA, Ghanapāthin (Ed.). Vyāsa-Śikṣā. *Samśkṛta-Mahūpāthaśālū-Patrikā* 27 (1-4), Mysore, 1951.

. in instalments..

6. GUPTA, S. K. Authorship of the Phonetic Sūtras edited by Dayānanda. PO 16, 66-69. (also in SP, 16th AIOC, Lucknow, 1951, 174-76).

. the phonetic sūtras edited by D in his *Varnocūrana-Śikṣū* are a genuine work of Pāṇini (author rejects the view of M GHOSH that the sūtras are neither Pāṇini's nor very old)..

## 24 SŪTRAS : ŚRAUTA, GRHYA, DHARMA.

### 1. Āpastamba :

1 *Āpastambiyam Śrautasūtram*, ed. CHINNASWAMI SASTRI, A. pub. Oriental Inst. Baroda, GOS 121, 1955, 467+70.

with Dhūrtasvāmin's *Bhāṣya* and the *Laghuvivṛtti* (based on the *Vṛtti* by Rāmāṇḍāra) by the ed... Vol I-*Praśnas* 1-7..

2. *Āpastambiyam Śrautasūtram*, with the *Bhāṣya* of Dhūrtasvāmin and the *Vṛtti* of Rāmāgnicit. Vol. I, *Praśnas* 1-5, ed. NARASIMHACHAR, S, Oriental Library Publications No. 83, Mysore Univ., 1945, CXXXVI+659; Vol II, *Praśnas* 6-8, ed. SRINIVASAGOPALACHARYA, T. T., Oriental Res Inst. Pub. No. 93, Mysore Univ., 1954, XII+83+569+14.

Rev (Vol I) L. RENOU, JA 238, 414-15.

3. AIYANGAR, A. N. Krishna. Some additional sūtras of Āpastamba-Dharmasūtra. C. K. Raja Comm. Vol., 1946, 392-97.

4. AYYAR, A. S. Nataraja. The Āpastamba-Dharmasūtra and the 'Dharma' portion of Tiru-Kural. PAIOC (16th Session), Lucknow, 1955, 290-98.

..Tiruvalluvar has followed Āpastamba in the main fundamentals of his section on 'Dharma'..

5. GODE, P. K. Date of Sudarśanācārya, the commentator of the Āpastambagrhyasūtra—between c. A. D. 1300 and 1500. *ABORI* 37, 55-57.

## 2. Āśvalūyana:

6. CHOUDHURI, Gouri. Some critical observations on the Āśvalūyana-Śrautasūtra. *SP* (19th AIOC), Delhi, 1957, p. 9.

..after examining some evidence to the contrary, one is tempted to challenge the trad. view that *Āśv ŚS* is attached to *Ait. Br.*... the school of Aitareyins is actually cited as a separate authority... once *Ait. ref* to as *pīrvapakṣa* same *mantra* enjoined for different purposes by *Br.* and *Sūtra*...at least the *Sūtra* is not loyal to *Br* ..

## 3. Kātyāyana:

7. HAZRA, R. C. The Chandoga-Pariśista (alias Kātyāyana-Smṛti) *NIA* 7, 61-65.

8. KATRE, S. L. Three works by Rāma Vājapeyin pertaining to Kātyāyana's Śulbasūtra. *PAIOC* (13th Session), Part II, Nagpur, 1951, 72-78.

..(1) *Śulbavūrttika*, (2) *Śulbavūrttikatīkā*, (3) *Śulbasūtravṛtti*  
..Mss. in Scindia Oriental Inst Library, Ujjain

## 4. Kauthuma:

9. SURYAKANTA (Ed.). *Kauthuma-Grhyasūtra*. Calcutta, 1956, IV+119+31+5.

..based on the copy of the only Ms deposited in Mysore Or Inst Lib... introd, notes, and indices..

## 5. Khādīra:

10. PATTABHIRAMARYA (Ed.). *Khādīra-Grhyasūtra*. P. Ramadoss, Madras, 1955, 210.

..with an original comm. called *Sūtrārthabodhinī*..

## 6. Gautama:

11. AIYANGAR, A. N. Krishna. Gautama-Dharmasūtra-Manuscripts in the Adyar Library. *ALB* 10 (3), 199-208.

*GDS* is the earliest *DS*, specially sacred to the followers of *Sāmaveda*...*Baudhāyana DS* makes specific ref to G's views..

Manu, Yājñavalkya and Vasistha mention G as an ancient writer on Dharma. GDS is written entirely in prose. Date is probably bet 600 B C and 400 B C. Adyar Library has 22 Mss of the work.

- 12 AIYANGAR, A N Krishna *Gautama-Dharmasūtra-Parīṣiṣṭa* Second Prasna. Adyar Library Series 64, 1948, XIV+130

(originally pub serially in ALB 11-13) first *Praṇa* of the *Parīṣiṣṭa* printed in the Mysore ed of the GDS with *Maskarī Bhāṣya*

Rev S S, QJMS 44 11-13

## 7 Jaiminiya

- 13 CHOUDHARY, R K. Some aspects of social history as gleaned through Jaiminiya Grhyasutra. *JOIB* 3 (4), 391-402.

sacrifice, birth of a male child, educational system, marriage, funeral, house, planets, Vedic recitation

## 8 Baudhāyana

- 14 KASHIKAR, C G The Text Problem of the Baudhāyana Ādhana Sutra. *ABORI* 29, 107-117.

apparent disorder in *BaudhŚS* II pointed out. text rearrangement suggested

- 15 KASHIKAR, C G A re examination of the Baudhāyana-Śrautasutra (Praśna II—Agnyadhya) *SP* (17th AIOC), Ahmedabad, 1953, 9-10

(continuation of the above) it appears that original *agnyādhya* portion of *BaudhŚS* covered only II 12-21, and that the other parts were joined—not necessarily at different periods—to II 12 in a reverse order

- 16 KASHIKAR, C G Baudhāyana-Śrautasutra Praśna II—A Fresh Study. *JGJRI* 15 (3-4).

## 9 Bhāradvāja

- 17 KASHIKAR, C G Ritual Notes. A study of Bhāradvāja Śrauta Sutra, Praśna VII. *D V Potdar Comm Vol*, 1950, 238-42

suggests modifications in the printed text of *Praṇa* VII, which deals with the *Nirūḍha Paśubandha*

18 KASHIKAR, C G An introduction to the Bharadvaja  
Pariśeṣa Sūtra SP (16th AIOC), Lucknow, 1951, p 8  
contents discussed

19 KASHIKAR, C G A critical study of the ritualistic  
Sūtras Bharadvaja-Śrautasūtra, Pṛaśnas VI and VIII Sarup  
Comm Vol, 1954, 41-48

errors in the printed text pointed out correct readings  
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20 KASHIKAR, C G Textual sources of the Bharadvaja  
Śrautasūtra SP (19th AIOC) Delhi, 1957, 8-9

367 citations of *BhŚS* (*Pṛaśnas* 1-9) some have to be traced  
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that some parts of *BhŚS* must have been lost

21 KASHIKAR, C G The Pitrmedhasūtras of Bharadvaja  
*vis-a-vis* Āpastamba and Satyaśadha Hiraṇyakeśin SP (20th  
AIOC) Bhubaneshwar, 1959, 32-33

a comparative study of *Pitrmedhasūtras* of Bh, Āp, and Sat  
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necessary K concludes that *Bh Pitr S* is the original *Pitr S*, wh  
was adopted by the followers of Āp and Sat minor variations  
and omissions due to passage of time and freedom taken by  
copyists

10 Mūnava

22 DRESDEN, M J *Mūnava-Grhyasūtra* Utrecht  
Univ Dissertation, 1941

11 Varāha

23 KASHIKAR, C G The revised Sautramanī text of the  
Varāha Śrautasūtra JBBRAS 26 (1) 10-20 (also in SP, 15th  
AIOC, Bombay, 1949)

• two types of *Sautramanī*, *Carakā* and *Kaukūli*—described in  
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12 *Vaitāna*

24 GHOSAL, S N *The Vaitānasūtra* English Translation with Notes *IHQ* 34-35 ( being published serially )

25 BHATTACHARYA, Durgamohan *Materials for further study of the Vaitānasūtra* ( specially in its relation to the *Samhitāvidhi*, *Yajñaprāścittasūtra* and *Gopatha-Brāhmaṇa* ) *OH* 5 ( 1 ), 13-27

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13 *Śāṅkhāyana*.

26 CALAND W, RAGHU VIRA, LOKESH CHANDRA *The Śāṅkhayana Śrautasūtra* ( being the major *yājñika* text of the *Rgveda* ), translated into English for the first time *ABORI* 32, 174-97

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27 LOKESH CHANDRA *Studies in the Śāṅkhāyana Śrautasūtra* International Acad of Ind Cult, Nagpur, 1953, 1-24

gives grammatical and lexicographical peculiarities corrections in the text and comm, inter relationship of *Śāṅkh SS* with other Vedic texts, Schemata, synopsis of the *Sūtra*

28 CALAND, W, LOKESH CHANDRA *Śāṅkhāyana-Śrautasūtra* Sarasvatī-Vihara Series 32, International Acad of Ind Cult, Nagpur, 1953, XXIV+483

( transl in English by CALAND ed with introd by L. )

Rev P E DUMONT, *JAOS* 75, 136, J GONDA, *Museum* 56 ( 6 ), N TSUN, *Toyo Gakuhō* 37 ( 1 ), 118-22.

14 *Harita*

29 BANERJI, S C. *Reconstruction of Dharmasutras* *JOIB* 8 ( 1 ), 14-37

18. KASHIKAR, C. G. An introduction to the Bhāradvāja  
Pariśeṣa Sūtra SP (16th AIOC), Lucknow, 1951, p. 8.

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19. KASHIKAR, C. G. A critical study of the ritualistic  
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10 *Mānava* :

22. DRESDEN, M. J. *Mānava-Grhyasūtra* Utrecht  
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11. *Vārāha* .

23. KASHIKAR, C. G. The revised Sautrāmaṇi text of the  
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26 CALAND, W , RAGHU VIRA , LOKESH CHANDRA The *Śāṅkhayana Śrautasūtra* ( being the major *yajñika* text of the *Rgveda* ), translated into English for the first time *ABORI* 32, 174-97

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Rev P E. DUMONT, *JAOS* 75, 136 J GONDA, *Museum* 56 ( 6 ), N TSUN, *Toyo Gakuho* 37 ( 1 ) 118-22

14 *Hārta*

29 BANERJI, S C. Reconstruction of *Dharmasūtras*. *JOIB* 8 ( 1 ), 14-37

. attempt to reconstruct *Hārta DS* from references to *Hārta* in various *Dharmasūtra* texts .

30. BANERJI, S. C. *Dharmasūtro kā punarnirmāna : Hārta (Hindi)* *NPP* 63 (2), 176-95

. Hindi transl. of above

### General Study

31. APTE, V. M. *Mantra-rubrics in ritual literature (New lines of investigation)* *C. K. Raja Comm Vol.*, 1946, 233-40.

. several problems (1) the applicability of *mantra* rubrics to the ritual context, rubrication of *mantras* (*RV* and non *RV*) is not arbitrary, well-defined principles, e.g., sacramental, invocational, mythological, and oblatinal, (2) a far large no. of *mantras* in *RV* appear to have had a genuinely ritualistic origin (besides marriage and funeral hymns, many *RV-mantras* have a *grhya* origin), (3) *ŚS* and *GS* are compilations recording traditional stock of *śrauta* and *grhya* rules, extent of genuine *grhya* material in pre-*GS* lit., (4) rearrangement of *RV* acc. to ritualistic purposes (5) interpretation of non *RV-mantras*, (6) *mantra*-variants in *ŚS* and *GS*, (7) determination of exact source of a non-*RV-mantra*, consideration of *pratīka*, *śūkhā*, contextual affinity, textual agreement, (8) possibility of improvisation of *mantras* wh. can't be traced in any earlier source, (9) problem of *vinayoga-ikūsa* or 'contextual evolution', BLOOMFIELD's hint re 'subtle blend of song and rite', (10) determination of original context for wh. a *mantra* was most appropriately composed, (11) some *mantra* rubrics used in parallel settings, (12) rise of varied settings, (13) study of *mantra*-rubrics reveals surprisingly large no. of *śan skūra* affinities within *grhya* ritual and bet. *śrauta* and *grhya* rituals. *ŚS*, as a class, earlier than *GS* tho' *grhya* worship was earlier, its elaboration thro' multiplication of ritual acts and rubrication of *mantras* is later than the development of *śrauta* worship

32. BANERJI, S. C. *Flora and fauna of Dharmasutras.* *JOIB* 5 (3), 274-80

33. BANERJI, S. C. *Reconstruction of Dharmasutras* *JOIB* 6 (2-3), 156-68, 7 (1-2), 44-52

34. BANERJI, S. C. *Aspects of ancient Indian society as revealed in the Dharmasutras.* *JGJRI* 16 (1-2), 49-89

varṇa-ramadharmā, manners, morals customs, apad dharma, superstitions, etc

- 35 BHAGAVAD DATTA Kalpa śāstra ki pracinata (Hindi) *Vedavāni* 10 (1-2), 22-29

*Kalpa Vedanga* has been in existence since the beginning of *tretayuga*

- 36 KANGLE, R P The relative chronology of the Dharmasutras *SP* (14th AIOC), Darbhanga, 1948, 128-29

the chronological order of the composition of *DS* wd appear to be Āpastamba Baudhāyana, Vasistha and Gautama this conclusion confirmed by linguistic and stylistic evidence

- 37 KASHIKAR, C G A critical and exegetical study of the ritualistic sutras *Belvalkar Felicitation Vol*, 1959, 28-35

suggests corrections in certain parts of *Manu SS* and *Kaus GS* mainly on ritualistic grounds

- 38 KEVALANANDA SARASVATI, Swami *Mīmāṃsūdarsanam nāma Jaimini mīmāṃsā sūtra pāṭhaḥ* Prajñā Pathasala Maṇḍala Series, Wai, 1948, 30+281+26+227

- 39 PANDE, Alakh Nirānjan The evil spirits of Grhya-sutras, *JBRs* 34 (1-2), 59-74

Vedic conception of evil beings is both spiritual and material but the fundamental idea of evil beings is spiritual and philosophical the raksasas and the evil beings are the representations of everything evil manifestations of evil forces of nature taking shape in the physical frame as diseases vindicating both the mental and physical trouble

- 40 RAMASWAMI SASTRI, K S *The Dharmasutras and the Dharmasāstras* S V O Studies No 5, Tirupati, 1952, IV+45

three lectures dealing with the origin and growth of these texts and the main topics treated in them

Rev P K GODE *AP* (June 1953) 276-77, V KRISHNAMA CHARYA *ALB* 18 395-96, M B N, *QJMS* 44 113-14

- 41 RENOU, L (Reviews on) *Rgveda Mantras in their ritual setting in Grhyasūtras* by V M APTE (*VBD* I-61)

and *Non Rgvedic Mantras rubricated in the Āśī alūṭana Grhya sūtra*, by V M APTE (*VBD* I 568) *JĀ* 236, 132 ff

42 SASTRI, Vaidyanath Vaidīkam vagmīṇanam *SS* 7 (1), 63-74

43 TALWALKAR, V R Shulva sutra and Indian architecture *Weekly Shilpa Samsara* 2 (3), 24-29  
about Vedic altars

44 TRIPATHY, Maya Prasad Survey and cartography in the Śulvasūtras *JGJRI* 16 (3-4), 462-75

*Śulvasūtras* are texts dealing mainly with survey and cartography and only secondarily with mathematics (geometry) nine texts mentioned

45 VENKATAKRISHNA RAO, U The spirit of our Dharma sūtras *Ved Kes* 46 (6), 255-57

46 YUDHISTHIRA *Duṣkṛtāya carakācāryam* mantra para vicara (Hindi) Pracya Vidya-Pratīsthana, Delhi

## 25 VYĀKARANA PĀNINI

1 AGRAWALA, V S Purvacarya Samjhas for Lakaras *NIA* 3, 39-40

2 AGRAWALA, V S Religious conditions in the Astadhyāyī *JUPHS* 19 (1-2), 10-47

picture of rel life portrayed in *A* is dominated by the Vedic form of rel centering round various sacrifices at wh Vedic gods were invoked acc to the elaborate ritual prescribed in *Br* and *ṛS*  
(1) Deities post Vedic deities *bhakti* Mahārāja (as *devatā*)  
Vasudeva cult images demons, (2) *Yajñas* (3) Ascetics  
*ayāś la maskarin śramana* (4) religious practices and beliefs,  
*śrūddha dharma*, (5) philosophical thought, intellectual ferment  
various schools, *lokāyata*, philosophical terms, soul, *indra* and  
*indriya*, next world

3 AGRAWALA, V S Food and drink in ancient India from Pāṇini's Astadhyāyī *JGJRI* 4 (1), 11-33

4. AGRAWALA, V. S. Pāṇini. *JORM* 19 (2), 124-34.  
 ..briefly deals with P.'s text; biographical details; commentaries; geographical data; social life; economic conditions; education; grammatical theories; religion; polity..P.'s *A.* is a compendium of ancient institutions. The picture of cultural and hist import portrayed in it enhances the depth and interest of that great work..

5. AGRAWALA, V. S. The fauna in Pāṇini's *Astādhyāyī*. *IC* 15 (1-4) (*B M Barua Comm Vol.*), 1948-49.

6. AGRAWALA, V. S. Games and amusements in Pāṇini's *Astādhyāyī*. *C S. Srinivasachari Comm Vol*, Madras, 1950. 1-8.

*krīdā*; *samajyū*, *saigrūha* (wrestling); jousts, hunting; dice; wager, board-games, accessories of play.

7. AGRAWALA, V. S. Pre-Pāṇinian technical terms *Siddheshwar Varma Comm Vol* II, 1950, 135-37

comparative study of technical devices and terms used in *Prātisākhya*s and other *Lakṣana*-works from the *Pūrṇada* lit wd provide a good basis for throwing light on their relative chronology ..the trad of technical terms evolved by P.'s predecessors survived for a long time in the writings of authors of the Pāṇinian school. the author gives, in this article, a list of such *termini technici* as are not explained, and for the most part not used, in P.'s *A*

8. AGRAWALA, V. S. Some chronological considerations about Pāṇini's date. *IHQ* 27 (4), 269-86.

..various dates assigned to P range from 7th to 4th cent B C acc to author, P's date is nearer to 5th cent B C P was a contemporary of Mahānanda of the Nanda dynasty and lived about the middle of 5th cent. B C.

9. AGRAWALA, V. S. Pāṇini aurā unakā śāstra (Hindī). *NPP* 56 (3-4), 185-225.

..a general introduction to P. and his work..

10. AGRAWALA, V. S. Ancient coins as known to Pāṇini. *JNSI* 15 (1), 27-41.

11. ALLEN, W. S. Zero and Pāṇini. *S. K Chatterji, Comm Vol*; 1955, 106-13.

the linguistic zero is parallel rather to the fictional quantities employed in algebra wh are ultimately cancelled by the antithetic error of equation with zero P never uses the mathematical term for zero but he was operating with his device of *lopa* long before any mathematician

12 BHANDARI, M S Pānini vyakaranasya atihyam  
*Woolner Comm Vol*, 1940, 7-16

13 BHATTACHARYA, Rama Shankara Some principles of tracing pre Pāninian portions in Panini s works *JGJRI* 8 (4), 407-18

14 BHATTACHARYA, Rama Shankara Some chief characteristics of Panini in comparison to his predecessors *JOIB* 2 (2) 167-73, 5 (1), 10-18

P's work is but rational compendium of the treatises of his predecessors but he has also introduced several new features in his work

15 BHATTACHARYA, Rama Shankara Paninija sutra pathantara samkalanam *Sarasvati* 7 (1), 47-61

16 BHATTACHARYA Rama Shankara Pracina acaryo ke prati Panini ki astha (Hindi) *NPP* 57, 29 39

17 BHATTACHARYA, Rama Shankara Nipata ya nipatana (Hindi) *NPP* 57 57 59

a propos the note by Ray Krishna Das in *NPP* 56(1) under *Vimar a*

18 BHATTACHARYA, Rama Shankara Aspects of knowledge as depicted by Panini *Bh Vid* 14 99 108

study of the inner import of terms and propositions in P s A wh are directly or indirectly related to the sphere of knowledge such as *jñā vid budh man drś dś luc car*

19 BHATTACHARYA, Rama Shankara Panini s notion of the authoritativeness of the views of his predecessors *JGJRI* 9 (2-4), 163-81

20 BHATTACHARYA Rama Shankara Kinds of agents (*karta*) as depicted by Panini *Vak* 3, 129-33



- 49 CHATURVEDI S P A study into the principles of preference in the application of Paninian sutras and their working SP (17th AIOC) Ahmedabad 1953, 91-92

study of the various devices of P and his followers for ascertaining the relative strength of any two (simultaneously applicable) *sutras* and thereby deciding wh of the two should be applied (1) the first device is *utsargopavodanyā* (2) P formulates another rule *vprati edhe param korjam* (I 42) Between two *sutras* wh are of exclusive sphere but are applicable simultaneously in a certain case the latter *sutra* shd be given preference (3) P arranges his *sutras* in two blocks the *sutras* in the first block are regarded as stronger than those in the second block (*pūrvatrasiddham*—VIII 11) in the second block (ie *Trpod*) earlier *sutra* is preferable to the later *sutra* commentators of P have brought other considerations e.g *sūtrasiddhānta* and *korya siddhānta* to bear on P's plan and have postulated a no of new rules

- 50 DELLA CASA C *Uddhaya e bhūḍya* in Panini e Kalidasa RSO 26 67-70

- 51 DIVANJI P C *Bhagavadgita* and *Astadhyayi* ABORI 30, 263-76 (also in SP, 15th AIOC Bombay, 1949, p 33)

there are numerous ref in *A* furnishing unmistakable proof of its author being aware of the existence of the original *Bhārata Samhitā* composed by the same sage who arranged Vedic *Samhitas* BG was a part of that original *Bh Sa* :

- 52 FADDEGON B The mnemotechnics of Panini's grammar AO 7, 48 ff

P presupposes the traditional alphabet the purport of the *śiḥas* *trās* is a phonetical classification for the purpose of formulating concisely euphonic and morphological rules the *śiḥasutras* were most likely of an earlier date than P's *A*

- 53 HALDAR, Gurupad *Vyakarana darśanera itihāsa* I (Bengali) Calcutta 1943 88+50+748

a study of the philosophical and other ideas relating to language and forms in the most ancient schools of ŚK, grammar other than Pāṇini

- 54 HAZRA R C Some observations on the repetition of *śeṣa* from Panini's rule *sasthi śeṣe* JASB 22 (1) 1956

55. JHA, Subhadra. Unjustifiability of the principle of *jñāpana* on the basis of the *Astādhyāyī* of Pāṇini. *SP* (17th AIOC), Ahmedabad, 1953, p. 240.

..there are forms wh, tho' used by P. himself, are not justified acc. to his grammar; such forms are regarded as having been considered usable by P. by the maxim of *jñāpana*. Such procedure was, however, perhaps never intended by P. himself..

56. JOSHI, Bhargava Sastri. *Bhāṣya-vārttikayoh kalaviprakarsab.* *SP* (15th AIOC), Bombay, 1949, p. 26.

..the time-lag bet. Pāṇini and Kātyāyana not so great as that bet. Kātyāyana and Patañjali..

57. KONOW, Sten. The authorship of the *Śivasūtras* *AO* 19, 291-328.

..P. was not original author of the *Śivasūtras*. He has rearranged an older list with a consistent sequence of the *anubandhas*, because the requirements of *A* made such a rearrangement desirable..

58. KRISHNAMURTHY, P. Gopala. Pāṇini and the earlier grammarians. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 71.

..information gleaned about the ten ancient grammarians mentioned by P., namely, Śākalya, Kāśyapa, Śakatāyana, Senaka, Āpīṭhi, Sphoṭāyana, Cakravarmaṇa, Gālava, Bhāradvāja, and Gārgya..

59. KUNJUNNI RAJA, K. (Ed.). *Uṇādi Kośa of Mahādeva Vedāntin.* Madras Univ. SK. Series 21, 1951, 5+XVI+262.

..(with *uṇādi-sūtras* and full glossorial index)

Rev.: K. V. SARMA, *JORM* 25, 106.

60. MAJUMDAR, A. K. Panini. *BJ* 1 (22), 33-35.

61. MASTER, A. Jones and Panini. *JAOS* 76, 186-87.

. (a propos EMENEAU, "India and Linguistics", *JAOS* 75, 147)  
 . E. suggests that J. was led to make his oft quoted statement re the affinities of SK. with GK and Latin by the transparent analysis with wh he was provided by his Hindu teacher, on the basis of P.'s grammar. There is, however, evidence to show that J. was not under the influence of P.'s grammar even at second hand in 1786..

62. MISHRA, Gaurinath. A homage to Pāṇini. *Ganesh Dutt College Magazine* (Feb. 1949), Begusarai, 40-50.

63. OJIHARA, Y. Quelques remarques sur la voyelle dans l'Aṣṭādhyāyī. *JIBS* 4 (2), 591-97.

64. OJIHARA, Y. Paṇin-Pāṇina-Pāṇini-Pāṇiniya. *JIBS* 5, 328-18.

65. OJIHARA, Y. Causerie Vyākaraṇique (II) : Antériorité du Gaṇapāṭha par rapport au Sūtrapāṭha. *JIBS* 7 (2), 797-85.

66. PALSULE, G. B. An interpolated passage in the Aṣṭādhyāyī. *ABORI* 30, 135-44.

..Sūtras I. 2. 53-57 are presumably later interpolations (because the passage can't be reconciled with P's own views re proper names) ..

67. PALSULE, G. B. A survey of the pre-Pāṇinian grammatical thought in the matter of the verbal root. *IL* (Bagchi Mem Vol.), 1957, 116-40.

most imp. discovery in the hist of SK gr is the abstraction of the verbal root .the gap bet *Nirukta* on the one hand and P's *Dhātupāṭha* on the other can be filled in by speculation alone P's *D* itself ( tho' the oldest known ) is presumably based on an older ground work

68. PISANI, V. A note on Āpiśali. *JOIB* 5 (2), p 272.

..(ref BHATTACHARYA, *JOIB* 5, 10-18) Āpiśali had a more systematic and organic view on ablaut than P (if he wrote *gma*, *tpa*, and so on) ..

69. RAJA, C. K. The Śiva Sūtras of Pāṇini (An Analysis) *AORM* 13 (Centenary No ), 65-81.

.. criticism against P's Śiva Sūtras is unwarranted.

70. RENOU, L. *Le Grammaire de Pāṇini traduite du Sanskrit*. (Avec des extraits de commentaires indigènes). Libraire C. Klincksieck (National Centre for Scientific Research), Paris.

..Vol. I (adh. I, II, and III), 1948, 179; Vol II (adh. IV, V, and VI. 1. 1-157), 1951, 153; Vol III (adh. VI 1. 158-223, VII and VIII), 1954, 148..

Rev : (Vol 1) F. BELLONI-FILIPPI, *RSO* 23, 99-100; J. BLOCH, *BSL* 45, 67-69; J. E. B. GRAY, *JRAS* 1949, 111; V. PISANI, *Pandita* 4, 45-46 (Vol. 1 and 2) M. B. EMENEAU, *JAOS* 73, 118-19. (Vol 3) A. CARNOY, *Le Muston* 67, 406-07; C. K. RAJA, *JORM* 16.

71. RENO, L. Études Pāninéennes. *JA* 241 (4), 417-64.  
..(1) Les transitions dans la grammaire de P.; (2) Le Veda chez Patañjali..

72. RENO, L. Études Pāninéennes III. *JA* 244 (2), 155-65.  
..the *Unādisūtras* .

73. SHANTI BHIKSU, Sastri. An incorrect reading existing from a long time in Siddhānta-Kaumudī. *SP* (17th AIOC), Ahmedabad, 1953, 100-101.

..sūtra in *Nipāta Prakaraṇa* \* *vācādinām ubhāv udāttau* (4 15)..  
What is *vāca* here? It can't be *vā* and *ca*, nor *vāca* (noun)..  
*vāṇa* is the only *nipāta* wh. has a double accent (cf. *TS* 2.2 4 8)..  
*vāca* is, therefore, misreading for *vāṇa*..

74. SIDDHESHWAR SASTRI. *Vyakaranāsamgrhitah* *plutaḥ*. *SP* (17th AIOC), Ahmedabad, 1953, 100-102.

..*vācyaḥ pūrvākṣarah* *plutaḥ* (Manu. II 125) is a new type of *pluta* not mentioned by Pāṇini .

75. TATA SUBBARAYA SASTRI (Ed). *Citrāprabhā*: A Commentary by Bhāgavata Hariśāstri on Haridiksita's *Laghu-śabdaratna*. Andhra Univ. Series No. 6, 1932, 7+450.

Rev.: O. STEIN, *Arch Or* 9, 282-83.

76. THIEME, P. The interpretation of the Learned. *Belvalkar Felicitation Vol*, 1957, 47-62.

..Nāgoji's principle of explaining Pāṇini by trusting the guidance of Patañjali as the one who has an authoritative command of SK. as a spoken lg, rather than that of Kātyāyana or Bhaṭṭoji, is perfectly legitimate even from the modern hist. pt. of view..

77. THIEME, P. Pāṇini and the pronunciation of Sanskrit. *J. Whatmough Presentation Vol*, 1957, 263-70.

78. TRIPATHI, Rama Suresh. *Sanskṛta-vyākaraṇa-dar-ana me parāvāk kā sthāna*. (Hindi). *NPP* 60 (1), 31-37.

..(ref. *RV* I. 16445) .

79. VARMA, Siddheshwar. *Vyākaraṇa kyā hotā hai*. (Hindi). *VJ* 1 (4), 41-42.

..the characteristic feature of *Vyākaraṇa* is neither showing the correctness or otherwise of *śabdas* nor giving their etymology. It concerns itself with a sentence. It is a science, wh considers the forms etc employed in a sentence.

80. VARMA, Siddheshwar. A plan for the evaluation of Pāṇini on the Vedic language *SP* (17th AIOC), Ahmedabad, 1953, 104-05.

..P has minutely observed many broad features of Vedic phonology, such as the lengthening of the final *a* of a dissyllabic finite verb, the peculiar Vedic *saṁdhi* of the change of final *n* into an *anunāsika*, and the general rule, *anudattam padam ekavarjam* . Tho' P's main task was standardization of classical SK, he has secondarily bequeathed a rich heritage for Vedic exploration .

81. VARMA, Siddheshwar. The Vedic limitations of the *Siddhānta-Kaumudī*. *SP* (17th AIOC), Ahmedabad, 1953, 105-06.

. S has brought together P's Vedic material into a connected whole author suggests some lines on wh improvement in the Vedic section of S cd be made, so as to adapt it better to the needs of the Vedic student.

82. VENKATACHARYA, T. *Tatpurusādi-samāsīyāb samjāh anvarthāb*. *JSVOI* 7 (2), (SK. Suppl.) 1-8

, 83. VENKATACHARYA, T. *Anvarthāb pāṇiniya-samjāh*. *JSVOI* 8 (1-2), (SK Suppl.) 11-23

84. YUDHISTHIRA. *Ācārya Pāṇini ke samaya vidyamāna Saṁskṛta vāṁmaya* (Hindi). *Prācya-Vidyā-Pratiśṭhāna-Grantha-mālā* 4, Ajmer, 1949, 25.

..P. has classified the entire SK. lit. of his time under five categories: *dr̥ṣṭa*, *prokta*, *upajñāta*, *kṛta*, *vyākhyāna*..

85. YUDHISTHIRA *Samśkṛta vyākaraṇa-śāstra kā utihāsa*, (Hindi). Part. I. Vaidika Sadhana Āśrama, Dehradun. 1950, 12+457.

..P., his predecessors and followers..

Rev.: K. C. CHATTOPADHYAYA, *Mañjūśā* (April 1951).

86. YUDHISTHIRA (Ed.). *Daśapadi-unādi-vṛtti. Prācya-Vidyā-Pratiśṭhāna*.

87. YUDHISTHIRA (Ed.). *Kṣīrataraṅgiṇī (Kṣīrasūmiviracitā pāṇinīya-dhātupāṭhasya paścimottara-śūkhāyā śūkhā)*. Ramlal Kapur Trust, Amritsar, 1957, 48+363.

..(1) Pāṇinīyo dhātupāṭhaḥ tadavasthāyakaḥ; (2) *Kṣīrataraṅgiṇī*; (3) *Parīkṣiṭānti*..

- 4 BHATTACHARYA, Bishnupada Yaska and Śakalya *IC* 12 (3), 123-27

S known to Y (*Nir* VI 28 mentions S's name) author investigates as to how far Y follows S. Skandasvāmīn (in his comm on *Nir*) mentions some cases where Y and S agree (II 13, IV 1 V 15) where they differ (IV 25 XI 16 XII 46 IV 32 IV 12) and where they partly agree and partly differ (XI 25) it is highly probable that in Y's time more than one *padapatha* of *RV* existed and that Y consulted them in recording the different interpretations to which a Vedic stanza might be subjected

- 5 BHATTACHARYA, Bishnupada Vaidika nighaṇṭu yaska kṛto na va *Samskṛta Sahitya Parisat Patrika* 29 (4), 43-46 (and in later instalments)

- 6 BHATTACHARYA, Bishnupada The *Nirukta*—its recensions *IHQ* 25 (3) 166-74

acc to SARUP there are two recensions of *Nir*—one larger and the other shorter the latter being the basis of Durga's comm. These two distinct recensions can be traced even to Śaunaka's *Bṛhaddevatā*. Thro a crit study of views attributed to Y by Śaunaka and in the *Vararuciniruktasamuccaya* the author comes to the following conclusions (1) There was a larger recension of *Nir* of Y and the ref to *Nir* in *Br* and *Var* not traceable to the present *Nir* may be to that recension (2) or such ref are to *Niruktas* other than Y's known to the authors (3) or the ref are not to *Nir* but certain other commentaries

- 7 BHATTACHARYA, Bishnupada *Niruktavarttika*—a lost treatise *IHQ* 26 (2) 159-65

quotations from this work occur frequently in the comm of Durga and Skandasvāmīn the work was a critical exposition author discusses in this paper all the available materials bearing on this imp treatise

- 8 BHATTACHARYA, Bishnupada *Yaska's Nirukta and the Science of Etymology* Firma K. L. Mukhopadhyaya, Calcutta, 1958, VIII+118

seeks to give a complete picture of the pre-Yaska stage of the etymological science and an account of the eminent etymologists who were the first originators of that branch of study divided into nine sections (1) Y's *Nir* (2) Y and Śakalya (3) Y, the author of *Nighaṇṭu* (4) evidences of lost *Nighaṇṭus*,

(5) basis of *Nir*, (6) *Nir* and its recensions (7) authors of *nairukta* school, (8) *Niruktavarttika* (9) different schools of Vedic interpretation

Rev S BHATTACHARYA *VBQ* 25, 206-07, M GHOSH *IAC* 7, 456

9 BHATTACHARYA, V C The *Nirukta* and the *Aitareya-Brahmana* *IHQ* 35 (2), 109-119 (also in *SP*, 19th AIOC, Delhi, 1957, 9-10)

etymology as a distinct branch of lit study not unknown even as early as the Brahmanic period tho it did not evolve as a distinct kind of lit product before the later *Up* to *A Br* can be traced certain basic principles of *nirvacana* on wh *Y s Nir* is founded, e g (1) *na saṅskaram adriyeta* (2) *na eva tu na nir brīyot* (3) *Y* acknowledges on the basis of *A Br* that the explanation of the *samasurtha* and the *taddh torti* comes within the purview of *nirvacana* *nirvacana* means the art of formation of a word with regard to a particular meaning in a particular context when, in a different context the word assumes a different meaning the *nirvacana* wd also differ

10 BRAHMA DATTA *Niruktakāra aura veda me itihāsa* (Hindi) Ramlal Kapur Trust, Lahore, 1945, 61

11 BRAHMA DATTA *Veda aura Nirukta* (Hindi) Ramlal Kapur Trust, Lahore, 1945, 74

12 GARGE, D V Jaimini Śābara and Nighantu *Nirukta* *SP* (16th AIOC), Lucknow, 1951, 164-66

topics commonly discussed by *J* and *Nir* (1) meaninglessness or otherwise of *mantras* (2) exact denotation of noun and verb topics discussed by *S* and *Nir* (1) form of Vedic deity, (2) *mantras* and their classification, (3) synonyms, etc *S*, it may be concluded, had great regard for *Nir* so far as its utility in interpreting Vedic passages was concerned

13 GUPTA, S K Dayananda and the Nighantu of Yāska *SP* (17th AIOC), Ahmedabad, 1953, 7-8

14 KUNJUNNI RAJA, K Yaska's definition of the 'verb' and the 'noun' in the light of Bhartṛhari's explanations *AORM* 13 (Centenary No.), 1957, 86-88 (also in *SP*, 18th AIOC, Annamalainagar, 1955, p 97)



..meanings of *bhūya* and *sattva* are not clear...acc. to B, *bhūya* is a dynamic process, while *sattva* is reality seen from a static pt. of view..

15. MANKAD, D. R. *Nirukta* (Ch. 2, Sections 1-4) (Gujarati). A. B. Dhruva Comm. Vol., 1944, 214-18.

16. MEHENDALE, M. A. About *śicakadrākarsaḥ* in the *Nirukta* II. 3. S. K. Chatterji Comm. Vol., 1955, 128-43.

..views of earlier scholars mentioned acc. to M : *śi* + *calakra* = running very swiftly like a bird, or a dog having the swift gait of a bird, a hunter's dog *śicakadrākarsaḥ* = a person scratching the ground with his foot like a dog with its paw (Durga quotes a view that *śi* = a person, perhaps a hunter, who drags a dog.)

17. MEHENDALE, M. A. *Nirukta* Notes I. *IL* (Bagchi Mem. Vol.), 1957, 46-50.

. (1) *īra* as an illustration of *divarṇalopa* (*Nir* II 1) *īri* + *ra* = *īryra* > *īra* .

18. MEHENDALE, M. A. *Nirukta* Notes III: On *vājasa* 'a cock' in a Vedic passage cited in the *Nirukta* Turner Jubilee Vol. I (*IL*), 1958, 85-88.

..*Nir.* IV 17 cites : *dayamāna* (= taking mercy on) in a Vedic passage wh. is unidentified confused with later *dayamāna* (= one that flies). *vājasa* in this passage must mean 'cock', not 'crow' the latter meaning is late .for *vājasa*=cock, cf. Lith *vista* (= hen), Lett *vīsta* (= hen) .

19. MISHRA, Sadananda. *Niruktoddhṛta-prācīna-nairukta-mata-vimarśaḥ*. SP (17th AIOC), Ahmedabad, 1953, p. 242.

20. PURANI, A. B. *Nirukta* and the Veda. Sri Aurobindo Mandir Annual, Jayanti No 15, 1956, 80-103.

. a general note on *Nighaṇṭu* and *Nir* .

21. RENOU, L. Sur les Nighaṇṭu védiques. *BEFEO* 44 (1), 1951, 211-21.

22. SASTRI, Brahmadaṭṭa (Ed.). *Niruktam*. Calcutta, 1952.

..Vol. I *Niruktam* (*Nighaṇṭu*) with Devaṇḍya's comm.; Vol. II: *Niruktam* (*Nighaṇṭu*) with Durga's comm...

- 23 TUXEN, P. Yāska's Nirukta (as an authority on Vedic Divinities) AO 22 (3-4), 154-66

Y found greatly differing interpretations among his predecessors (1 adepts in psychology of mysticism, 2 practical ritualists, 3 masters of legendary hist) about char of Vedic divinities this perhaps shows that the close relationship with the rel of RV had been lost at the time of Y and in the schools of Vedic exegesis

Nir can't be accepted as authority for real comprehension of Vedic rel, the spiritual atmosphere had changed too much during the preceding centuries, but Y's treatment of Vedic gods gives us much curious information of the Vedic exegesis, pursued with great zeal in various schools before 500 B C reflection of Indian trad upon a religious idea is often of greater interest than the original idea

- 24 VARMA, Siddheshwar *Etymologies of Yāska* V V R Institute (V I Series 5), Hoshiarpur, 1953, XIII+248

(with the assistance of BHIM DEV) examination of Y's etymologies in the light of modern comparative philology author tries to deduce the phonetic laws wh must have formed the foundations of Y's work and concludes that Y had a complete grasp of the usual phonological principles tho he was utterly innocent of comparative hist outlook author classifies Y's etymologies in 21 types such as primitive acceptable, obscure, absurd, etc 4 Indexes (1) Index of words etymologised by Y, (2) Reverse Index of words, (3) Index of basic vocabulary of Y, (4) Index of comp linguistic vocabulary

- 25 VARMA Siddheshwar *The Characteristics of Yaska's Etymologies* V V R Inst, Hoshiarpur, 1953, 23

(reprinted from the author's *Etymologies of Yaska*, pp 10-32)

- 26 YUDHISTHIRA *Vararucikṛta Nirukta Samuccaya* Pracya Vidya Pratiṣṭhana, New Delhi

## 27 CHANDAS

- 1 Janaśrayī Chandoviciti *J Trav Univ Or Mss Lib* 4-5, 1948 49  
published serially

- 2 BANERJI, S C *Chandoviciti - a note* IHQ 29 (3), 292 93

while the available evidences lead us to take the word to refer to the science of metrics in general there is no conclusive proof for *Chandoviciti* indicating the work of Pingala

3 CHATTOPADHYAYA, Kṣhītiś Chandra Chandasyah  
*Manjūsa* 10 (5), 125-26

the seventeen syllabled *chandasya* (SPB XII 33-4) these  
 seventeen syllables are said to be of the nature of Viṣṇu

4 PHAPHE, Y G Pingalacya chandaśāstrātila prakṣepa  
 anī pathabhedā (Marathī) *D V Potdar Comm Vol*, 1950  
 46 55

the *Chandaśūtra* wh is tradit onally recited by Vedic Pandits  
 must be regarded as the original *Ch* of Pingala The printed text  
 contains several misreadings

5 SCHLINGLOFF, Dieter Chandomiti Texte zur Sans  
 kritmetrik Inst für Orientforschung der d Akad der Wiss zu  
 Berlin Heft 36, Akademie-Verlag 1958, 72+8 tables

this work is recommended by Vāmana and Dandin for the study  
 of metres it is now reconstructed from a birchbark fragment  
 found in Turfan contains lyrical stanzas wh contain the names  
 of metres in wh those stanzas are composed the order of metres  
 in *Pi gala Sūtras* is followed the stanzas belong to the oldest  
 class cal lit no direct ref to Vedic lit the Ms conta ned frag  
 ments of two other works on metre one of these related as source  
 to the portions in *Naṭya śāstra* dealing with metres

Rev E FRAUWALLNER *WZKSO* 3 171 J W de JONG *OLZ*  
 (1959) 619 20

6 YUDHISTHIRA Chandaśāstra ki pracināta (Hindī)  
 Siddhanta 14, 337 41

(published serially) (1) *Chandaśāstrasya vedamūlakatā*  
 (*Vokṣapadya* I 121) (2) *Chandaśāstrasya pracināta*

7 YUDHISTHIRA Vaidika Chandomimāmsa (Hindī)  
 Ramlal Kapur Trust Amritsar, pp 272

Rev DHARMADEVA *GKP* 12, 243 44

## 28 JYOTISA

1 ACHARYA, B N The philosophy of Jyotisa śāstra  
*SP* (19th AIOC) Delhi, 1957, p 141

*Kalavada* as a school of philosophy referred to in *Śvetāśvatara*  
*Up* (1 2) its origin in *AV* XIX, 53 54

- 2 GORAKH PRASAD The astronomy of the Vedanga  
Jyotisa *JGJR* 4 (3-4), 239-48

*Ved Jyot* in two recensions, contents of both practically the same *RV Jyot* consists of 36 verses, while *YV Jyot* of 44 verses

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## 29 GENERAL STUDY

- 1 APTE, V. M The Vedangas (in the *Cultural Heritage of India*, Vol I, revised and enlarged second ed ),  
R K Mission Inst of Culture, Calcutta, 1958

a survey of Vedāngas, excluding *Kalpa*

- 2 BHATTACHARYA, Durgamohan Vedanga Sahitya (Ben-  
gali) *Divya-Darśana* 6 (1), Calcutta

account of six Vedāngas

- 3 RAJA, C. Kunhan Padasamkhya *ALB* 11, 79-96,  
189-201

. *P* is a Vedānga work, wh deals with the division of *RV* verses into *padas*. The name to the work is given by R. on the basis of the first verse only a small fragment of the work (relating to the first half of the fifth *aṣṭaka*-beginning from *RV* VI 42) is available

- 4 VISHVA BANDHU (Ed) *Cārāṇanīya mantrārsādhy-  
āyaḥ* D A V College Sanskrit Series 11, Lahore, 1935,  
22+19

## VIII VEDIC LITERATURE (as a whole)

### 30 ANTHOLOGIES : SELECTIONS EXEGESIS COMMENTARIES

- 1 ANIRVAN. Veda Mimamsa *Pr Bh* 53 (5), 185-92

discusses the true spirit of Vedic *mantra* attacks by reason against tenets of Vedic faith tho' formidable, did not shake its foundations, because rationalists were themselves advocates of faith in spiritual matters advent of European materialism started new form of criticism against Vedic faith

2. ATHAVALE, R B Śrī Śankaracarya āpi vedamcā artha  
(Marathi) *Kevalananda Comm Vol*, 1952, 70-82.

schools of Vedic interpretation *Brāhmanas* (ritualistic), Yaska (*adhyajña*, *adhidarvata*, *adhjātma*), AUROBINDO (social, inner-spiritual), DAYANANDA (Spiritual), Sāyana (ritualistic), Lakshmana Sastri Joshi (the externally ritualistic *mantras* are essentially spiritualistic) Sankarācārya has given metaphysical interpretation of some *RV* passages, particularly in his *Sata lokī*, e.g., *Sat* 66 (*RV* X 71 10), 45 (III 84), 26 (X. 1143), 72 (IX 144 11)

- 3 ATMA, Sri Gems of thought from the Vedas *Ved.*  
Dig 1, 33 37

- 4 BHATTACHARYYA, Durgamohan A pre Sayana Vedic  
commentator of Bengal *OH* 1 (2), 141-62

pre-S commentators —(a) on particular *Veda Sam* Skanda-  
svāmin, Mādhava, Venkata Mādhava, Uvāta, Bhaṭṭa Bhāskara,  
(b) on select *mantras* from various *Sam* Haradatta, Guṇaviṣṇu,  
Halāyudha In this paper, author deals with Halāyudha (in the  
court of Lakṣmaṇasena, 12th cent A.D.), author of *Brahmaṇa*  
*Sarvasva*, in wh he has explained all Vedic *mantras* prescribed for  
recitation in the various *grhya* rites

- 5 BHATTACHARYYA, Durgamohan Halāyudha and his  
works Halayudha's Vedic commentary *SP* (17th AIOC),  
Ahmedabad, 1953, 4-5

H (Dharmādhyakṣa of Lakṣmaṇasena of Bengal, 12th cent)  
was author of a large no of works, among them is the *Brahmaṇa*  
*Sarvasva*, in wh he has explained Vedic *mantras* prescribed in  
various *grhya* rites of Kāṇva Sukla Yajurvedins Satrugna's  
*Mantrarthadīpikā* produced in the early 16th cent in Panjab is for  
the most part a compilation of H's Vedic comm in *Br* H  
deplores the paucity of comm. on *YV* and criticises Uvāta's  
*Mantrabhūṣa* as inadequate for the understanding of the texts,  
therefore, he took upon himself the task of explaining a select  
group of Vedic *mantras* H is not ambiguous nor elliptical He  
has added *vākyārtha* to the explanations

- 6 BHATTACHARYYA, Durgamohan Some features of  
mantra interpretations in a pre-Sayana Vedic commentary *SP*  
(17th AIOC), Ahmedabad, 1953, p 5

ref to Halāyudha's comm. on *aghamar ana-sukta* and *caṇḍī-*  
*mantra*

2. GORAKH PRASAD The astronomy of the Vedanga Jyotisa. *JGJRI* 4 (3-4), 239-48

.. *Ved Jyot* in two recensions; contents of both practically the same. *RV-Jyot* consists of 36 verses, while *YV Jyot* of 44 verses

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## 29. GENERAL STUDY.

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4. VISHVA BANDHU (Ed.). *Cārāṇanya mantrārsādhy-āyaka*. D. A. V. College Sanskrit Series 11, Lahore, 1935, 22+19.

## VIII. VEDIC LITERATURE (as a whole).

30. ANTHOLOGIES : SELECTIONS : EXEGESIS : COMMENTARIES.

1. ANIRVAN. Veda-Mīmamsa *Pr. Bh.* 53 (5), 185-92.

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- 2 ATHAVALE, R B Śrī Śāṅkarācārya āpti vedānta artha  
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- 3 ATMA, Sri Gems of thought from the Vedas *Ved Dig* 1, 33 37

- 4 BHATTACHARYYA, Durgamohan A pre Sāyana Vedic commentator of Bengal *OH* 1(2) 141-62

pre S commentators —(a) on particular *Veda Sa n* Skanda svāmīn Mādhava Venkata Mādhava Uvata Bhaṭṭa Bhāskara (b) on select *mantras* from various *Sa*: Haradatta Guṇavallabha Halasyudha In this paper, author deals with Halasyudha (in the court of Lakṣmāṇasena, 12th cent. A.D.) author of *Br hmanasariyasa* in wh he has explained all Vedic *mantras* prescribed for recitation in the various *grhya* rites

- 5 BHATTACHARYYA, Durgamohan Halasyudha and his works Halasyudha's Vedic commentary *SP* (17th AIOC), Ahmedabad 1953, 4-5

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- 6 BHATTACHARYYA, Durgamohan Some features of *mantra* interpretations in a pre-Sāyana Vedic commentary *SP* (17th AIOC), Ahmedabad, 1953, p 5

ref to Halasyudha's comm. on *aghamas ara-sukta* and *carāṇa-mantra*

7. BHATTACHARYYA, Durgamohan. Little known Vedic commentators of Bengal. *OH* 2(1), 1-8.

..discusses contribution to Vedic exegesis of Guṇaviṣṇu (before 12th cent. A D.), author of *Mantrabrāhmaṇa-bhāṣya*; Halāyudha; and Rāmanātha Vidyā-vācaspati (17th cent.), author of *Sāmaga-mantra-vyākhyāna*, *Dharmika-karma-rahasya*, and *Yajña rahasya*..

8. BHATTACHARYYA, Durgamohan (Ed.). *Halāyudha's Brāhmaṇasarvasva*. Sanskrit Sahitya Parishad Series, Calcutta, 1958, 360.

..(ed. with introd. and notes)..*Br.* is a comm. on select Vedic *mantras* used in various domestic rites..H. lived at the court of Lakṣmaṇasena of Bengal in 12th cent. A D. ..

9. BHATTACHARYYA, Viman Chandra. Traditional schools of Vedic interpretation. *OH* 2(1), 153-66.

..from the *Br.* to Sāyaṇa, the ritualistic interpretation of Veda is generally dominant. among the rival schools of interpretation, the most imp. were *adhyañña*, *adhidaiva*, and *adhyātma* others were Nairuktas, Atihāsikas, Sābdikas, Paurāṇikas, Rahasyābhyaṅgas, etc. .

10. BHUMANANDA SARASVATI (Ed.). *Ecclesia Divina : Vaidikī Lokavyavasthā*. Delhi, 1936, cxc+408+7 plates.

..a selection of hymns from four Vedas, translated into and commented upon in English..

11. BOSE, A. C. *Words from the Vedas*. Republican Era Publishers, Delhi, 1952, cii+250.

..anthology mostly of single verses, from all Vedas, with English transl and comm. introd considers the merits and limitations of Western Vedic scholars and Indian commentators .survey of hist. of Vedic rel. and culture classification of verses into different sections acc. to different rel. attitudes .

Rev.: ANON. *Pr Bh* 59, 597: N. A. GORE, *AP* (Oct. 1952), 464.

12. BOSE, A. C. *The Call of the Vedas*. Bharatiya Vidya Bhavan, Bombay, 1954, XI+278.

. collection of *mantras* from the four Vedas with English transl. and introd ..introd. deals with such matters as (1) poetry of the Vedas, (2) some hist facts about the Vedic rel, (3) Vedic



theism including a study of the henotheistic theory as applied to Veda, (4) basic principles of Vedic rel. *mantras* divided under five heads: *bhakti*, *karma*, *jñāna*, *rūjayoga*, and *vibhūtiyoga*.

Rev.: PRABHA, *The Ind. PEN* (July 1955), 244-45; R.P.S., *AP* (June 1955), 275

13. BRAHMADATTA, Jijñāsu. *Vedo kā artha karane ke mūlabhūta siddhanta*. (Hindi). GKP 4 (2), 2-5.

14. CHULER, Dinanatha Sastri. *Vedārthavyākhyāyām jyotiḥsāstropayogaḥ*. PAIOC (13th Session), Part III, Nagpur, 1951, 258-59.

..*suparnacitī* and its construction..

15. DHARMADEVA *Vedamantro kā tulanātmaka anuśilana* (Maharṣi Dayānanda *tathā anya vedabhāṣyakāra*). (Hindi). *Vedavāṇī* 12 (1-2), 60-66

..ŚYV 23.

16. FRIŠ, O. *Z védských hymnu*. NO 2 (9-10), 24-26.

..Czech transl. of select Vedic hymns..

17. FRIŠ, O. *Védské hymny*. Symposion, Prague, 1948, 79.

..Czech transl. of select Vedic hymns..

18. GLASENAPP, H. von. *Das Spiel des Unendlichen Gott, Welt, und Mensch in der Dichtung der Hindus in deutscher Nachbildung*. Sammlung Klosterberg, N. F., Basel, 1953, 140.

. a cross section thro' 4000 years' Hindu poetry introd (13-28) deals with rel and philosophical spirit of India .

Rev.: E. FRAUWALLNER, *WZKM* 53, 148; W. KIRFEL, *OLZ* (1955), 318 ff, G. PATTI, *Orientalia* 25, 308-09, H. WELLER, *ZDMG* 106, 414-17.

19. GLASENAPP, H. von. *Indische Geisteswelt* (Eine Auswahl von Texten in deutscher Übersetzung) : Band I, Glaube und Weisheit der Hindus : Geist des Morgenlandes. Holle Verlag, Baden-Baden, 1958, 334.

..an anthology of representative Hindu rel texts in German transl. with brief introductory notes to each group of selections..Vedic texts in Part I..

Rev.: P. HACKER, ZDMG 109, 229-30; B. HEIMANN, JRAS 1959, 74-75; Royal W. WEILER, JAOS 79, 128-29

20. GUNDEK, W.; SCHIMMEL, A.; SCHUBRING, W. *Lyrik des Ostens*. 1952, 610.

21. GUPTA, Kishorilal. *Bāla-Vedāmṛta*. Govind Bros, Aligarh, 1955, 80.

. anthology of Vedic *mantras* for children .

22. GUPTA, S. K. A study of Dayānanda. II PO 13 (3-4), 3-9.

. a summary of D's views about Vedas..

23. GUPTA, S. K. Rsi Dayananda as a Vedic commentator. SP (14th AIOC), Darbhanga, 1948, 130-33.

..D. believes that Vedas were revealed to four sages 1, 96, 08, 53, 047 yrs. ago. They mainly deal with *vyāna kānda* especially knowledge of the supreme soul. The *Br* are not revealed lit.. the Vedas do not contain personification of natural phenomena. Vedic words are *Yaugika*, some are used in special senses. D is a close follower of Yaska. there are some deficiencies also in D's comm., such as that he is not very crit., is led by prejudices, is unintelligible, is not free from grammatical errors, disregards accents in some places .

24. GUPTA, S. K. Ancient schools of Vedic interpretation. JGJRI 16, 143-53. (also in SP, 16th AIOC, Lucknow, 1951, p 13.).

..*Nirukta* mentions eight schools of Vedic interpretation: *adhv-dāhata*, *adhyātma*, *ākhyānasamaya* or *aitihāsika*, *naidāna*, *nairukta*, *parivrājaka*, *pūrve yājñikuḥ*, and *yojnuka*.. (CAMUPATI in his *Yaska-yuga*, p 11, makes this no into ten by adding *vaiyākaraṇa* and by regarding *ākhyānasamaya* and *aitihāsika* as two distinct schools) acc. to G., the various schools of Vedic interpretation cited by Yaska are agreed on main principles of Vedic interpretation. they differ mainly in matters of detail. Sāyana blended all these schools into one in his comm. contribution of Dayānanda in this respect..

25. HILLEBRANDT, A. *Aus Brāhmanas und Upanisaden*. Jena. 1943.

. (new ed.).

Rev.: H. v GLASENAPP, *OLZ* 47, 192..

26 JAMBUNATHAN, M. R. *Veda*, translation in Tamil. *SP* (16th AIOC), Lucknow, 1951, p. 21.

. methods of transl stated complete transl. in Tamil of *SV*, *YV*, and *AV* available . *RV* transl. getting ready for publication .

27 KOLANGADE, R. G. *Ṛgratna-bhāṇḍāra*. Bombay, 1951.

..select *mantras* of *RV* with Marathi transl

28. LALACHANDA Vedodadhi ke cune hue moti. (Hindi) *Vadasiṁpi* 10(7), 7-10, 10(8), 5-8.

*prajñāyān aśvaryaśān manuṣya. prāṇa, brahmasūtra* (*AV* I 32); etc..

29. LOMMEL, H. *Gedichte des Rig-Veda*. *Weisheits-bucher der Menschheit*, ed. by J. GIESER (Otto Wilhelm Barth-Verlag), Munchen-Planegg. 1955, 135.

selected hymns from *RV* with German transl and notes mythological exposition introd (16 pp) about the Aryans and their civilization

Rev: L. ALSDORF, *ZDMG* 107, 658-60, W. RAU, *OLZ* (1956), 543-45, Dominik SCHRODER, *Anthropos* 51, 785

30. MACDONELL, A. A. *A Vedic Reader for Students*. OUP, 1951, XXXII+263.

. 2nd ed

31. MAHADEVAN, T. M. P. (Ed.). *Great Scriptures*. Madras, 1956, 171.

. papers presented at the first seminar of the Union for the Study of Great Religions, Indian Centre among others, on *Up.*, etc..

32. MANNING, Charlotte. *Hymns of the Rgveda*. Calcutta, 1952, 134.

..anthology of *RV* hymns in English transl..

33. NARAHARI, H G Jayantabhaṭṭa and the Vedas  
BDCRI 18, 30-35 (also in SP, 18th AIOC, Annamalai-  
nagar, 1955, p 12)

*Nyāyamañjarī* of J is only a *vr̥til* on select *Nyāya* sūtras of Gautama, but it is also a sort of mediaeval hist. of Indian rel and phil J records his views regarding the authorship of the Veda and the place of AV among four Vedas acc. to J, the author of Veda is Īśvara as a work, the authority of wh is to be acknowledged as a Vedic text wh is useful for *svādhyāya*, and finally as an instrument to secure *summum bonum* of life, the AV is on par with any other Veda

- 34 NARANG, Gokul Chand *Message of the Vedas*  
Lahore, 1946, 300

collection of thoughts from all Vedas, classified under suitable subjects Sanskrit text with English transl.

- 35 PRIYAVRATA *Varuna ke naukā* (Part II) (Hindi)  
Gurukul, Kangri, 1947, 274

Hindi paraphrase of eight varuṇa *suktas* (VII 88, 89, VIII 41, AV I 10, IV 16, V 1, 11, VII 83) with discussion

Rev C G KASHIKAR, ABORI 28, 327

- 36 PRIYAVRATA *Vedodāna ke cune hue phūla*  
(Hindi) Gurukul, Kangri, 1954, 253

selected *mantras* from RV, YV, and AV with transl and comments grouped under various headings, such as, *veda khanda*, *īśvara khanda* etc.

Rev G M, AP 26, 137

- 37 PRIYAVRATA *Veda kā rāstrīya gīta* (Hindi)  
Gurukul, Kangri, 1955, 258

Rev J V, AP (Jan 1956), 32

- 38 RAGHAVAN, V *The Indian Heritage* An Anthology of Sanskrit Literature Indian Inst of Culture (UNESCO collection of Representative Works), Bangalore, 1956, LXXV+447

selections from Veda, Br, Up, among others, in English transl introd gives a brief hist of SK. lit

Rev : A. CARNOY, *Le Muséon* 70, 394-95; P. K. GODE, *ABORI* 37, 333-34, G. OBERHAMMER, *IVZKSO* 3, 172, W. RUBEN, *OLZ* (1958), 571-73; S. K. SAKSENA, *India Quarterly* 13, 267-68; H. J. J. WINTER, *AP* (May 1957), 227-28.

39. RAGHU VIR. *Vedic Mysticism* (being renderings into English rhythmic prose of some of the loftiest verses from the Vedas). International Acad. of Ind. Cult, Nagpur, pp 44.

40. RAMANATHA. *Vaidika vira-garjanā*. (Hindi). Gurukul, Kangri, 1946, 72.

a collection of Vedic *mantras* dealing with valour, heroism, etc., with Hindi transl

41. RAMANATHA. *Rṣi Dayānanda ki vedārtha me krānti*. (Hindi). GKP 4(11), 4-9.

. two characteristic features of D's Vedic exegesis (1) consideration of the true nature of Vedic deities, (2) etymological explanations

42. RAMANATHA. *Vedo ke sarasa madhu-gīta*. (Hindi). *Vedavūnī* 10(7), 6-7.

.. *RV* I 90 6-8; *AV* I. 34. 1-3. IX. 9. 18-19..

43. RAWLINSON, H. G. *A Garland of Indian Poetry*. RAS, London, 1947.

English transl of thirty poetic pieces from the Vedic period to 7th cent A D

Rev E. M. H., *AP* (June 1947)

44. RENOU, L. *Hymnes et prières du Vēda* (Textes traduits du Sanskrit) Adrien-Maisonneuve, Paris, 1938, VIII+164.

. (*VBD* I-807) French transl of 75 selections from *RV*, *AV*, *YV*..

Rev : V. LESNY, *Arch Or* 13, 279

45. RENOU, L. *La poésie religieuse de l'Inde antique*. pub. Mythes et Religions, Paris, 1942, 144.

46. RENOU, L. *Anthologie sanskrite : Textes de l'Inde ancienne traduits du Sanskrit*. Bibl. hist. (Payot), Paris, 1947, 406.

..this large collection of texts translated into French from SK. gives an extensive view of the rel. and didactic SK lit. of ancient India, from the earliest times to the end of the middle ages..

Rev : P. E. DUMONT, *JAOS* 70, 122; J. E. B. GRAY, *JRAS* 1949; E. LAMOTTE, *Le Muséon*, 61, 303-06.

47. RENOU, L. *Hymnes spéculatifs du Véda, traduits et annotés*. Gallimard (Collection UNESCO d'oeuvres représentatives, 3), Paris, 1956, 276.

..contains 37 hymns from *RV* (out of these, 26 from the 10th *maṇḍala*), 12 from *AV*, and two passages from *VS*..

Rev : A. CARNOY, *Le Muséon* 70, 394; A. MINARD, *BSL* 54 (2), 73-77; B. SCHLERATH, *OLZ* (1959), 58.

48. RUCKERT, Fr. *Die Weisheit der Brahmanen. Meister* (Die kleinen Bucher, 47), Heidelberg, 1946, 47.

..revised by K. E. MEURER.

49. SAMBUDDHANANDA, Swami. *Vedic Prayers*. Bombay, 1945, 101.

..2nd ed...

50. SATAVALEKAR, S. D. *Daivata-saṁhitāntargata marud-devatākā mantra-saṁgraha*. Svādhyāya Maṇḍala, Aundh, 1943, 40+240.

..a collection of Vedic *mantras* relating to the Maruts, with transl. and comm. in Hindi..

51. SATAVALEKAR, S. D. *Rgajyāṁsāmāharvasaṁhitāsūpalabhyamānānām sarvesaṁ marud-devatā-mantrānām samanvayaḥ*. Svādhyāya Maṇḍala, Pardi, 1943, 16+160+25.

..English introd by H. D. VELANKAR (pp 14). *pūda-index*..

52. SATAVALEKAR, S. D. *Veda-paricaya*. Svādhyāya Maṇḍala, Aundh.

..selections from Vedic *Saṁhitās* with transl and notes in Hindi..  
Vol. I, 1947, 148; Vol. II, 1946, 181; Vol. III, 1948, 234..

53. SATAVALEKAR, S. D. *Aśvinau Devatā: Mantra-Saṁgraha*. Svādhyāya Maṇḍala, Aundh, 1948, 456.  
.. with transl. and notes in Hindi..

54. SATAVALEKAR, S. D. *Usā-Devatā: Mantra Saṁgraha*. Svādhyāya Maṇḍala, Pardi, 1956, 147.  
..with transl and notes in Hindi..

55. SATAVALEKAR, S. D. *Devata-Saṁhitā*. Svādhyāya Maṇḍala, Pardi, 1957-59.

Vol 1; (1) Agni (2443 *mantras*), pp 346, (2) Indra (3363), 376; (3) Soma (1261), 150; (4) Marutah (464), 72.. Vol. II : (5) Aśvinau (689), 112, (6) *Āyurveda-prakarana* (2345), 272, (7) Rudra (227), 64; (8) Usas (194), 40, (9) Aditi-Āditya (1127), 156, (10) Viśve Devāḥ (2320), 226 original *mantras* and several indexes .

56. SATAVALEKAR, S. D. Editions of Vedic texts published by the Svādhyāya Maṇḍala, Pardi. *Mahā-rāstra* 22, Poona, 15-12-1958, pp 2 and 4.

.. statement re. nature and extent of Vedic *Samhitās* acc to author, there are indications of a disciplined army in Marut-hymns. In the *viśva-rājya*, Indra is the minister for war, Agni, for law and order, Aśvinau, for health, Bhaga, for finance, Varuṇa, for navy human body, nation, cosmos—each of these three has 33 gods as presiding deities..

57. SIMENSCHY, Th *Antologia sanscrita a lui Cosbuc*. Analele științifice ale Univ, Anul, 1956, pp. 67-140.

58. SINHA, Sailendranath *Rgvedīya Mantra-saṁkalana* Sriguru Lib., Calcutta, XVI+80.

.. collection of representative verses from *RV* introd in Bengali  
Rev : J C DATTA, *Pr Bh* 60, 68-69

59. SURYAKANTA. Some dubious Vedic readings *Siddhe-shuar Varma Comm. Vol. I*, 1950, 172-74.

.. suggests modifications, such as, *RV* VII 18 18: *vinda* (for *vinda*); *AV* V. 21 8: *paigho* (for *padgho*); *TA* X. 63: *gandhūra* (for *gandhūra*); *Kap. Kath* V. 9 57 10: *aram klayat* (for *areklayat*); *MS* III. 6. 9; 72.11: *\*artata* (for *\*artanta*), etc...

- 60 TATACHARYA, D T Methods of Vedic interpretation  
*JSVOI* 14 (2), 172-186, 15 (1) 1-55

(ref T's article "The Rgveda and the Mīmāṃsā methods of interpretation", *JSVOI* 9, pp 71 ff) Part I—The Brāhmaṇas Br interpretation of X 168 (*Hiraṇyagarbha Sūkta*), crit of the views of MAX MUELLER and MACDONELL Part II—The Samāmnāya and Nirukta (There was no period when the Vedic authors cd claim that they knew the meaning of every word of the Veda) Part III—Sāyaṇa's Bhāṣya This is a regular and perfect comm on RV, MACDONELL's crit of S examined, English transl of RV by GRIFFITH examined Part IV—Modern resources Part V—Historical method Part VI—Comparative method

61. TUXEN, P, MARCUS, A *Verdensreligionernes Hovedvaerker* Vol IV *Die aeldste Upanishader* (by P TUXEN), Copenhagen, 1953, 287

Danish transl, with introd, of Up  
 Rev G M, *AO* 22, 84-85

- 62 UPADHYAYA Baladeva *Ācārya Sāyana aura Mādhava* (Hindi) Allahabad 1948, 7+4+227  
 treatise on life, times and works of S and M

- 63 UPADHYAYA, Baladeva (Ed) *Veda bhāṣya bhūmikā-samgrahaḥ* Varanasi, 1958, 6+XXX+25+7+142+32

Sāyaṇa's introductions to his bhāṣyas on the four Vedas Text with English introd and running summary (2nd ed)

64. VAIDYANATHA Some prejudices of Western scholars regarding the Vedas *Ved Dig* 1 (6-7), 19-27

- 65 VAIDYANATHA *Vedārtha aura uha* (Hindi) *Veda-vāni* 10 (1-2), 70-73

- 66 -VIDEHA *Svasti-yāga Veda Samsthāna*, Ajmer, pp 96  
 collection of *svasti-śanti śam namaskāra mantras* in the four Vedas

67. VIDEHA *Gāyatri. Veda Samsthāna*, Ajmer, pp 116  
 a selection of RV hymns with V's comm. in Hindi



- \* 20. RAYCHAUDHURI, H. C. *Studies in Indian Antiquities*. Calcutta Univ., 1958, XVI+327.

..(2nd revised and enlarged ed) .Part I—Vedic and Epic Studies: Ch. I: The Antiquity of the *RV* (pp. 1-15) (evidence re. approximate date of some of the hymns of *RV*; large part of *RV-Sam.* composed not earlier than 11th cent. B. C., date of the rise of at least one of the *RV* kingdoms—*Sṛmjayas*—can't possibly be pushed further back than 2nd mill B. C.). .Part II—Geography (Study of ancient Indian geography; Geographical lit. in SK; Aryan occupation of India; On some rivers of ancient India). .Part III—History and Chronology (Some aspects of the ancient Indian social organization; Tapestry of ancient Ind hist.; Prototypes (?) of Siva in Western Asia). .Appendix B (Aspects of Hindu civic life) .

21. RENOU, L. *Sanskrit et culture : L'apport de l'Inde à la civilisation humaine*. Payot (Bibliothèque Historique), Paris, 1950, 189.

..14 articles relating to various Indological themes, such as, Vedic ritual; Vedic recitation, Vedic studies, their past and future .

Rev. : S. LIENHARD, *ZDMG* 106, 408-09.

22. RENOU, L. *Etudes védiques*. *JĀ* 240 (2), 133-54.

..I Les versets du *SV* d'origine non-*rgvédique*. II. Le mot *urāj*..

23. RENOU, L. *Études védiques*. *JĀ* 243 (4), 405-38.

..4. Les passages communs au *Rg* et à l'*Atharva-Véda*.  
5. *Atharva-Véda* et rituel..

24. RENOU, L. *Etudes védiques et pāṇinienues*. Tome I. Boccard (Publ. de l'Inst. de Civilisation indienne I), Paris, 1955, III+133.

..(1) Les pouvoirs de la parole dans le *RV*; (2) Le problème de l'ellipse dans le *RV*; (3) L'hypercaractérisation dans le *RV*; (4) Les parties en prose de l'*AV*: Note additionnelle sur la version Kashmirienne; (5) Remarques sur la *Ch. Up* (*R* 'pétitions en fin de *khaṇḍa*, Articulations du texte, Concordance *Ch Up* - *BA Up*; Versets insérés); (6) Les *Nipātana-Sūtra* de *Pāṇini* et questions diverses..

Rev. : S. S. BHAWE, *JOIB* 6, 194-96; O. BOTTO, *EW* 11, 46-48; J. BROUGH, *BSOAS* 22, 191; T. BURROW, *JRAS* 1958, 92-93; A. MINARD, *BSL* 54 (2), 65-67; W. RAU, *OLZ* 1957, 535-41; W. P. SCHMID, *Kratylos* 4, 46-50; Hanna-Peter SCHMIDT, *ZDMG*

109, 442-49, P. THIEME, *JAOS* 77, 51-56 (T makes a few observations on 'lowers of speech in RV'. Acc. to him, R. is inclined to secularize RV. T sees a serious, genuinely ref. content in RV-hymns. They are intended to accompany sacrificial rites. T is convinced by LUDERS' views about 'magic power of spoken truth' — Varuna I. RV art may be described, acc. to T, as a sort of artistic magic or magical art. The greater the art, the more powerful is the spell.)

25 RENOUE, L. *Études védiques et paniniennes* Tome II  
Boccard (Publ. de l'Inst. de civil ind. 2), Paris, 1956, V+153

(1) La composition du dixième *man lala*, (2) Les refrains dans le RV, (3) Etudes sur quelques hymnes spéculatifs (RV IV 5, AV XII 1, X 2, XI 8, X 7, X 8, Les hymnes à Rohita AV XIII, Hymnes spéculatifs mineurs de l'AV), (4) Etudes sur quelques mots védiques (*juhū, īrīta, art*), (5) Proposition et préverbe dans le RV, (6) Etudes paniniennes (La grammaire prākṛite de Trivikramadeva, *Paribhāṣendu ckhara* la liste des *paribhāṣā* chez Sraḍeva, l'arrangement des *paribhāṣā* chez Nāgajibhaṣa)

Rev. S. S. BHAWE, *JOIB* 6, 194-96 O. BOTTO *EIV* 11 46-48  
J. BROUGH, *BSOAS* 22, 191, T. BLARROW *JRAS* 1958, 92-93  
A. MINARD, *BSL* 54 (2), 65-67, W. RAU, *OLZ* 1958, 257-60  
W. P. SCHMID, *Kratylos* 4, 46-50 HANS-PETER SCHMIDT *ZDMG*  
109, 442-49, P. THIEME, *JAOS* 77, 51-56.

26 RENOUE, L. *Études védiques et paniniennes* Tome III  
Boccard (Publ. de l'Inst. de civil ind. 4), Paris, 1957, 133

(1) Les hymnes à l'Aurore du RV, (2) Faits de langue propres au *Paipp* AV, (3) Etudes paniniennes (Le *Sarvāt kar āh-bhāṣana*, *haccāyana* et le *Aśtantra*)

Rev. O. BOTTO, *EIV* 11 46-48 J. BROUGH, *BSOAS* 22, 191

27 RENOUE, L. *Études védiques et paniniennes* Tome IV  
Boccard (Publ. de l'Inst. de civil ind. 6), Paris, 1958, V+138

. Les hymnes aux *Visvedevāh* (introd., gramm. and exegetical notes)

Rev. O. BOTTO *EIV* 11 46-48, J. BROUGH, *BSOAS* 22, 191,  
W. RAU, *OLZ* 1959, 299-300 W. P. SCHMID, *Kratylos* 4 (2),  
156-59

28 RENOUE, L. *Études védiques et paniniennes* Tome V.  
Boccard (Publ. de l'Inst. de civil ind. 9), Paris, 1959, 115

(1) Les hymnes aux *Visvedevāh* (transl. in French), (2) Les hymnes à *Varuṇa* (transl.)

29 RENOUE, L. *Etudes védiques et parinédennes* Tome VI  
Boccard (Publ de l'Inst de civil ind 10), Paris, 1960, 83

Le destin du Vêda dans l'Inde (Ritual, Vedic texts, Vedic schools, *mantras*, *Up.*, Vedic recitation, grammar, etc.)

30 SATAVALEKAR, S D *Vaidika-vyakhyana malâ* (Hindi)  
Svādhyāya Maṇḍala, Pardi

(1) Madhucchandas and ideal *puruṣa* seen in Agni (pp 15),  
(2) Vedic economic system (15), (3) Our *śarajya* (16),  
(4) Long life of hundred years (16), (5) Individual and  
society (16), (6) *Santi* in the world (16) (7) Spiritual life  
of individual and national progress (20), (8) Seven *vyāhrtis*  
(15) (9) Vedic national anthem (16) (10) Vedic polity (19),  
(11) Study of Veda (16) (12) Veda and *Bhagavata* (16)  
(13) *Prajāpati* and administration (16), (14) *Traita dāita*  
*advaita ekatva* (16), (15) Is the world fictitious? (16),  
(16) How the *ṛṣis* have preserved the Veda (24), (17) Work of  
Svādhyāya Maṇḍala (16) (18) How to attain godliness (16)  
(19) Welfare of the people (18), (20) Human life and its pur-  
pose (18) (21) The *ṛṣis* and the nation (17) (22) Inner  
power of man (16), (23) Various types of Vedic sovereignty  
(16) (24) Ideal administration (16), (25) Vedic poetry (16)  
(26) The *rakṣasas* (16), (27) *Śiva samkalpa* (16) (28) Mind  
and its tremendous speed (17) (29) Vedic *subh* *śrītas* (16),  
(30) Military organization in Vedic times (16), (31) Military  
training (16), (32) Vedic Gods (16) (33) Preservation of  
*towns and forests* (17) (34) *Vedic gods in human body* (18),  
(35-37) Health ministers in Vedic times (16+16+17) (38)  
Names of Vedic *ṛṣis* (20) (39-40) Rudra (16+16), (41)  
Usas (16), (42) The *Ādityas* (16), (43) *Viśve Devāh* (16)  
(44) Vedic *mantras* and ancient seers The *śiṣa-r* *śya*, (45)  
*Puruṣa* and *Brahman*

31 SATAVALEKAR, S D *Vaidika Dharma Khaṇḍa*  
(Marathi) Part I Svādhyāya Maṇḍala, Pardi, 1957, 246

(brief life-sketch of the author by J R GHARPURE) collection  
of essays in Marathi on Vedic and allied subjects

32 VAIDYANĀTHA *Vaidika Jyoti* (Hindi) Porbunder,  
1955

forty short essays on Vedic subjects Vedic *ka* and *lha*, *apsaras*,  
*vinijoga*

33 ZIMMER, H *Indische Sphären* Verlag R Olden-  
bourg (Schriften der Corona 12), Zurich, 1935, 251

(1) Indian Myths—Vedic and Jaina (The author speaks of the rhythm of ever recurring sameness in cycles without beginning and without end, wh have eliminated altogether in ancient India the sense of the historical, that is, the unique, the fact by substituting for it the symbolical myth), (2) The political science of ancient India, (3) Yuga

Rev H C E ZACHARIAS, *Anthropos* 34, 469-70 (Acc to ZIMMER, *bhakti* is pre-Aryan and derived from the Mother Goddess cult. Acc. to the reviewer, love of god is not at all derived from the Peasant civilization's concept of God as mother, but from that of the Herdsman civilization's 'Heavenly Father' concept)

### 32 VEDIC AND RELATED PERSONALITIES.

- 1 ATHAVALÉ, Sadasiva The place of Śvetaketu in the history of ancient Indian thought *PIHC* (21st Session), 1958, 223-24

Svetaketu of 7th or 8th cent B C presents himself as an honestly puzzled philosopher in the galaxy of the bigots of his age. He had absolutely no regard for metaphysical thought. However, he was clear and emphatic in his views on social institutions like marriage. From the *Svetaketu-Jataka* it seems that S had seen the meaninglessness of *varna* institution. S is nearer to *Lokāyata* is one of the pioneers of the intellectual revolution of the Cārvakas.

- 2 BASANA DEVI Great women of the Vedic times, *Pr Bh.* 59, 162-65

Viśvavāra Indrasenā, Mudgalan, Apālā, etc

- 3 BHAGAVAD DATTA Kanvavathīśīrṣi (Hindi). *GKP* 4 (1), 14-16, 4 (4), 16-18

. Nṛṣata, Kaṇva, etc are not hist. personalities. the term Sausra vasa used in *Ku ha Sa n* as an adj. of Kaṇva does not indicate paternal relation

- 4 CHAPEKAR, N G The Rgvedic Rsis Viśvāmitra and Kuśika *D V Potdar Comm Vol*, 1950, 59-62

there is nothing in *RV* to support the widely held view that Viśvāmitra was a Kṣatriya. on the other hand, Kuśikas are styled as *vīpra* and *rṣi* (III 30 20, 53 10)

- 5 CHAPEKAR, N G Bhāradvāja *ABORI* 31, 292-96

6. CHAPEKAR, N. G. Kapva in Rgveda. *JBBRAS* 27, 31-37.  
 ..Kapva, Praskapva, Katyapa...
7. CHAPEKAR, N. G. Kaksivān. Swami Kevalanandi Comm. Vol., 1952, 138-44.
8. CHAPEKAR, N. G. Priyamedha. *Bh. Vid.* 14, 95-98.  
 ..Priyamedha in Veda means a person accustomed to perform sacrifice..Priyamedhas were not a homogeneous community.. most of the ref. to P. occur in the 8th maṇḍala..
9. CHAPEKAR, N. G. Agastya. *JBBRAS* 28, 25-28.  
 ..Viśpalā was in no way related to Khela; there is no evidence to show that Agastya was the family priest of Khela..
10. CHAPEKAR, N. G. Sudās. *OT* 3 (1), 8-19.  
 ..there were three persons of the name Sudās—S. the indigent, S. the opulent, S. the fighter..
11. CHAPEKAR, N. G. Cyavana. *PO* 24, 42-45.  
 ..supports TILAK's view that C. was the sun who had caused darkness in the Arctic regions by going below to the other side of the globe..
12. CHATTERJI, Suniti Kumar. Kṛṣṇa Dvāpāyana Vyāsa and Kṛṣṇa Vasudeva. *SP* (15th AIOC), Bombay, 1949, 87-88.

- 16 DIKSHITAR, T. A. V. Sage Kanva. *BJ* (6-11-1955), 78-80.
17. DIKSHITAR, T. A. V. Sage Jaimini *BJ* (20-11-1955), 37-38.
- 18 DIKSHITAR, T. A. V Sage Richeeka *BJ* (4-12-1955), 40-41
- 19 DIKSHITAR, T. A. V Sage Angiras *BJ* (18-12-1955), 38 39.
- ~ 20 DIKSHITAR, T. A. V Sage Ambarisha *BJ* (15-1-1956), 48-49
21. DIKSHITAR, T. A. V Sage Vyasa *BJ* (29-1-1956), 41-42
- 22 DIVAKAR, R. R. Raikva, the Cart-driver *BJ* 5 (3)
- 23 DUCHESNE-GUILLEMIN, J. *Zoroastre Etude critique avec une traduction commentée des Gâthâ* Adrien Maisonneuve (Les dieux et les hommes — II), Paris, 1948, 301  
Rev M SPRENGLING, *JAOS* 70, 313 15, G. TUCCI, *RSO* 25, 135-36
- 24 DUMEZIL, G Les archages de Zoroastre et les rois romains de Ciceron *Journal du Psychologie* (Oct-Dec 1950), 449-63.
- 25 DVIVEDA, V. V Saptarṣayah *SS* 7, 288 ff  
discrepancy in the lists of *ŚPB* and *M Bh* to be explained on the basis of *kalpanṭarīya vibheda*
26. ED Janasevaka Vanuh (Hindi) *GKP* (June 1952), 16-17.  
..ref. *BV* VII 979
- 27 GHATAGE, A. M Two Brahmanic philosophers in the *Rṣibhāṣitānī* *JBBRAS* 26, 158-62. (also in *SP*, 15th AIOC, Bombay, 1949, p 84 )

Uddālaka and his son, Śvetaketu, are mentioned in Buddhist lit (*Jatakas* 377 and 487), their characterisation, there, close to that in *Up*. Arupa and Uddālaka also mentioned in the Jaina canonical work, *R̥ṣibhaṣṭami*, wh acc. to SCHUBRING is a genuine text and at least as old as the early works of the Ardhmagadhī canon. A and U mentioned in the list of 45 Pratyeka Buddhas are said to have lived at the time of Pārsva (23rd Tirthamkara) a close comparison of Br̥ Buddh, and Jaina accounts about A, U, and S, points to the historicity of this family of philosophers each of the three religions has made them expounders of its own views

- 28 GHULE, Kṛṣṇasatṛi Vasiṣṭha and Viśvamitra (Marathī) *Ghule Lekha-Samgraha*, Nagpur, 1949, 1-12

Va. is the sun, Vi, the moon, Sudās, the *dyuloka*, Bharatas, the gods, Kuṭika, the *graha-nakṣatra mula*

- 29 HENNING, W B Zoroaster, politician or witch doctor? OUP, 1951, 51

(Ratanbai Katrak Lectures, 1949) NYBERG (*Die Religionen des alten Iran*) suggested that Z. was a schaman HERZFELD (*Z and his World*) characterised Z. as a politician HENNING examines these views (1) Z. lived 630-533 B C. or 628-551 B C. or 618-541 B C., (2) Z. lived in the North East of Persia, (3) Z. taught dualism as the chief theme in a monotheistic circle (Ref *Journal of Theological Studies* 44 119-21)

Rev J G de JONG *Bibl Or* 12, 34-37 \*

- 30 HERZFELD, E *Zoroaster and His World* Princeton Univ, 1947

(two Volumes)

- 31 JAMBUNATHAN, M R Life of Agastya SP (17th AIOC), Ahmedabad, 1953, p 8

*RV* I 165-191 and *AV* V 133 studied to find the hist of A A was a Tamilian, he did not come from north to south, his union with Lopāmudrā based on Tamil form of marriage

- 32 JAMBUNATHAN, M R Agastya SP (18th AIOC), Annamalainagar, 1955, p 9

- 33 JAMBUNATHAN, M R Bhikṣu Angiras (*RV* X 117) SP (19th AIOC), Delhi, 1957, 15-16

his ideal was service to mankind and love for humanity he appears to be the Tirumular who wrote *Tirumanduram* in Tamil

34. JAYADEVA SARMA. Vāmadeva kā itihāsa. (Hindī).  
Vedavāni 12 (1-2), 98-105.

..V.'s cooking of the dog's entrails.

35. JOSHI, N. P. The sage Agastī, his life and work.  
JUPHS 5, 30-36.

..A. in the Vedas..A played an imp. role in the spread of Aryan  
culture and development of science..

36. KANTAWALA, S. G. A note on rsis. JOIB 7,  
61-66.

37. KARMAKAR, R. D. Pārikṣita Janamejaya in the  
Brāhmaṇas and the Upaniṣads identical with the Pārikṣita  
Janamejaya in the Mahabhārata. PAIOC (13th Session),  
Part II, Nagpur, 1951, 466-75.

..MBh. war and J, the descendant of Pāṇḍavas mentioned therein,  
shd be placed about 3000 B. C. ..other J (senior), the ancestor  
of Pāṇḍavas, about 3600 B. C. ..J (junior) was patron of  
Yājñavalkya..

38. KLIMA, O. The date of Zoroaster. Arch. Or. 27,  
556-64.

..evidence of Bundahishn—Z. lived bet. 784 and 707 B. C..

39. KULKARNI, B. R. Zarathushtra and Vedic Jaradashti.  
SP (15th AIOC), Bombay, 1949, p. 10

..Z. = J. = one having long life, health, and power..

40. LOMMEL, H. Bhṛgu im Jenseits. Paideuma 4, 93-109.

..SPB 11 61; Jaim Br. 142..

41. LOMMEL, H. Nachtrag zu "Bhṛgu im Jenseits".  
Paideuma 5, 201-02.

..Kaus Br. 11.3..

42. LOMMEL, H. Zarathrustras Priesterlohn. Kirtve  
Comm. Vol., 1955, 187-95.

43. MOOKERJI, Radha Kumud. The Rishis of India.  
Ved. Dig. 2 (12), 19-27.

..(reprinted from Dayananda Comm. Vol.)..rsis of Āraṇyakas  
and Up..



44. OJHA, Madhusudana. *Ādhidaivikādhāra*. Jaipur. 1950, 88.

..discusses *r̥ṣis*, authors of Vedic *mantras*, their *gotras* and *pravaras*..

45. OJHA, Madhusudana. *Maharṣi-kūḷa-vaibhavaṃ* (*Pūrvārdha*). Rajasthan Oriental Res. Inst., Jaipur, 1956, 291.

. exposition of *pr̥ṇa-r̥ṣis* and *m̐nuṣa-r̥ṣis*. Vedic cosmogony. *virāj*, *caturpād brahman*, *Prajāpati*..

46. OMANANDA PURI, Swami. Women in the Brihadaranyaka Upanishad. MR (Sept. 1949), 238-39.

..Gārgī, Maitreyī..

47. PUSALKER, A. D. Janamejaya Pāriksita in the Vedic literature, and the Mahabhārata and the Puraṇas. SP (15th AIOC), Bombay, 1949, p. 101.

..there were two Janamejayas, one an ancestor of the Pāṇḍavas (referred to in Vedic texts) and the other the descendant of the Pāṇḍavas MBh and Pur, ref to both .

48. RAHURKAR, V. G. Devapi and Śantanu in the R̥gveda. SP (17th AIOC), Ahmedabad, 1953, p. 14.

. Bhīṣak Ātharvaṇa, scer of R̥V X. 97, is the Mahābhīṣak Śantanu of MBh. and Matsya P.. Devāpi, scer of X. 98, is brother of S..

49. RAHURKAR, V. G. R̥gvedatīla Mudgala va Mudgalīnī. (Marathi) Chitrav Comm. Vol., 1954, 85-97.

. R̥V X. 102 is a war song. Mudgala and Mudgalīnī were hist. figures. Purāṇic genealogy..

50. RAHURKAR, V. G. Vasiṣṭha and the Vasiṣṭhas in the R̥gveda. JUPHS No. 5, 104-143. (also in SP, 16th AIOC, Lucknow, 1951, 28-31.)

- \* 51. RAHURKAR, V. G. The Scers of the R̥gveda. 1955, 18+XXXIX+577.

..Doctorate thesis. (typescript in the University of Poona Library)..

7. BHATTACHARYA, Rama' Shankar Skandapurana gata  
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8. BLOCH, J. Les débuts des littératures dans l'Inde  
*Hommage à Lucien Febvre*, Paris, 1954, 1-9  
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9. BRANDENSTEIN, W. Die alten Inder in Vorderasien und  
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1948, 134-45  
(also Nachtrag—p. 186)

10. CEADEL, Eric B (Ed) *Literatures of the East An  
Appreciation*, John Murray (Wisdom of the East Series),  
London, 1953, XIII+194

11. CHANDRASEKHARAN, K., SUBRAMANIA SASTRI, V H  
*Sanskrit Literature* P E N All India Centre ('The Indian  
Literatures'—12), Bombay, 1951, VIII+300  
ch. 1 deals with the SK. lg, ch. 2 with the Vedic lit

12. CHATTERJI, Suniti Kumar The literatures of modern  
India *I AC* 4 (1), 40-53  
a brief introductory note on Vedic and Epic lit

13. CHATURVEDI, Giridhara Sarma. *Vedesu purāṇa mahat  
tvam Purāṇa* 1 (1), 21-30  
P is already mentioned in the different parts of the Veda as  
being equally divine in origin and authoritative along with the  
Vedas themselves description of P as the fifth Veda is justified

14. CHOWDHURI, J B Contribution of Bengal to Sanskrit  
literature. *MR* (Aug 1946), p. 136.  
the earliest Smṛta from Bengal is Gautama the Sutrakṛta

15. DIVANJI, P C. The age of the Veda *JGRS* 16 (3)  
1954

16. DIVYENDRA NATH, Sastri *Sanskṛta-Saṁskṛta-Vimar-  
śaḥ Bharati Prausthanam*, Meerut, 1957, 36+680.  
A hist. and crit. study of Sk. lit (in Sanskrit)

- 17 DVIVEDA, V V ~ Vede sākṣā bhedaḥ .SS. 7, 287 ff  
acc. to author of *Mahābhāṣya*, there were 1130 Vedic *Samhitās*  
at present only 12 are available

- 18 GAMPERT, V ~ Zur Problematik des Alters des Rgveda  
Arch. Or. 20 (3-4)

- 19 GHULE, Kṛishnaśaṣṭrī Samskrta vanmayāca itihāsa  
(Marathi) Ghule Lekha-Samgraha, Nagpur, 1949, 74-120.

(Rev. of *History of SK Lit.*, Vol. I, Vedic Period, by C. V. VADYA) acc. to G, the date of RV may be 12,000-10,000 B.C.

- 20 GUPTA, S. K. Nature of Vedic sakhās. PO 16, 48-65  
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different Vedic sakhās are results of attempts at simplification  
of the original Vedic texts, in a sense they are the first explanations  
of the Sam

- 21 GYANI, S. D. Nature of the original Purāṇa PIHC  
(21st Session J, 1958, p. 221)

earliest ref. to P as a lit. composition occurs in AV. In the  
same Veda the term *purāṇavid* occurs. original P was one, and  
comprised old ākhyānas, genealogies etc.

- 22 JOSHI, D. P. The age of Rgveda SP (19th AIOC),  
Delhi, 1957, 13-15

views of earlier scholars discussed

- 23 JOSHI, Rasika Vihari Samskrta sahitye gadya param-  
parā Bīṛatī 8 (8), 177-78

a brief survey beginning with KYV

- 24 KANGA, M. F. Composition and age of the Yashtas  
ILQ 16-17

- 25 KANGLE, R. P. The relative chronology of the  
Dharmasūtras SP (14th AIOC), Darbhanga, 1948, 128-29.

generally accepted chronological order is Gautama Baudha  
Yana Āpastamba Vasīṣṭha acc. to K., the order should be A-  
B-V-G

- 26 MAHESA PRASADA Veda aurā usāo sakhāye.  
(Hindi) Vedatāra 2 (4), p. 102.

27. MANKAD, D. R. *Date of Rgveda.* Gangajala Prakasana, Anand, 1952, 94+15.

...a study of Vedic texts and their chronology..

Rev.: V. G. RAHURKAR, *ABORI* 33, 271-72.

28. MOTWANI, Kewal. *India's Ancient Literature.* Ganesh and Co., Madras, 1956, 55.

...acc. to author, *Sāmhitā* are devoted to a study of the universe, visible and invisible; *Br.* contain a considerable body of scientific material and also have a sociological portion; *Up.* deal with mysticism—that is, inner experience and illumination..

Rev.: K. K. RAJA, *ALB* 21, 178-79.

29. PANDEYA, S.; JOSHI, R. *Vaidika sāmhitā; a kī rūparekhā.* (Hindi). Kanpur, 1957, 218.

30. PISANI, V. *Storia delle letterature antiche dell'India.* Nuova accademia editrice (in the Series: Thesaurus Litterarum), Milan, 1955, 283+linguistic map of India.

...treats of Brahmanical, Buddhist, Jaina, and Hindu works in SK, Pali, and Prakrits from the earliest to medieval times. (1) Vedic period (*RV* to *Sūtra*): 1500-350 B C.; (2) Proto-Classical period: 326 B C.-200 A. D.; (3) Classical period: 400-648 A. D.; (4) Post-Classical period: (*Rāstrakūṭa*): 15th cent A. D.; (5) Fall and Revival: Moghuls to Tagore..each ch. starts with a summary of the political, social, and cultural hist of the period..Introduction deals with three groups of lgg.-Muṇḍa, Draviḍa, Indo-Aryan..writing in ancient India..

Rev.: W. RUBEN, *OLZ* (1956), 453-56; C. A. RYLANDS, *JRAS* 1957, 127-28.

31. POUCHA, P. Schichtung des Rgveda. Bestimmung des relativen Alters der Lieder des Rgveda mit Hilfe zahlen-mässiger Berechnung. *Arch. Or.* 13, 103-41; 225-69; 15, 65-86.

...P.'s basic idea is as follows: If old perishing words and new productive words in several hymns were collected and systematically arranged, it wd be possible to determine the relative chronology of various hymns..

32. PUSALKER, A. D. The historical literature of ancient Indians. *I-AC* 5 (2), 221-23.

...(extracts from Pres. Add, Hist. Section, AIOC, Annamalai-nagar)..Vedic lit. does not clearly distinguish bet. *itihāsa* and *purāṇa*..*Nirukta* refers to *Atithāsikas*..

33 391

33. RENO, L. *Glossaire de la littérature of sanscrite*  
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34. RENO, L. *Les écoles védiques et la formation du Veda*  
Cahiers de la Soc As 9, Paris, 1947, 225  
the origin of different Vedic Sam and their redactions hist. of  
the trad. mutual relationship from linguistic pt of view
35. RENO, L. *The Vedic schools and the epigraphy*  
Siddheshwar Varma Comm Vol. Part 2, 1950, 214-21
36. RENO, L. *Les littératures de l'Inde* Presses Univ.  
de France (Que sais je?), Paris, 1951, 128  
Rev J FILIOZAT, RHR, 142, 248-49
37. RENO, L. *Littérature sanscrite. Histoire des litté-  
rares 1, (Encycl de la Pléiade), Paris, 1955, 941-88*  
la litt véd (942-49)
38. RENO, L. *Les divisions dans les textes sanskrits*  
I-IJ 1 (1), 1-32  
imp of this question for higher criticism two types of division  
of RV-manāla and aṅgala division of other Vedic texts and  
Vedāṅga texts division of classical SK texts
39. RUBEN, W. *Ueber die Literatur der vorarischen*  
Stämme Indiens Deutsche Akad der Wiss zu Berlin, Inst für  
Orientforschung, No. 15, 1952, 134  
pre-RV lit—lit of Indians of stone-age collects the lit  
fragments of primitive people outside Hindu caste-system,  
eliminates from them the European and common Indian themes,  
and co-ordinates what remains wherever possible, with Indus  
Valley seals ach on NW Indian lit. of 3rd mill. B. C. throws  
light on the mixing up of the pre-Aryans and Aryans Part I  
Pre-philosophical Philosophy (1) Pre-history, (2) Proto-  
history of the oldest city-cultures, (3) Beginnings of the states  
of Indo-Europeans and Jews  
Rev P H L. EOGEMONT, B.M.Or 11, 229-30, E. LAMOTTE,  
Le Mus' on 66, 192 93, W. NÖLLE, ZDMG 104, 255-56,  
Dominik SCHRODER, Antropos 49, 348-49

- 40 SASTRI, K S Ramaswami A *Primer of Sanskrit Literature* Madras, 1952, 116

in nine chapters, author seeks to give a concise picture of Vedic and cl lit

Rev B UPADHYAYA, *Pr Bh* (Aug 1952), 352

- 41 SASTRI, P S The antiquity of the Veda R B *Trivedi Comm Vol*, Madras, 1958, 50-55

on astronomical evidence the oldest available  $\tilde{S}a^n$  can't be dated after 8000 B C.  $\Delta PB-3102$  B C oldest part of *TS* about 6200 B C

- 42 SETH, H C Periods in Vedic literature PAIOC (13th Session), Part II, Nagpur, 1951, 91-92

part of *RV* belongs to 6th cent B C (=period to wh Zoroaster and his *Guthas* also belong) allowing periods of time for distinct strata (such as *Sam*, *Br*, *Up*) is not proper the *Up* sprang up in *Br* period itself part of *RV*, part of *Br*, early *Up*—all belong to 6th cent B C. different strata of Vedic lit reflect not so much the long intervals of time as the changing geographical environments and concurrent changes in political rel, and social life under wh they have been composed and compiled

- 43 SHIPLEY, Joseph T (Ed) *Encyclopaedia of Literature* (in two Volumes) Philosophical Library, New York, 1946, XIV+1188

Section dealing with Indian Literatures (including Vedic lit) (Vol I, 439-571) organized by R N DANDEKAR

- 44 SURYAKANTA Sanskrit India's national heritage *BVB Bull* 23, 1-3

moral law of universe typified in *rita dharma*, *kratu* sacred Vedic ritual is mystically interpreted by the *Br* In *Up*, the gnostics were more eager to know how the wheel of *Varuṇa* went round than to be able to make it turn

- 45 TILAK, B G *Orion* (or Researches into the Antiquity of the Vedas) Poona, 1955, VIII+243

(4th ed)

46 TILAK, B G *Arctic Home in the Vedas* (being also a new key to the interpretation of many Vedic texts and legends )  
Poona, 1956, IX+469

(2nd reprint)

47 TRIVEDA, D S Land of the Vedas *ABORI* 33,  
229-37

the descendants of Angiras and their disciples are authors of the bulk of *RV* *ŚYV AV* and bulk of *RV* are products of Bihār home of *Up* also was Videha Magadha it is not suggested that Vedas were composed in the very land in wh the authors were born for the Aryans were born in Panjab

48 TRIVEDI, Ramagovinda *Vaidika Sahitya* (Hindi)  
Banaras, 1950, 54+512

49 VARADACHARI, V *A History of Sanskrit Literature*  
Allahabad

from the Vedas up to Vedānta system of Indian philosophy

50 VENKATAKRISHNA RAO, U Sanskrit literature chart  
*Ved Kes* 44 (3), 106 09

SK lit classified under six orthodox and four secular heads  
I *kruti smṛti, uśhōsa purāṇa āgama* and *darśana* II *subhāṣita*  
*kṛtya nāṣaka* and *ala kura*

51 VISVASRAVAH Acarya Śakhaye vedavayava hai ya  
veda vyākhyāna? (Hindi) *Vedavayava* 2 (4), 85-86

śākhās are vyākhyāna granthas

52 WIJESAKERA, O H de A A Pali reference to  
Brāhmaṇa Caranas *ALB* 20 (3-4), 294-309

*Tevijja sutta* (No 13) in *D gha Nikāya* Tarukkhā= Taruksya  
(a teacher in *A Br* 3 16 and *Sū kh. Ār* VII 19) the Pali paren-  
thetical passage presumably refers to various schools of Brahmins  
holding different views on the path of union with Brahman

53 WINTERNITZ, M *History of Indian Literature* Vol  
I, Part I Calcutta Univ., 1959

(2nd ed) Vedic portion only

54 YAJNIKA, Natwarlal *Vaidika vanmayasyetihasah. BVB*  
*Bull* 9, 1-2

## 34 GENERAL STUDY OF THE VEDA AS A WHOLE.

1 AGRAWALA, V S Vaidika aurā vaijnānika dr̥ṣṭikōṇa (Hindi) *Vedavāṇi* 10 (1-2), 33-37

2 AIYAR, C. P Ramaswami On Vedic recital *Cultural India* 1 (15), 1-2

intelligent study and proper recitation of the Veda have deep significance and are designed to effect the mental and spiritual regeneration of the people

3 AIYAR, R Krishnaswami. The value of the Śāstras *KKT* 16 (4), 392-98

the authority of the Vedas

4 ALGURAI SASTRI Veda hamē kya deta hai? (Hindi) *Vedavāṇi* 10 (1-2), 15-16

5 AMARASIMHA Gita me veda ki mahatta (Hindi) *Vedavāṇi* 11 (12), 13-15

many BG ideas traced back to YV

6 ANANDAPRIYA Vedo aurā gāthao ki sāmyata (Hindi) *Vedavāṇi* 10 (1-2), 89-90

7 ANANTANARAYANA Sastri *Varnakramaviveka*<sup>h</sup>. SS 12 (1), 1-27

a treatise in 118 lōrik s description of various types of varṇa-krama—*luddha*, *s ara* *mutrā a ga*

8 ANIRVAN Vedamimamsa the background *Pr Bh* 55, 83-87

deep sense of the ultimate reality as a self-expansive consciousness—Force (= *brahman*)—not being blended to the realities of the earth, and synthetic grasp of the integral Reality from a vantage-ground of Transcendence—these three characteristic ways of looking at Reality may be said to sum up the Arya philosophy of existence

9 ANON Rambles in the Vedas *Chetana* 1 (6) p 3



10. APTE, V. M. Presidential Address : Vedic Section. *PAIOC* (19th Session), Delhi, 1959, 103-117.

..Part I: TILAK's theory of the reminiscences of polar and circum-polar skies receives unexpected support from the three books published by Immanuel VELIKOVSKY (*Worlds in Collision*, etc) . North Pole was, at some time in the (not too remote) past, 20 degrees or more distant from the point it now occupies..Part II : Survey of Vedic Research..

11. *ĀTMA*, Shri *Gospel of Vedas. Ved. Dig.* 1-4.

. ( in instalments )

12. AUROBINDO, Sri. *Veda-Rahasya* (Hindi). Vol I. 1949, 365.

..Hindi transl of A's *The Secret of the Veda* by ABHAYADEV..

13. AWASTHI, G. C. Misconceptions about the Vedas. *KKT* 13 (12), 615-16.

- ✓ 14. AWASTHI, G. C. The period of the Vedas. *JIH* 26 (2), 141-42.

*RV* is the principal book of *yāgas*, and it would be a purposeless compilation if there were no *yāgas* and no other Vedas existence of other Vedas along with *RV* is axiomatic description of *yāgas* in *RV* proves the pre-existence of *YV* and *SV*

- ✓ 15. AWASTHI, G. C. Views of scholars regarding the Vedas. *KKT* 14. (also in *JGJRI* 6, 151-55.)

. (in three instalments) (1) contemporaneousness of all Vedas, (2) hollowness of the arguments of European scholars, (3) *RV* does contain descriptions of sea

16. AWASTHI, G. C. Misconceptions about the Vedas. *JIH* 26 (3), 285-86.

the non mention of ocean in the Veda does not prove that Vedic people had no knowledge of ocean..

17. BALASUBRAMANIAN, R. Vedic testimony. *Ved Kes.* 44, 474-78; 509-19.

. explains Maṇḍanamiśra's arguments as embodied in the *Brahma-sūkt* by wh he vindicates Vedic testimony as means of knowing *brahman*..

18 BENDA, E *Der vedische Ursprung des symbolischen, Buddhahildes*

Rev GUENTHER *WZAM* 50 158-59

19 BHAGAVAD DATTA *Apauruseyavāda. Vedavāṇī* 10<sup>6f</sup>  
(7), 25-29  
( in instalments )

20 BHARATIYA Bhavanilal *Veda ka nityatva aurā apauruseyatva (Hindi) GKP* 11 (11) 362-64<sup>r</sup>  
views of Swami Dayananda and Swami Vivekananda both accept *nityatva* and *apauruṣeyatva* of Veda

21 BHATTACHARYYA Durgamohan *Condition of Vedic studies in ancient and medieval Bengal as reflected in epigraphic records and literary references OH* 3 (2)

22 BHATTACHARYYA Rama Sankara *Veda mantrō ka vipariṇamamayitavyatva, (Hindi) Vedavāṇī* 10 (10), p 15

23 BHATTACHARYYA Viman Chandra *On the import of a Puraṇic verse JGJRI* 16, 423-32

*Viṣṇu P* 3 3 11 (*eka osid yajurvedas ta n caturdhā vyakalpayat*) goes against the usual view that *RV* is the original Veda and that *YV* appears late in the field *Puranas* believe in the *pauruṣeyatva* of Vedas that is of the extant *Samhitās* wh acc to them came into being after the *śrauta* cult was introduced acc. to *Matsya P* 145 115 16 Aila Pururavas was a *mantravadin* and a *Kṣatriya* as well He was also introducer of the three fires (that is the *śrauta* system) this pt is suppressed by Brahmanic trad

24 BIHARILAL *Vedo ka bandhana (Hindi) Vedavāṇī* 12 (3) 9 12

25 BINDU N P *Śrī Aravinda ke vicara me vedo ke pratika ka rahasya (Hindi) VJ* 6 (8) 3-6

26 BISSOONDOYAL B *What the Vedas mean to us Asia* 13-14, (June 1954) 30-40 (Sept. 1954) 184 95  
( in instalments ) *Veda = Word of God Veda and human race*

27. BISSOONDOYAL, B. Rediscovering the Bhagavadgītā.  
*\*Chetana* 4 (12), 4-8.

..BG compared to Veda and Pañcatantra..

28. BOSE, A. C. Aesthetic and spiritual significance of Vedic texts. *SP* (19th AIOC), Delhi, 1957, 25-27.

. ways of Vedic exegesis (1) to consider different readings of the same *mantra* occurring in different Vedas and the significance of the difference; (2) to consider quotations of Vedic *mantras* or words in *Up.* and other Vedic texts, and their meaning in the new context; (3) to consider Vedic words, musical patterns and ideas repeated in later times, especially in rel. lit and their trad. associations .these methods illustrated.. also considers Vedic aesthetic values..

29. BOSE, A. C. How to prevent wars, a Vedic answer. *BJ* (11-1-1959).

30. BRAHMADATTA, Jijāṣu. *Vedayāsi* Ramlal Kapur Trust (Amritsar), Banaras.

..a Hindi monthly journal relating to Vedic studies..

31. CHATTERJEE, Chinmoy A convocation in ancient India. *JUPHS* 2 (2), 20-26.

..T *Up* : *satyam vada dharmam cara*, etc.. ref. to similar other *Up* texts

32. CHATTERJEE, Heramba. Buddhist view regarding the eternity of the Vedas. *IHQ* 32 (2-3), 338-40.

..from *Tattvasamgraha* of Śāntarakṣita . Vedas can't be regarded as eternal and divine for the reason that they contain many unpleasant things, such as, *kāma*, *mithyātvā*, *prāṇi hin sū*, etc...

33. CHATURVEDI, Giridhara Sarma. *Vedānām svarūpam*. *SS* 12 (3-4), 1-14.

..*manas*, *prāṇa*, and *vāk* constitute the principal Vedas *vayāṇika* Vedas and *grantharūpa* Vedas.

34. CRAMCOOK, Nilla. The Vedic wisdom of the Islamic poetry. *Kashmir* 5 (2), 39-40.

..Vedic influence on Kashmir's Islamic poetry..

35. DANDEKAR, R. N. Vedic Studies : Retrospect and Prospect. PAIOC (14th Session, Darbhanga), Part II, Poona, 1952, 1-22.

. (Presidential address : Vedic Section)

36. DESHPANDE, V. V. The Vedas and Vedic learning. *SJ Number Sūṅga-Veda-Vidyālaya*, Banāras; 1946, 1-58.

..acc. to trad, (a) the Vedas are a single entity; (b) they are the only source of the knowledge of good and evil, of right and wrong action; (c) they are eternal and self revealed, (d) they possess inherent validity. among modern scholars, there are four classes: (1) those who adopt method of comparative philosophy, (2) those who depend on astronomical references; (3) those who depend on geological data, (4) those who emphasize political events and social background..

37. DEO, Prafulla Chandra Bhanja. Note on an image inscribed with R̥gvedic verses. *OHRJ* 2 (3-4), 99-101.

38. DHARMADEVA, Vidyavacaspati. Vedo k̄a mahattva aura paramparāgata viśvāsa. (Hindi). *GKP* 6 (10), 289-93.

39. DHARMADEVA. *Vedo k̄a yathārtha svarūpa*. (Hindi) Gurukul, Kangri, pp. 530

Rev. GANGAPRASAD, *GKP* 11 (12), 421.

40. DHAVAN, Thakurdatta. Truth and Vedas *Ved. Dig.* 1-2.

..(published serially) .

41. DINANATHA, Sarma. Veda-svarūpa-nirupanam. *Maharaja Silver Jubilee Vol.* 1950, 185-96.

42. DVIVEDI, P. N. Vaidika mantra jaise the vaise hi āja bhi hai. (Hindi) *JBHU* 2 (1), 73-77.

43. ED. Sources of the Veda and other scriptures. *Pr. Bh.* 61, Oct. 1956.

..intuition is the source of all scriptures .

44. ED. Indian culture and the Vedas. *Pr Bh* (Feb. 1951), 108-110.

- 45 EMENEAU, M B The strangling figs in Sanskrit literature *Univ California Publications in Classical Philology* 13 (10), 345-70

\* an exam., in conjunction with the botanical features of the genus *ficus*, of Sk. passages on *aśvattha*, *nyagrodha*, etc. study of *AV* 36, 8.8.3, *Āṣṭa Up* 61, *TA* 1.11.5, *BG* 15.1-2, etc.

- 46 FILLIOZAT, J Le symbolisme du monument du Phnom Békhang *BEFEO* 44 (2), 527-54  
Brahmanic origin of No 108

- 47 FILLIOZAT, J L'apport de l'étude des religions de l'Inde à la science de l'homme *Numen* 2 (*Anthropologie Religieuse*), 1955, 108-119

samples of Vedic and Brahmanic data to humanistic sciences

- 48 GANGAPRASAD Encyclopaedic character of the Vedas *Ved Dig* 1 (1), 11-17

encycl. char. of Veda indicated in *TBr* (*sa trayyām eva vidyāḥ viśvā sarvant bhūtāny apasjāt*) and also *TA* (legend of Bhāradvāja)

- 49 GANGAPRASAD The message of the Vedas *Ved Dig* 2 (2), 38-40

(and in later issues serially)

- 50 GANGAPRASAD The Vedas their religious, social, and educational aspect. *Ved. Dig* 2 (6), 39-40

(serially)

- 51 GANGAPRASAD Vedas—the fountain head of religion *Ved Dig* 3 (8), 279-86

- 52 GARGE, D V Citations in *Śābara Bhāṣya* A Study DCRI Diss Series 8, 1952, XII+313

in ch. I citations in *SB* are traced to their sources in Vedic texts. Śābara's contribution to Vedic and post-Vedic exegetical institution of sacrifice

- 53 GHURYE, Kumud G *Preservation of learned tradition in India* Popular Book Depot, Bombay, 1950, 70

, a short account of how learning and lit. of India were preserved from ancient times, (1) Memory and ingenuity (oral trad. of

Veda and different kinds of *Paṭhas*) (2) Written records, (3) *Sarasvatī Bhandaras*

54 GOLDSTÜCKER, Th *Inspired Writings of Hinduism*  
Susil Gupta (India) Calcutta, 1952, 128

contents of Vedic texts described in an objective manner

55 GUPTA, S K Meghaduta ki vaidika prsthabhumi  
aura usaka samskrṭika sandeśa (Hindi) SP (17th AIOC),  
Ahmedabad, 1953, p 31

Vedic background of mythical references occurring in *M* e.g.,  
birth of Skanda Carmanvati, Rantideva etc K. has adopted  
the *yaugika* style of the Veda

56 GUPTA, S K Exegetical value of Vedic repetitions  
SP (19th AIOC), 1957, p 7

exegetical material in Vedic repetitions the study shows that  
names of Vedic seers and deities are sometimes used as common  
nouns

57 HARIRAMA, Sastri Vedānam pramāṇyam *SJ Vol*  
*Vallabharama Sanga Veda Vidyalaya*, Banaras, 1946, pp 45

58 HARKARE, Gunderao Kāṇḍa krama pāṭha PO 18,  
40-52

59 HEIMANN B Vedic literature *Encyclopedia Americana* New York, 1954

60 JANARDANA MISRA Vedo ka apauruseyatva (Hindi)  
*Siddhanta* 13 (18-21), 1957, 259-63

61 JINARAJADAS, C Scholarship and antiquarianism  
ALB 10 (4), 223-26

ref to dead bones in SK. lit. passing as 'knowledge' false  
etymologies in Vedic lit derivation of *yūpa* (*A Br* II 1)

62 KANE, P V Vedic mantras and legends in the Pura  
nas C K Raja Comm Vol Madras, 1946, 5-8

*Brahma P* quotes in several places, Vedic verses and texts  
(without accent) and also makes use of Vedic legends for the  
glorification of certain holy places described by it

- 63 KAPALI SASTRY, T V *Lights on the Veda* Sri Aurobindo Library, Madras, 1948, 89

three-fold meaning of Vedic hymns—ritualistic, relating to knowledge of gods, and spiritual the author attempts mystic-cum spiritual interpretation

- 64 KAPALI SASTRY, T V *Further Lights . The Veda and the Tantra*. Sri Aurobindo Library, Madras, 1951, IV+256

two lines of higher thought occult and ultra mundane—revealed in Veda and Tantra T not opposed to V (1) Godhead and Gods in RV, (2) Gods of the *Āpri* hymns (a discourse on the workings of Mystic Fire and the higher powers he brings down to fill the being of the awakened soul engaged in the Vedic yoga RV I 13), (3) *Añjah Sava* (exemplifies the fact that Vedic rituals are symbolic of occult and spiritual knowledge RV I 28), (4) Side lights on Tantra (5) Thoughts on T (6) *Pratiṣṭhā* (Installation)

- 65 KARMAKAR, A P *Puranic culture and tradition* Bh Vid 7 (7-8), 93-100

eighteen lores known to P Vedas and their branches a chart showing *Veda sakha prajanya* acc to P

- 66 KASHIKAR, C G *Vedasambandhi vastava kalpana* (Marathi) *Sahjādrī* (Jan 1948), 10-12

Vedic texts of various *śukhas* described

- 67 KASHIKAR, C G *Vedavyakhya Grantha*, Vol I ABORI 37, p 308

(review note on VIDHA's work) the Swami puts emphasis on philosophical rather than on philological aspect acc. to him RV, YV, SV, and AV represent respectively *jñāna*, *karma*, *upāsana*, and *vijñāna* YV explains the significance rather than the char of *karma*

- 68 KIBE, M V *Veda kanthastha rakhane ki pratha avāśyaka hai* (Hindi) VJ 5 (5), 31-32

- 69 KOHLBRUGGE, H *Gluck und Unglückszeichen am menschlichen Körper* AO 20, 36-76

RV X. 85 33 refers to auspicious signs on the body of a lady also AV XIV 2 28 *Mantra Br* I 2.14, 18 refers to such signs

in relation to their influence on the future of the person bearing those signs..the author also considers in this paper some post-Vedic texts relating to the subject..

70. KRISHNANANDA, Swami. Śruti ki apūrvatā. (Hindi). *GKP* 2 (5), 10-12.

71. KUSHWAHA, S. S. The Vedas in the other worlds. *Ved. Dig.* 2 (10), 29-33.

72. LOMMEL, H. Vedische Skizzen. *Schubring Comm.* Vol., Hamburg, 1951, 25-38.

..(1) The first person plural in the sense of singular; (2) *Nūsatya*, -  
(3) *RV* IV. 42..

73. LOMMEL, H. Awestische und vedische Einzelstudien. *ZDMG* 105, 151-74.

..(4) Himmlische und irdische Nahrung (interpretation of *vepas, psaras*); (5) Eine gemein arische Redensart (*syāma te je*); (6) *Ahula-*, *abhinne kluhe* (new land?); (7) Herstellung einer *Up-Strophe* (*BA Up* V. 15 *huranmayena pūtreṇa* the prose portion following this vs. may be reconstructed as a *triṣṭubh* vs)..

74. LUHAR, T. P. Vedānu arthaghatana. (Gujarati). *Dhruva Comm. Vol*, Part I, 1944, pp. 283 ff.

..based on *The Secret of the Veda* by SRI AUROBINDO.

75. MOTILAL, Sarma. *Vedo kā svarūpa-vicāra* (Hindi) V. T. S. S., Jaipur, pp. 155.

76. MOTILAL, Sarma. *Vedasya sarva-vidyā-nidhānatva* V. T. S. S. Jaipur, pp. 78.

77. MUNSHI, K. M. Vedas : rock of the ages. *BUJ* 1 (16), p. 33.

..Vedas are a symbol and source of the cultural continuity of India..

78. NARADEVA, Sastri. *Vedo kā mahattva aura hamārā kartavya*. (Hindi). *GKP* 4 (10), 10-15.

79. NARADEVA, Sastri. *Veda viśayaka vibhinna vicara-dhārā ka samkṣipta vivecana : purakalpa aura yaha kalpa* (Hindi). *GKP* 12 (8-9), 64-68.



80. NARAHARI, H. G. Kautilya and the Vedas. *Bh. Vid.* 10 ( Munshi D. J. Comm. Vol. 2 ), 1949, 49-52.

..K. was a keen admirer and follower of the Vedic school; but he did not share the narrow-mindedness of the *Smṛtis*. *Smṛtis* and K. represent two different schools of thought..society of K.'s *Arthasūtra* nearer to Veda than to *Smṛtis*. *Smṛtis* prohibit child-marriage, *sati*, widow-remarriage, etc., but K. allows them..

81. NARAHARI, H. G. Samhitās and the older Upanisads. *M. Hiriyanna Comm. Vol.*, Mysore, 1952, 115-22.

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82. NAWATHE, P. D. Nivid-Mantra. (Marathi). *Aṭṭhāsika Samkīrṇa Nibandha*, Vol. 6, (BISM Series, 88), 1956, 1-4.

83. PANDIT, Anandapriya. Are the Vedas songs of shepherds? *Ved Dig* 3 (6), 214-16

84. PRIYAVRATA. Hama veda kyo palhe? (Hindi). *GKP* 6 (7), 193-94.

85. PURUSHOTTAM, J. The importance of the Vedas. *R. B. Trivedi Comm Vol*, Madras, 1958, 9-12.

86. RAGHAVAN, V. Bhavabhūti and the Veda. *Śārdha-fatābdī Vol* ( Asiatic Society, Bombay ), 218-21.

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89. RENO, L. Seasons. *SP* (14th AIOC), Darbhanga, 1948, 21-22.

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..evidence of inscriptions regarding the spread of Vedic *śākhās* and *śākhās*, (a) the only schools known thro' epigraphy are those, whose texts have come down to our own times, (b) the geographical distribution of these schools agrees with what is taught in the Vedic trad. and with what the modern connections of caste allow us to admit..

91. RENO, L. Vedic study--its history and future. *JORM* 18 (2), 65-83.

92. SACCIDANANDA SARASWATI, Swami (Ed.). *Viśva-Śūnti*. Delhi.

..( Journal dealing with Vedic studies ) .

93. SANKARANANDA, Swami Vedic national anthem : *AUM. JOIB* 3 (1-3), 28-39; 257-68.

94. SANKARA TIRTHA. *Aśāstriya mata*. (Hindi). *Siddhānta* 14, 326-32.

95. SARDA, Harbilas. What do the Vedas teach? *Ved Dig* 1 (9), 1-6

96. SARDA, Harbilas. Vedas are the source of all knowledge *Ved. Dig.* 1 (11), 27-36.

97. SARMA, Munshi Ram Veda-maryāda. (Hindi) *Vedavāṇī* 7 (11), 12-19

98. SARMA, Visvadeva (Ed.) *Savitā. Ajmer.*

..(Monthly Journal of the Veda Samsthāna, primarily deals with Vedic topics) .

99. SASTRI, Dinanatha Sarma. Veda me śrīramāvatāra ke bīja. (Hindi). *Siddhānta* 13 (10), 206-10.

..RV X.111.7 .

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103. SHEMBAVANEKAR, K. M. The Veda-Vyâsa myth. *ABORI* 27.  
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112. VARMA, Jiyalal. *Veda-śāstra-tālikā*. Veda-pracāra-maṇḍala, Kotah, 1959, 205.

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116. VISHVA BANDHU. Veda hi īśvariya jñāna hai. (Hindi). *GKP* 5, 329-30.

117. VISHVA BANDHU. Vedic text-critical studies : a summary. *Rocz. Or.* 21 (*Schayer Mem. Vol.*), 1957, 455-57.

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119. WEST, W. Beiträge zur Erklärung des Awestas und des Vedas. *GGA* 1-2, 1934, 1-39.

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## IX. LEXICAL WORKS

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2. APTE, V. S. *Sanskrit-English Dictionary*. Prasad Prakashan, Poona, 1957.

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Part III (ja-ha) and 6 Appendixes, 1959, 8+1297-1768+112 .

3. BENVENISTE, E. *Sur un dictionnaire etymologique du Sanskrit*. OLZ 50 (11-12), 1955.

4. BENVENISTE, E. *Sur un dictionnaire étymologique du Sanskrit*. OLZ 55, 1960, 5-10.

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5. BERTHOLET, A. *Worterbuch der Religionen*. Kröners Taschenausgabe 125, 1952, VIII+532.

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6. BÖHTLINGK, Otto Nikolaus. *Sanskrit-Worterbuch* (in kürzerer Fassung). Akad. Druck-und Verlagsanstalt, Graz, pp. 2170.

..(reprint of the original work published in 1879-89: seven parts now issued in three vol )..

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8. CAPPELLER, C. *Sanskrit-Wörterbuch* (nach den Petersburger Wörterbüchern bearbeitet). Walter de Gruyter, Berlin, 1955, VII+541.

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(by proto-IE, the author understands the Indo-Germanic people who lived in Western Europe before the Celts) consists of three parts : (1) Pelasgisch (=remnants of the lgg of the Eastern Medit region), (2) Western proto-Idg (Italy and celtic-iberian region), (3) Etruskisch

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10. CARNOY, A. *Dictionnaire étymologique de la mythologie gréco-romaine* Geuthner, Paris, 1957, 210

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12. DEBRUNNER, A Die Aufgaben eines etymologischen Wörterbuches *Geistige Arbeit* 18, 1936, p 10

(zum neuen etym *WB des Altindoiranischen* von W WUEST, 1-3 Lief, Heidelberg, 1935) .

- 13 DIKSHITAR, V R Ramachandra *Purāṇa Index* Univ of Madras

only five P—*Bhāgavata, Brahmandā, Matsya, Vayu, and Viṣṇu*—taken into consideration descriptive notes in English Vol I, 1951, 660, Vol II, 1952, 746, Vol III, 1955, 786

Rev S RAMACHANDRA RAO, *JIH* 34, 101-02.

- 14 FERM, Vergilius *An Encyclopaedia of Religion*

- 15 GAYNER, Frank. *Dictionary of Mysticism* Philosophical Library, New York, 1953, 210

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Rev K CHEN, *HJAS* 17, 281-82

- 16 GRASSMANN, H *Wörterbuch zum Rīg-Veda* 1955  
(reprint 1776 columns)

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*Samkhya karikā, Samkhya sūtra, Brahma sūtra, Yoga sūtra Vaiśeṣika sūtra, Nyāya sūtra, Mīmāṃsā sūtra*

- 18 JOSHI, Lakshmana Sastri (Ed) *Dharmakośa*, Vol II *Upaniṣat Kāṇḍa* Prajñā-Paṭhasala-Mandala, Wai

Part I (*Mantra Brāhmaṇa Up*), 1950, 155+20+1 524, Part II, (*Āit, Kauṣ, Tait, Chand*), 1949, 14+15+8+525 986+31, Part III (*Brhad, Iśa, Talavakara Katha, Munda, Prasna Mān dūkya Jubala, Kaivalya, Atharvasūtra, Atharvasikha*), 1949, 3+18+987-1683, Part IV (*Upaniṣad vakya kośa*), 1953, 460 Part I is a collection of pre *Up* Vedic texts, wh represent the background of the *Up* phil Parts II and III contain full texts of 19 *Up*, followed by comments of Saṅkara Rāmānuja, Nimbārka, Madhva, Śr kaṇṭha, Vallabha and Vyāṣanabhikṣu (only explanatory portions of the comm being given) In the introd to part I, the editor

tries to show that the *Up* thought was not the result of a spontaneous miraculous, and revolutionary inspiration, but that it has evolved from the worship of the several forms of Purusa that was in vogue, and that the philosophic contemplation envisaged by *Up* has grown out of sacrificial worship in his SK. Introd the editor has traced the origin and growth of the pre-*Up* Vedic ideas about the Supreme Self mentioned under different names like *Puruṣa*, *Prana*, *Atman*, and *Brahman*.

Rev L. RENOU, *JA* 242, 423-24 (Part IV only), H. D. VELANKAR, *J Bom U* 20 156-57

19 JURET, A. *Dictionnaire étymologique grec et latin*  
Publ of Faculty of Letters, Strassbourg, 1942 XXIV+463

Rev E. BENVENISTE, *BSL* 42 (2)

20 KASHIKAR, C. G. *Śrautakośa* A literary enterprise.  
*PO* 10 (3-4), 83-86

tentative scheme of the *Encyclopaedia of Vedic Ritual* undertaken by the V. S. M., Poona

21 KEVALANANDA SARASVATI, Swami *Aitareya-Brāhmaṇa-Āraṇyaka Kośa* Aryasamskriti Press, Poona, 1952, 6+110+6

an alphabetical list of imp topics, objects, and concepts occurring in *A Br* and *A Ār* with explanations only *vidhi* portions taken into account.

Rev C. G. KASHIKAR, *ABORI* 34, 196-98 L. RENOU, *JA* 241, 160

22 KEVALANANDA SARASVATI, Swami *Kausitaki Brahmana Araṇyaka Kośa* Dharmakosa Maṇḍala, Wai, 1954, 7+49  
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23 KEVALANANDA SARASVATI, Swami *Mīmāṃsā Kośa*  
*Prājña Pāṭhasālā Maṇḍala*, Wai

Part I (*amṛtānāṃ-aruṇa*) 1952, 60+600 Part II (*aruṇa-upajmā*), 1953 10+605-1200 Part III (*u-jā*), 1954, 136+1201-1800, Part IV (*jā-na*), 1956, 7+1801 2407

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24. KÖNIG, FRANZ. *Religionswissenschaftliches Wörterbuch : Die Grundbegriffe*. Verlag Herder, Freiburg, 1956, LXIV+956.

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25. MACDONELL, A. A.; KEITH, A. B. *Vedic Index of Names and Subjects*. Motilal Banarasidass, Delhi, 1958, Vol. I : 11+XVI+544; Vol. II : 592.

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27. MAYRHOFER, Manfred. *Kurzgefasstes etymologisches Wörterbuch des Altindischen* A Concise Etymological Sanskrit Dictionary. Carl Winter (Idg. Bibliothek. 2. Reihe : Wörterbücher), Heidelberg, 1953-59

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Rev.: W. BELARDI, *Ric Ling.* 3, 206-09; 4, 192-95; R. BIRWE, *JF* 62, 195-200; 64, 108-09; T. BURROW, *Arch Ling* 6, 60-62; 7, 151-154, 9, 130-36; A. DEBRUNNER, *Kratylos* 1, 33-37, M. B. EMINEAU, *Lg* 31, 449-56; 33, 595-602, Robert A. FOWKES, *Word* 11, 134-38; 435-37, O. FRIS, *Arch. Or* 22, 620-21; W. KIRFEL, *Bibl. Or* 12, 39 ff; 13, 173-74, A. MINARD, *BSL* 54 (2), 70-72; C. REGAMEY, *Erasmus* 9, 527-31; L. RENOU, *Kratylos* 4, 42-46; F. O. SCHRADER, *ZDMG* 104, 532; 106, 406-07; J. C. TAVADIA, *I-AC* 3, 299-300, *Indo-Iranica* 7, 54; P. TEDESCO, *JAOS* 74, 179-81, J. VEKARDI, *AO (Hung)* 6, 301, L. ZGUSTA, *Arch. Or.* 25, 167-168.

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- 29 PEI, Mario A, GAYNOR, Frank A Dictionary of Linguistics Philosophical Library, New York, 1954, VIII+238  
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Rev Norman A McQUOWN Lg 32, 485-89, L F SAS, Word 11, 122-24
- 30 PIKE, E Royston Encyclopaedia of Religion and Religions George Allen and Unwin, London, 1951, VI+406  
Rev J H, Anthropos 48, 345
- 31 PISANI, V Kosaparisistāni Vak 2 1-25  
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- 32 POKORNY, J Indogermanisches etymologisches Wörterbuch A Francke A G Verlag, Berne, 1948-57  
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Rev E BENVENISTE, BSL 54 (2) 58-59 I M CAMPBELL, Arch Ling 3, 199-203, G DEETERS IF 60 317-20, 61, 316, J KNOBLOCH, Kratyllos 4 29-41, P KRETSCHMER, WZKM 51, 314-20, F M, KZ 72, 127 28, A MANIET, Et Cl (Belg) 18 506, O MASSON, Rev Et gr 68, 349-51, M MAYRHOFER, Bbl Or 7 207-08 9 2-4, 13, 111 13 J VENDRYES Et Celt 6, 380-83, J WHATMOUGH Lg 25 285-90, 27, 570-71, 28 265-69, 29, 481-83, 30 399-401, 32, 716-18, 34, 106-07
- 33 RENOU, L A Sanskrit Thesarus Vak 1, 88-98  
(about the work undertaken by DCRI Poona) even in the realm of Vedic lit wh. is allegedly transmitted with scrupulous care, the Pappalada Sam of AV has gathered the wildest aberrations wh. can result from oral transmission unprotected by word perfect recitation
- 34 RENOU, L Vocabulaire du rituel védique C Klincksieck (Collection de vocabulaires techniques du Sanskrit-1), Paris, 1954, IV+176  
Rev A. CARNOY Le Muséon 67 407-08, J GONDA, OLZ (1955) 245 C. G KASHIKAR ABORI 35, 287 88, A. MINARD, BSL 53 (2) 53-54

35. RENO, L. List of remarkable words from the Kashmirian (Paippalāda) version of the Atharva Veda (according to L. C. BARRET's edition). *Vāk* 5, 74-108.

..with meanings..

36. RUNES, Dagobert D. *The Dictionary of Philosophy* Philosophical Library, New York, 1942, 343.

. (2nd ed.)..

Rev.: Charles A. MOORE, *PEW* 1, 83-84

37. SURYAKANTA. *A Grammatical Dictionary of Sanskrit (Vedic) I. Phonetics* (with a complete index to WACKERNAGEL's *Altindische Grammatik* and MACDONELL's *Vedic Grammar*). Moolchand Khairati Ram Trust, Delhi, 1953, XIII+291.

Rev.: A. DEBRUNNER, *Kratylos* 1, 147-50.

38. SYKES, Edgerton. *Everyman's Dictionary of non-Classical Mythology*. J. M. Dent and Sons, London, 1952, 262.

..deities and rituals and symbolic objects of pre-Hellenic mythologies, e g. Hindu, Buddhist, Chinese, etc..

Rev.: H. CLOSS, *AP* (Feb 1953), 88.

39. SZEMERENYI, O. Contributions to Iranian lexicography. *JAOS* 70, 226-36.

40. THOMSON, Stith. *Motif-Index of Folk Literature*, Vol. I. Rosenkilde and Bagger, Copenhagen, 1955, 554.

Rev.: E. O. JAMES, *Folk-lore* 67, 182-83.

41. Śrautakośa. Encyclopaedia of Vedic Sacrificial Ritual comprising the two complementary Sections, namely, the Sanskrit Section and the English Section. Vaidika Samsodhana Mandala, Poona, 1958. Vol. I, Sanskrit Section, 38+880; English Section, Part I, 42+535.

..SK. Section based on *Sam*, *Br*, *Ār*, and *Baudh ŚS*; English Section based on *ŚS* belonging to various Vedic schools. Vol. I deals with the seven *Haviṣamssthān* with relevant *Kāmya* and *Prāyaścūta* rites, and *Pitṛmedha*. English Section, Part I: up to the *Kāmya* *īṣṭu* of *Darśapīṛnamāṣau*..

Rev.: J. GONDA, *I-J* 3, 235-37; L. RENO, *JA* 246, 208-10; N. TSUI, *Toyo Gakuho* 41, 92-96.

42. VISHVA BANDHU (Ed.). *Vaidika-padānukrama-kośa: A Vedic Word-Concordance*. V. V. R. Inst., Hoshiarpur.

...a universal vocabulary register of all available Vedic texts (about 500)...provided with complete textual ref. and comm. bearing on Vedic phonology, accent, etymology, morphology, grammar, metre, and text-criticism... (15 volumes planned; Vol. I-V appeared from Lahore, 1935-45)...Vol. VI, 1955, 1283; Vol. VII 1956, 1872; Vol. VIII, 1958, XVIII+760..

Rev.: L. RENOU, *JA* 245, 313-14; 246, 204-05.

43. WEDECK, H. E. *Dictionary of Magic*. 1956, 113.

44. WOOD, Ernest. *Yoga Dictionary*. Philosophical Library, New York, 1956, XI+178.

45. ZAEHNER, R. C. *The concise encyclopaedia of living faiths*. Hutchinson (New Horizon Books), London, 1959, 431+104 plates.

...contributions on Indian Faiths by BASHAM, BOWNAS, CONZE..

## X. LITERARY STUDY

### 36. POETRY, STYLE, FIGURES OF SPEECH.

1. BARANNIKOV, A. P. *Obraznost'v indijskoj literature*. *IzvAN* 6, 285-300.

...figurative lg. in Ind. lit...

2. BERTEL, J. E. *K voprosu ob "indijskom stile" v persidskoj poezii*. Nakl. cs. Akad. ved., Prague, 1956.

3. BETH, A. *Variatieverschijnselen in het oud-indisch*. H. Veenmann and Zonen, Wageningen, 1943, 118.

...in the style-material of an author, 'variation' plays an imp. role...stylistic variation consisting of the employment of a simple verb and the same verb (with a prefix) without change of sense..

Rev.: E. SCHWENTNER, *IF* 60, 332.

- 4 BHAWE, S S The conception of a Muse of Poetry in the Rgveda *J Bom U* 19 (2), 19-27

*sūryasya duhitā* is, expressed in modern terms, the Genius of Poetry and Song. *Sūryā* originally stood for prayer or poetry. *Sarasvatī* is the guardian deity of poetry while *sūryasya duhitā* is poetry personified.

- 5 BOSE, A C. Poetry of the Vedas *BUJ* 1 (3), 27-29

- 6 CHOWDHURY, Tarapada Aesthetic outlook in the Vedas *SP* (15th AIOC), Bombay, 1949, p 3

- 7 DAS Matilal The poetry of the Rgveda *AP* 22 (12), 555-58

the strength of *RV* lyrics and verses arises equally from an inward profundity and a generous sensuousness. Vedic poets are essentially mystics; images and symbols of Vedic hymns are symbols of far-off days, but they are full of ever widening sense and harmony.

- 8 DAS GUPTA, S B The Indian attitude towards nature *BRMIC* 8 (6), 129-38

the attitude of Vedic poets personifying deifying forces of nature man interprets nature in his own terms therefore anthropomorphism deification on account of the sense of awe and wonder nature was intuitively felt to be something more than a conglomeration of material phenomena or blind forces realisation of a homogeneity bet individual life-process and cosmic order the attitude of *Upanishads* *śaśya bhavā sarvam etat vibhakti* natural phenomena as a process of sacrifice

- 9 DE, Sushil Kumar Sanskrit devotional poetry and hymnology *NIA* 9 130-61

the earliest lit antecedent of SK devotional poetry and hymnology is to be found in *RV* the Vedic poet possessed the secret of making his religion poetry and his poetry religion the spirit of Vedic lit, at least in its earlier phases was optimistic and care free

- 10 DE, Sushil Kumar Ancient Indian Erotics and Erotic Literature K L Mukhopadhyaya, Calcutta, 1959, 109

traces the hist in pre-classical lit, the classical poetry and in prose romances and drama earliest Indian poems giving a

passionate expression to the emotion of love are to be found in *RV*. However, Vedic lit is not rich in love-poetry..

11. DHONDE, S. Y. Simile in the Upanisads Sangameshwar College Journal 1 (1), Sholapur, 21-26 (also in SP, 15th AIOC, Bombay, 1949, 186-87)

*Up* similes examined from the point of view of the triple classification namely, decorative, illustrative, and emotional similes in *Up* normally illustrative they serve the purpose of impressing the point on the pupil's mind beginnings of decorative simile seen in *Up* no place in *Up* for emotional similes

12. GAJENDRAGADKAR, S. N. Decorative style and alamkaras in the Aitareya Brahmana JBBRAS 27 (Suppl.), 314-19

13. GAJENDRAGADKAR, S. N. Decorative style and alamkaras in the Brhadaranyakopanisad JBBRAS 29, 51-61, (also in SP, 17th AIOC, Ahmedabad, 1953, p. 186)

as in *RV* and *Br*, the author of the *Up* resorts to *upamā* and *rūpaka* not so much as poetic embellishments as an aid for understanding and as a means to illustrate a point much use is made in *Up* of compound similes, majority of which are illustrative and not decorative particles like *u*, *ha*, *va* are used decoratively

14. GONDA, J. Stilistische studie over Atharvaveda I-VII H. Veenmann and Zonen, Wageningen, 1938, 96  
(VBD 1871) considers stylistic peculiarities and their magical significance

Rev. Steen KONOW, AO 18, 159, V. PISANI, AG II 34 128, E. SCHWENTNER, IF 59, 235

15. GONDA, J. Monosyllaba am Satz und Versschluss im Altindischen AO 17, 123-43

an attempt to indicate the significance of monosyllabic words at the end of the sentence or verse in Vedic lit. and class lit. generally the no. of cases where such monosyllabic words occur is small, these words are mostly non nominal, non verbal words *RV*, (Asvaghosa, and Kālidāsa) have purposely—to create some specific effect—employed such monosyllabic words at the end

16. GONDA, J. Remarks on Similes in Sanskrit Literature E. J. Brill (Orientalia Rheno-Trajectina I), Leiden, 1949, VII+121.

..(2nd ed ; 1st ed , Wageningen, 1939, 125: *VBD* I-86.3).. a stylistic study of similes..author's thesis is: figures of speech intensify the magic power or rel. value of the text; they have a hallowing effect and are highly instrumental in making the Vedic lg answer its purpose *Alamkāra* originally meant "rendering suitable for its purpose"..in primitive culture, people set upon the same thing at the same time a magical or rel. and an aesthetic value This is the basis of *alamkāra* and similes in SK .we must distinguish bet. similes used in natural speech and by real poets, with whom they are utterances of internal experience, and the artificial similes, wh. are used in or out of season as 'ornaments'

Rev.: ED, *AO* 18, 159; V PISANI, *AG It* 34, 128, E. SCHWENTNER, *IF* 59, 235-36.

17. GONDA, J. *Stylistic Repetition in the Veda* Ver. K N. A. W., Afd. Letterkunde, N. R 65, 3, Amsterdam, 1959, 413.

..(1) Introduction; (2) General observations on primitive and archaic style, and, especially, on balanced structures, (3) Balanced structures and symmetrical word-groups, (4) Positive and negative expression of the same thought, (5) Chiasmus (=deviation from fixed types); (6) Anaphora (=repetition of words or phrases at the beginning of a succession of clauses), (7) Responsio (the same word, words or groups of sound occur in both or in all members of the parallel set, in a corresponding position), (8) Alliteration, (9) Rhyme and homoioteleuton (=identical ending of two or more clauses or verses), (10) Assonance, (11) Paronomasia or adnominatio (= use, in the same syntactic group, of two or more words deriving from the same root), (12) Figura etymologica, (13) Polypytoton (=employment of the same word in various cases), (14) Explicative conduplication (=reinforced repetition), (15) Various kinds of repetition, concatenation, occurrence of the same word in principal and subordinate clauses, repetition in the same sentence; rep. of an adjective, quotations, catena, rep. of words spoken by the interlocutor, resumptive pronouns, various types of resumption; catenary structure of stanzas; recurrence of larger units, recapitulative sentence connection, (16) Duplication of words, word-groups and sentences, (17) Complementary word-groups, (18) Perseveration, (19) Amplification (*Nachtragstil*); (20) Identifications, (21) Epiphora (antistrophe, rep. of words or phrases at the end of a succession of clauses or sentences); (22) Etymologies; (23) Enumeration; (24) Proper names, (25) Sentence contraction..

Rev.: L. RENOU, *JA* 246, 474-76

18 GUNDE RAO The poetic beauties of the R̥g-Veda  
ER 53 (12), 295-98

19 LEIDECKER, Kurt F The philosophic significance of  
similes in ancient Indian thought AP 25 (5), 231-38

*imp of Up similes in forming correct estimate of Up thought*  
the decisive element is not the concrete ref but the relation or  
the abstract state of things wh is expressed in the simile the  
significance of the similes in the Up thought rests upon the fact  
that, in this lit, the philosophic spirit and lg of abstraction with  
wh we associate philosophic speculation became evident thro a  
haze of pictorial thought, the clue of wh. is discoverable only  
thro and by way of the philosophic simile

20 LOMMEL, H Die Liebe in vedischer Dichtung Ein  
Vortrag Paideuma 3 (3-5), 1948, 102-111

21 POIDAR, K R Character of the refrains in the hymns  
of the R̥gveda OT 1, 70-78

22 RAGHAVAN, V Vedic poetry R B Trivedi Comm  
Vol Madras, 1958 91-103  
a rhetorical study

23 RAJA, C K Poetry in India AP 17 (7), 262 67  
a brief general survey poetry in RV

24 RENOU, L Art et religion dans le poésie sanskrite le  
"jeu de mots" et ses implications J de Psychologie 1951,  
280-85

25 SARMA, Aryendra Vedame kavita. (Hindi) Bha  
ratiya Vidya Patrika 5 (10-12), June-Aug 1947, 272-80

26 SASTRI, P S Inspiration according to R̥g Vedic seers  
(Telugu) Bharati (Dec 1943), Madras

27 SASTRI, P S The R̥g Vedic theory of poetry  
(Telugu) Bharati (Jan 1944), Madras

RV poetry is a composition, a creation, and a revelation



28. SASTRI, P. S. Origins of the songs of Rig Veda. *Nagpur Univ. Journal* (1944-45) 10, 30-44; 11, 1-11.

..OLDENBERG's theory of ritualistic origin of *RV* songs examined and rejected, in view of what *RV*-poets have themselves stated.. similar views of KAEGL and BLOOMFIELD examined..it was the compiler of *RV-Sam.* who had ritualism in view..*RV*-songs originated in poetic inspiration. Vedic poet regarded himself first as a poet who had profound imagination and a real experience of the True and the Real..

29. SASTRI, P. S. Rig Vedic theory of inspiration. *QJMS* 37, 72-91; 151-70.

. the author brings together all the *RV* passages bearing on the theory of poetic inspiration, and points out that *apauruṣeyatva* has its origin in this theory.

30. SASTRI, P. S. Figures of speech in Rigveda. *ABORI* 28, 34-64.

..discusses, with relevant illustrations, various figures of speech, such as, *upamā*, *atīśayokti*, *rūpaka*, *utprekṣā*, *vibhāvanā*, *parjāyokti*, *bhrūntimat*, *anyonya*, etc., first four are quite frequent.. familiarity, beauty, aptness, and picturesqueness govern the Vedic figures of speech. Vedic sense of colour analysed and illustrated

31. SASTRI, P. S. Imagery of Rig Veda. *ABORI* 29, 152-96.

. imagery of *RV* different from that of cl SK poetry images classified in terms of sacrifice, war, vocations, gold, birds and animals, nature, and women .Vedic imagery does not reveal a mere pastoral civilization; it also reveals urban civilization

32. SASTRI, P. S. The Rig-Vedic lyric. *QJMS* 40 (2), 41-64.

..*RV*-lyric reveals healthy-minded outlook ,musical quality of these lyrics enhanced by their refrains a study of refrains. lyrical fervour finds its culmination in Soma-hymns .

33. SASTRI, P. S. Soma lyricism of Rig Veda. *IHQ* 30, 301-10. (also in *SP*, 16th AIOC, Lucknow, 1951, 3-4.)

. Soma is the enlivening principle in *RV* lyrical effusions to wh Soma has given rise culminate in *RV* IX.113..shows development of mystic thought and experience..

34. SASTRI, P S The Rgvedic poetic spirit. *ABORI*  
38, 54-81

many aesthetic ideas of *RV* age crept into the fold of *Purva* *M mātṛisā* where they acquired an unwarranted ritualistic colour. *RV* theory of *rasa* stated delineation of various *rasas* in *RV* *rasa* and *dhiant* well known to *RV* seems theory of suggestion consciously expounded in X.71-72

- 35 SASTRI, P S Rīg Vedic lyrics of association and love  
*IHQ* 34

- 36 SASTRI, P S The religious lyric of Rīg Veda *Bh*  
*Vid* 18

- 37 SCHMID, W P Die Kuh auf der Weide *IF* 64,  
1-13

*similes relating to cows in pastures* (1) cow in simile and metaphor for sacred poetry (*mantra*) (2) cow is begot is given by, and comes from gods, (3) cow requires a good pasture, through which she becomes strong and a good cowherd, whom she spends for, (4) she complains about a deceitful person, (5) the pasture is mentioned only in similes and not in metaphors the cow as symbol of poetic art belongs to mythical antiquity discovery of cow through *Angirases* *gauh = dh k j aghnyā*

- 38 SCHWAB, Raymond Dialectique en Europe, rythmique en Asie *France Asie* 100, 115-18

Europe's geography favours a lot of clear littorals and stable frontiers built on a causal principle and devoted to the genius of variation she has long forgotten nomadism. Asian man has to deal with overwhelming spaces and slow time in Asian lit rhythm dominates poetry particularly religious poetry (e.g. from the hymns to Indra to the *Abhangas* to Viṭhobā) it is resonances which have made the law The reign of quantity quality is a constant in Asiatic lit

- 39 SMITH, Ronald M Temporal technique in story telling illustrated from India *JBRs* 39 (3), 269-92

- 40 VENKATASUBBIAH, A Five similes in the Rgveda *Siddheshwar Varma Comm Vol I*, 1950, 178-88

*RV* II.22.171.1, 322, VI.91, I.130.1

41. VIDYANIDHI. *Vaidikālamkāra-nidarsanam*. *Siddheshwar Varma Comm. Vol. I*, 1950, 193-200.

..deals with such *alamkāras* in *ṚV* as *anuprāsa*, *ṣamaka*, *upamā*, *anavaya*, *vyājokti*, *apahnuti*..

### 37. METRE, ACCENT, MUSIC.

1. ABHYANKAR, T. B. *Svaramañjarī*. Poona, 1946, 12.  
rules regarding Vedic accent given in simple *Kārikās* in SK.

2. AIYAR, M. S. Ramaswami. Bibliography of Indian Music. *JRAS* (1941), 233-46.

. the first attempt to treat of Indian music, at least incidentally if not systematically, was made by *Śikṣā* and *Prātisākhya*, tho' both of these were related to its Vedic phase

3. ALLEN, W. S. Some prosodic aspects of retroflexion and aspiration in Sanskrit. *BSOAS* 13 (4), 939-46.

in dealing with an ancient lg., revered for its orthography but notorious for the complexities of its *samdhī* laws, some rationalization, if not simplification, of the latter may be effected by discarding some of our reverence for the former allotment of certain phonic data of SK to prosodic categories wd make it possible to eliminate the antiquated and improper process-metaphor of "assimilation" by stating such data as exponents of properties of appropriate structures

4. ALLEN, W. S. Retroflexion in Sanskrit : Prosodic technique and its relevance to comparative statement. *BSOAS* 16 (3), 556-65.

5. ANANTAPADMANABHAN, C. S. *The Veena : Its technique, theory, and practice* Gana-Vidya-Bharati, New Delhi, 1954, VII+70.

. ref to *vinā*, tho' not explicitly by name, is found in *ṚV* by the time of *YV*, it had already begun to occupy a respected position (*brāhmaṇau vināgāthunau gūyataḥ brāhmaṇo anyo gūyet* —TS).

6. BAKE, A. A. Some aspects of Indian and Western music. *Pr. Bh.* 53 (2), 71-77.

whole essence of Vedic chants—the core of the sacrifices—is just the combination of words and music its aim is precisely the establishing of contact with the essence of creative power Vedic chanting—whether *RV*, *YV*, or *SV*—is *always* the intoning of words and syllables with greater or lesser elaboration the simplest and most direct form of recitation is *ṛk*—where the text is intoned strictly in accordance with three accents (probably the crystallization of the actual melody of speech in those very ancient times) in view of the extreme cosmic imp of correct recitation, the chances that the trad in India has deviated but little from the original custom are very great whereas in *RV*, it is the words themselves that dictate the melodic line, in *SV* the roles are reversed and it is the exigencies of melody that rule the pronunciation of the words, its sacrificial or, one might say, liturgical imp is correspondingly greater, its use in daily ceremonies correspondingly smaller Hence the comparative rarity of Sāmavedins in the use of Vedic music, the direct aim of *mokṣa* is not immediately in evidence, its general aim seems more to be to uphold than to escape the order of existing things this aspect of music as vehicle of power to work for good (or evil) found in the rel systems beside and outside the Vedic sphere in India (for instance, *mantra* is terrifically powerful in Buddhism and Tantra)

- 7 BAPAT, Dhundiraja Sastri *Vaidika sangita athavā sangitūce pracīna svarūpa* (Marathi) Poona, 1954, 10+76+6

treats of the nature of Sāmavedic music

- 8 BATLIVALA, S H Original Avestan music Can it be restored? *ILQ* 14, 25-27

Avestan music not irretrievably lost some aspects of it still survive in the folk songs of certain Iranian tribes

- 9 CANEDO, J Resumen de métrica Sanscrita *Em* 10, 1942, 149-69

- 10 CHATTOPADHYAYA, Kshitish Chandra Vedartha vi marsah *Mañjūsā* 5 (12), 293-94

imp of accent

- 11 DANIELOU, Alain The different schools of Indian music *JMA* 19, 165-67

- 12 GONDA, J Syntax and verse structure in the Veda  
Turner Jubilee Vol I (IL), 1958, 35-43

the main principle governing Vedic metre is isosyllabism, not a systematic alternation of short and long or of stressed and weak, syllables. The quantitative alternation is a secondary characteristic, wh is incompletely realized syntactic and stylistic sides (and not only that of metrics) have to be taken into account in the investigation of ancient versification In Veda (prose as well as *mantras*), there is ample evidence of a marked predilection first for uncomplicated sentences of a comparatively simple structure and secondly, for repetition of the same schemes even and often preferably, in immediate succession study of 427 *anuvāh* *pādas* in the first book of *AV*

- 13 GRAY, J E B An analysis of Rgvedic recitation  
BSOAS 22 (1), 86-94 \*

features mainly apparent are two pitch and stress Other features are nasality, *alpa* and *mahā prāna* and a few points concerning *sa i dhi* and palatals

- 14 GRAY, J E B An analysis of Nambudiri Rgvedic recitation and the nature of Vedic accent BSOAS 22 (3), 499-530

- 15 GUPTA, Nolini Kanta Music—its origin and nature Indian and European music The Advent 10 (4) Madras, Nov 1953

- 16 HOOGT, van der The Vedic chant studied in its textual and melodic form

- 17 KUPPUSWAMI, S R A short survey into the music of North and South India Karnata Sangita, Coimbatore, 1948, 90  
ch 2 Hindu period—Vedic music

- 18 KURYLOWICZ, J Le système de l'accentuation védique  
AL 1, 1939, 104-118

- 19 KUYPERS, John M Music of the West and the classical Music of India A study in Values VBQ 19 (4), 272-84

music of ancient India (and China and Greece) was quite unpretentious in comparison with our great symphonies and operas Indian musician has a much greater choice of tones (than Western musician) and more respect for their harmonic relationships Ind

cl. music is interwoven with rel. beliefs, particularly of *Yoga*..  
cl. Ind. music calms the mind, the emotions, and the senses, wh.  
leads to spiritual awareness..

20. MAMA, Nanabhoy F. Avestan music : its texts and its times. *ILQ* 13, 159-67.

..the author suggests that the *Avesta* be set to Indian *rāgas*..  
ancient Iranian music has decayed, if not lost..

21. POUCHA, P. Vom vedischen zum Sanskritakzent. *Arch. Or.* 14, 129-51.

..consideration of the accent of OIA from the structural pt of view..in Idg., there existed at a certain ancient period, the *Tonstärke*, later, the idg. accent took the form of musical accent.. both these stages can be seen in OIA..in OIA, there was an additional stage—that of disindogermanisation, that is, the musical accent again shows a certain tendency towards stress accent..

22. PRAJNANANDA, Swami. *Sangīta-o-samskṛti* : Vol. I (Vedic Age). (Bengali). Ramakrishna Vedanta Math, Calcutta, 1953, 422.

..embodies a discussion of the musical developments in the Vedic, *prātisākhya*, and *śikṣū* periods .seven notes, tho' called by different names, used in the music of later *sāma* period..  
Rev.: M MITRA, *Pr Bh* (May 1954), 318-19..

23. RAGHAVAN, V. An outline literary history of Indian music. *JMA* 23, 64-74.

..ref. to *SV* and its ancillary lit..

24. RAGHAVAN, V. Sanskrit and Prakṛt metrics. *JMUH* 23, 44-56.

. earliest SK. lit in metrical form (*chandas*) terms of prosody occur in the Vedas, *Br.* and *Up.* contain numerous myths and mystical speculations about metres; in *Sūtras*, we have definite treatment of prosody—*ŚākhāśS*, *Rk prātisākhya* (ch 16-17), Kātyāyana's two *Anukramanīs*, and first two chapters of *Nidāna-sūtra* ascribed to Patañjali a brief statement re Vedic—particularly *Rgvedic*—prosody .

25. RAGHAVAN, V. The music of the Hebrews, resemblances to Samaveda chant. *JMA* 25 (4), 109-11.

..close parallelism in the style of Hebrew chants with Indian Vedic chants, particularly that of *Kaushika Sāma* in South India .

26. RAGHAVAN, V. Present position of Vedic chanting and its future. *BITC (UNESCO)*, Madras, 1957, 48-69.

27. RAJ, M. M. Musique et religion en Inde. *Lumen Vitae* 11 (3), 503-14.

28. RAJA, C. K. The Sanskrit metres : Vedic and Classical. *JGOML* 1 (1), Madras, 1948.

29. RAJA, C. K. Rgveda chandabparāmarsah. *Sarup Comm. Vol.*, 1954, 55-67.

SK. *kūrikās* about Vedic metres

30. RAJA RAO, M. The musical notation in the Vedas and Vedāngas — Vedic accents. *Bhāratiya Samskr̥ti* 1 (2), 24-29.

...indicates how the different types of accents are musically related to one another ref to *Ṛk prātisākhya* III 1-6 concept of *svarita* in *RV* different from that in the other three Vedas...ref *Kātyāyana's ŚYV-prāt* (Sarma's ed, p 211) (WHITNEY *Saunaka's Caturadhyāyikā*, p 349) Uvaṣa's *Vājprāt* I 126 Ananta differs from Uvaṣa, *Atharva prāt* supports Ananta Patañjali's *Vyākaraṇa-Mahābhāṣya* presents the psychology of Vedic accentuation.

31. RAJA RAO, M. *The Vedic Octave* (and Extracts from *Saṅgītasāra* in *Abhinava-Bhārata-Sāra-Saṅgraha*) Varalakṣmī Acad of Fine Arts, Publ Series No 1, Mysore, 1955, II+X+44+14.

deals with the construction of the octave in the music of the Veda concludes that the later modal system was present already in the music of *SV* treats of three sets or denominations of musical *śvaras*, namely, *kruṣṭādi* seven of *Sāmagāna*, *śadṣṭādi* seven of *laukika* or *gandharva veda gāna*, and *karāna* formed by the chromatic varieties of *sāma-śvaras*, wh were specially used in executing the musical flourish

Rev L. ARJUNWADKAR, *OT* 2, 181-84, A H BAKE, *JRAS* 1956, 109-111; S S., *QJMS* 46, 75-76.

32. RANADE, G H. The Indian Music of the Vedic and Classical Period. *JMA* 19, 71-106.

.. (English transl of Erwin FELBER's *Die indische Musik der vedischen und klassischen Zeit*: based on notes made at free and oral transl made by R. N DANDEKAR)

33 RANDLE, H N The patterns of the *tristubh* BSOAS 20, 459-69

34 RATANJANKAR, S K Indian Music. PAIOC (16th Session), Lucknow, 1955, 386-402

analysis of primitive attempts at musical expression *arcika gāna* (monotonic) *gāh ka g na* (bi tonic) *sīmika gāna* (tri tonic) *svāntara* (quadru tonic) the significance of three Vedic *svaras* (*svaras* probably not meant to be in any definite intervals as such) it seems that in Vedic hymns (except in *SV*) there was no conscious attempt at musical chant it was just recitation music in *SV* ref to seven degrees of pitch e.g. *kru* (a etc. ref also to some degrees intervening bet these seven, a complete scale of music evolved by *sīman*-chants musical technique in *Narad ya śikṣa*

35 RYSIEWICZ, Z. L'accentuation des thèmes en *i u r au* dans le Rīgveda CR Acad Polon des Sc et des Lett Cracovie 47, 1946 299-303

36 RYSIEWICZ, Z Un archaïsme de l'accentuation védique Mem de la Comm Oriental, Krakow, 1948, V+99

aims at illuminating certain morphological aspects of the nature and evolution of IE systems of accentuation the immediate purpose of this work is an analysis based on Rgvedic evidence, of the accentuation of OIA compounds wh tend *not* to accent the first member if that first member is a stem that ends in the simplex with *i u r, au* lexical value of archaisms morphological problems marginal accentuation parallelism bet Vedic and Lithuanian accentuation

Rev S D ATKINS, JAOS 73 109-113 W BELARDI Ric.Ling 1 159-60 M MAYRHOFER Lingua Posnaniensis 5 177-80

37 SACHS, Curt The Rise of Music in the Ancient World—East and West J M Dent and Sons, London, 1944, 324

Section 4 India the Vedic chant (roots of music more exposed in India than anywhere else)

38 SANAARAN, C R, CHAITANYA DEVA, B Studies in Indian musical scales I A Vedic chant BDCRI 18, 192-204

enclitic *svārīta* in pre-Vedic period must have been a middle tone while the identification of it with the independent circumflex and its consequent rising in its first part the second part being at the level of the *udātta* must have occurred in the hist Vedic period



39. SATHE, M. D. *Catuṣpadā gāyatrī*. (Marathi). *Vīdar-bha-Samśodhana-Maṇḍala Annual*, 1958, 35-45.

..earliest ref. to *c g.* in *Br.Up.* 5.14..*c g.* found only in *Tantra*..

40. SITARAMAN, M. L. Our musical heritage. *J Annam U* 12 (2-3), 83-92.

..the sanctity associated with Vedic lit. must have protected it from the contemporaneous early types of Indian music and from other extraneous influences..tones and chants are of relatively minor imp. and only subservient to thoughts and lg. of Vedas. The monotony of the chant must have been obvious, but the sacred nature of Vedic lit. must have precluded the development of *gamakas* or grace-notes..a simple tritone melody facilitates the memorising of the Veda by a large body of chanters and pupils.

41. SIVARAMA SASTRI, N. The Vedic circumflex. *Bull of Phonetic Studies* (Mysore Univ. Phonetic Assn.), Mysore.

42. SIVARAMAKRISHNA SASTRI, K. A. (Ed). *Sarvasiddhānta-candrikā of Śrīmāvāsyaśvan*. Annamalai Univ. SK. Series No. 4, 1936.

..a treatise dealing only with Vedic accent.

43. SIVASVAMI. Vedo me svaravijñāna. (Hindi). *Veda-vāṇī* 7 (11), 20-21.

44. SWANSON, D. C. E. *The Greek and Sanskrit written accent*. Princeton Univ., 1941.

..( Doctoral dissertation )..

45. VARADARAJAN, Brinda. The sāman chant. *SP* (19th AIOC), Delhi, 1957, 24-25.

..sāman has a fixed and set form of musical cast, beyond wh. no personal variation or colouring is allowed..

46. VARMA, Siddheswar. The broad features of the Vedic accent. *JUPHS* 18 (1-2), 6-15.

..phonetically, it is a free accent Vedic accent cd. rest on any syllable—initial, medial, or final, the short second syllable of many Vedic trisyllabic words was accented the author discusses accented and unaccented suffixes (primary and secondary).. (1) majority of Vedic suffixes are accented, (2) when the same

suffix is used adjectively or nominally, the adjectival suffix is accented, the nominal suffix is unaccented, (3) comparative suffixes are unaccented, (4) past passive participle and conjunctive participle suffixes (-ta and -ta) are accented, potential passive participle and infinitive suffixes not accented, (5) of the suffixes, -tā and -tā with abstract sense, former is accented, latter is not, (6) suffix -a presents the phenomenon called 'inversion of accent', (7) final a (before *manta* and -*anta*) retains accent, final t or u or r (before *manta* and -*anta*) loses accent. Grammatical features. Vedic SK. has best preserved IE accent. The author discusses accentual differences bet nominal and verbal flexion, special features of declensional and conjugational accentuation, accentuation of the future tense, causative, denominative, passive, augment always accented, accentuation of athematic potential, accentuation of adjectives and adverbs. There is no doubt that accent of Vedic word is dominated by its gramm. structure. Sense of a simple Vedic word plays only a negligible part in the quality of its accent. Conclusion. 'Vedic accent, tho phonetically free, has had certain tendencies determined by morphological and gramm. features. It has preserved IE accent only in relics (tho best in all IE lgg). It made a new departure, wh, dominated by the principle of analogy, created uniform forms in flexion.

47 VARMA, Siddheshwar. The Vedic accent and the interpreters of Panini. JBBRAS 26 (1), 1-9

(1) nature of Vedic accent in general, and of *udatta* in particular, was rightly interpreted by *Taitt prāti* and *śukṣa* confirmed by findings of modern comp philology. (2) while the commentator of *Taitt prāti* renders *udatta* as 'high tone' (i.e. having high characteristics), Pāṇini's interpreters render it as produced from the higher part of an articulating organ. *svārīta* = over high tone, P also meant this, three-fold accentuation corresponds to short, long and over long (*pluta*) vowels.

48 VARMA, Siddheshwar. The Vedic concept of metres. PAIOC (16th Session), Lucknow, 1953, 10-19

Vedic concept of metres is unique (metres as co-partners with gods in the divine worship as instruments of creation, etc.) etymology of *chandas*—from *chand* ('to please') and not from *chad* syllabic nature of Vedic metres. Author discusses most prominent Vedic metres, mythology of m., place of m. among deities, m. as associates of various beings and objects various functions of m. cosmology of m., m. and cosmic order, m. and Vedic ritual, imagery in the concept of Vedic m., hierarchy of m.

49. VIRASENA, Vāḍasrami. Sasvara mantroccāraṇa (kati-paya samkāye aura unake utara). (Hindi). *Vedavāṇī* 11 (8-9).

50. WELLESZ, Egon. *New Oxford History of Music: Vol. I, Ancient and Oriental Music* OUP, 1957, XXIII+530+14 illustrations.

..Ch. 1: Primitive Music (M. SCHNEIDER)..Music of India (A. BAKE): B. views Indian music as the "easternmost representative" of a large group of inter-related musical phenomena, in the same way as SK. is the easternmost representative of a large group of IE lgg ..

Rev.: K. P. WACHSMANN, *JRAS* 1958, 217-18; *Man* (Nov. 1959), 320.

51. YUDHISTHIRA. *Sāmasvarāṅkanaprakāra*. Prācya-Vidyā-Pratisthāna, New Delhi.

52. YUDHISTHIRA. *Vaidīkacchandahsamkalānam*. SS 9, 17-39.

53. YUDHISTHIRA. *Vaidīka-svara-mīmāṃsā*. Ram Lal Kapur Trust, Amritsar, 1958, 4+167.

..the meaning and synonyms of the word *svara*, its varieties and pronunciation; different kinds of *svarita*, use of accents; marking of accents..In appendix: *pada-pāṭha* rules; *sāma-pada-pāṭha-svarāṅkana-prakāra* .

Rev.: Ed, *VJ* 8 (5), 55-56.

54. YUDHISTHIRA. *Vaidīka-svara-mīmāṃsā ki ālocanā ki samikṣā*. (Hindi). *Vedavāṇī* 11 (11), 9-14.

### 38. LITERARY FORMS · LITERARY CRITICISM.

1. BHAGWAT, Durga. *An outline of Indian folklore*. Popular Book Depot, Bombay, 1958, 69.

..( English synopsis of the author's Marathi book *Lokasāhityaī, rūparekhā* )..Ch 2: An introduction to the Indian tradition..

2. BHAT, G. K. A thought on the Samvāda-Sūktas. *SP* (19th AIOC), Delhi, 1957, 1-3.

all hymns where speech form is used considered and analysed RV poets conceived these hymns neither as epical narratives and ballads nor as dramas. It appears that the poets in their desire to express their ideas exploited the speech form and endeavoured for a greater lit. effect by presenting the hymn sometimes as a monologue, sometimes as a dialogue or conversation. Later epic and dramatic lit. may have derived inspiration from these hymns, but these hymns are not ballads comprising narrative and dramatic elements.

- 3 BHATTACHARYA, Ram Shankar      Some characteristics of the sutras      CR 138 (3), 328-34

style of SK. composition divided as verse, prose, and *sūtra*  
*sūtra*-style already in *SPB* and *BAUp* definition and characteristics of *sūtra*

- 4 GAWRONSKI, A      *Początki dramatu indyjskiego a sprawa wpływów greckich*      Polska Akad. Umiejętności, Krakow, 1946, LXXII+156

(Origin of Indian drama and the question of the Greek influence) acc. to G., in India two elements existed from which the Indian drama could be derived (1) the worship of gods in particular of Viṣṇu Kṛṣṇa and of Śiva, (2) the epic songs of Indian minstrels. The author demonstrates in detail how the religion was connected and intermingled with the theatre and how folk elements infiltrated in the drama (e.g. Vidyāsaka). He shows how Indian drama evolved from the combination of epic recited with music songs and dance. Oldest SK. dramas by Aśvaghosa do not differ in principle in technique from the dramas composed at the apogee of Indian art. G. examines in the second part, the theories of Greek origin put forward by WEBER and WINDISCH (in whose times, acc. to G., the beginnings and early development of SK. drama were unknown). He shows the impossibility, or at least the great degree of improbability, of Greek influence. He points to the similarity of Indian drama with English Elizabethan drama (G.'s work in Polish, but the editor E. ŚLUSZKIEWICZ has supplied a Preface in French giving the substance of G.'s work and examining all lit. on the subject (1) Against Greek origin STEN KONOW (1917, 1920), (2) Possibility of Greek origin KEITH (1924) WINTERITZ (1920) (3) In favour of Greek origin WEBER (1851-1856), W. CHRIST (1889) WINDISCH (1882), H. REICH)

Rev. L. RENOU, JA 236 306-07, L. STERNBACH JAOS 69, 104-06

- 5 GHOSH, M M On the origin of Hindu drama *IHQ*  
31 (3), 203-14

question normally considered in the light of data wh. may be grouped under the following heads dialogue hymns of the Vedas, the Vedic ritual, ancient lit other than Veda, rel. aspect of drama, its secular aspect, possible foreign influence, evidence of Prakrits rel origin of Indian drama suggested by testimony of anthropology, *Kur AS* 21 3 11 confirms this connection of Siva with Ind drama may suggest pre Aryan origin rise of Indo-Aryan drama, drama and epic, drama and ancient Aryan tribes

- 6 GHOSH, M M *Contributions to the History of the Hindu Drama* Firma K L Mukhopadhyay, Calcutta, 1958, 63

Ch 1 Origin of the Hindu Drama Was the origin rel or secular? Were the Indo Aryans its originators or were their predecessors the originators?

- 7 GONDA, J *Zur Frage nach dem Ursprung und Wesen des indischen Dramas* *AO* 19, 329-453

lit and ethnographical material utilized earliest traces of Ind drama in Vedic lit and ritual the magical significance of the so-called dramatic action in the ritual significance of *Mahāvratā*

Rev L. RENOU, *JA* 236, 306-07 H WELLER, *OLZ* 47 145

8. GUPTA, Chandra Bhan *The Indian Theatre* Motilal Banarasidass, Banaras, 1954

Ch 1 Origin of Ind drama

- 9 JOSHI, Rasik Vihari *Sanskṛta vanmaye katha sāhit yasya vīkasaḥ* *Bharati* 8 (7), 157-58

beginning in Vedic lit—*Rgvedic Samvada-suktas*

- 10 LEVY, Gertrude Rachel *The Su ord from the Rock* An investigation into the origins of epic literature and the development of the hero Faber and Faber, London, 1953, 236

epics divided into 3 categories (1) those related to the establishment of world-order, (2) those related to search or voyage of discovery, (3) those related to heroic warfare the first two categories derive their origin from a ritual and so they are in fact dramatic texts, wh. describe the holy events to wh the rites have ref emergence of epic from ritual

Rev J ZANDIE, *Bibl Or* 12, 88

11. NARAHARI, H. G. Riddle-poetry in Sanskrit literature. *AP* 21 (9), 403-05.

..one of our precious legacies from IE period...*brahmodya* in Vedic lit...*VS* 23.45; *RV* VIII.29; L164; *AV* XX.133 l..

12. NIJASURE, V. H. *Laghukathānci bije vedāta paṭa śheta*. (Marathi). *Samśodhaka* 21 (3-4), Dhulia, 265-69.

..ref. to the legends of Śunaṭīepa, Saramā, etc...

13. RENOU, L. Les vers insérés dans la prose védique. *Weller Comm. Vol.*, 1954, 528-34.

..*ajtagāhāṣa...gāhāṣa...bhāṣa...brahmodya*..

14. RUBEN, W. *Über die Ursprünge des indischen Dramas*. *Bulletin* 14-15, Istanbul, 1940, 213-33.

..amorous intrigues in cl. dramas are an extension of the erotic dance in Kṛtā-myths..

19. SASTRI, P. S. Rig Vedic ballad. *IHQ* 32, 393-98.  
..lit. estimate..

20. SASTRI, P. S. Purūravas : A Vedic drama. *BUJ*  
(9-9-1956), 41-43.

..hist. and mystic significance of the dialogue bet. Purūravas and  
Urvaśī is brought out..

21. SASTRI, P. S. Dramatic fragments of Rig Veda. *Bh.*  
*Vid.* 16 (2), 4-34.

..major dialogue-hymns in *RV* critically studied..symbolism of  
I. 179, X. 10, and X. 95 examined in greater detail to show how  
the problem of love was viewed from different angles for varied  
dramatic purposes..

22. SASTRI, P. S. The religious lyric of Rig Veda. *Bh.*  
*Vid.* 16 (3-4), 1-26.

..tho' there was an elaborate system of ritual in Rgvedic times,  
*RV* poets did not compose all their songs with a liturgical motive.  
They never ignored the aesthetic impulses, the material demands,  
the speculative insight; they often indulged in pure poetry some  
illustrations given..

23. SASTRI, P. S. The Rigvedic principles of literary  
criticism. *JGJRI* 14, 37-54 (also in *SP*, 14th AIOC,  
Darbhanga, 1948, 11-12.)

. that the *RV* is an aesthetic document is the true interpretation .  
poets of *RV* were poets and critics at the same time aesthetic and  
rhetoric principles culled out from *RV* Vedic poets had definite  
theories of *rasa* and *dhvani*, and also clear-cut principles of lit.  
crit..

24. SASTRI, P. S. Rgvedic ballads of association and love.  
*IHQ* 33, 169-190.

..deal with normal, abnormal, and supra-normal human  
tendencies and feelings .

25. SASTRI, P. S. The Rgvedic principles of criticism.  
*IHQ* 34, 6-20.

26. SASTRI, P. S. The Rigvedic theory of drama, *JGJRI*  
15 (1-2), 13-21. (also in *SP*, 14th AIOC, Darbhanga, 1948,  
12-13.)

..RV VIII. 89, X. 27, and IV 18 point to a period when the drama was not clearly distinguished from the ballad. Drama arose out of the ballads, wh had a mythological and hist. interest. Drama in India has a social and lit. origin alone..RV reveals various aspects of drama, such as, imp. of *garbha samdhi* or conflict (I 165, 170, 171), of dialogue, of inter-relation of plot and char ..omnipotence of destiny as a recurring dramatic motif.. reconstructs principles of dramaturgy as conceived by Vedic seers..

27. SASTRI, P. S. Rig Vedic ballads of mythology. *QJMS* 48, 290-301.

..studies ballad-cycles of Agni, Indra, and Aśvins..

28. SEN, Sukumar. Dvā suparṇā sayuja. *J. N. Banerjee Felicitation Vol*, 1960, 1-2.

..didactic animal tales not so far traced back to Vedic lit. But, in RV I 164 20, we find a rudimentary, symbolical parable of two friendly companion birds. The story is not contd. in the next vs. But the story is contd. in the *Pañcatantra*—*bhūrunda* birds with one stomach but two heads. (*sayujā* in the Vedic passage shd. be understood in the literal sense, i. e. "physically united") .

29. TILAKASIRI, J. Technical and aesthetic theories of poetry in Sanskrit. *UCR* 13 (4), 167-76.

..a technical theory of poetry, exactly similar to that of the Greek theorists (cf. COLLINGWOOD, *The Principles of Art*, 17-18) had been conceived by the ancient Indian poets and poet theorists of RV new poetical devices (practices of chariot-maker. V 29 15) ..approach was more utilitarian than strictly aesthetic..later on, conscious poetic effort (*saktum* *īṣa* *titaund*). greater emphasis on 'meaning'..

## XI. LINGUISTIC STUDY

### 39. LINGUISTIC STUDY OF THE RIGVEDA.

1. AMMER, K. Die 'L'-Formen in Rgveda. *WZKM* 51, 116-37.

..considers RV words containing *l*. most of such words, acc. to the author, are of non lḡ. origin, they are derived from Indian Ur-Sprache..*l* forms generally restricted to the lower strata..many



of such words connected with Rudra Siva rel sources of these *l* forms are one or more pre-Vedic *l* dialects *RV* hymns mostly in *r* dialect (ref E V ARNOLD, "L in the *RV*", *Roth Comm Vol*, 145 ff) acc to A, the introduction of *l* forms in later portions of *RV* corresponds to the expansion of *RV*-culture towards the east studies plant names and animal names with *l*, from this pt of view

- 2 APTE, V M On *drśe kam* and *drśe* in the Rgveda. BDCRI (Taraporewala Mem. Vol), 1957, 6 ff.

examines conditions and contexts (syntactical and semantic) wh determine whether the dative infinitive *drśe* has an active or passive force in *RV* submits constructions and renderings different from the conventional ones for a certain number of *drśe* passages

- 3 BASU, Dwijendra Nath Semantic change in some Rgvedic words IL 15 (3-4), 47-49

(1) *aditi*=state of there being no bondage later concretised, mother of Ādityas, (2) *sac pati*=lord of might Saci later regarded as wife of Indra, (3) *kratu*=power later concretised, sacrifice semantic changes of words in *RV* have woven around them fine clever and interesting networks of stories fitting them with the newly developed meanings

- 4 BHAWE, S S Interpretation of some Rgvedic compounds JOIB 4 (4), 315-29

mainly with the help of accent elaborate rules about which are given by Pāṇini (VI 2) *upavasu canohutah*, *vr̥sacjuta*, *rtajata*, *sadāvrdha*, *parvatavrdha* *gojayāḍ*, *vatajuta*, *amṛta*

- 5 BHAWE, S S Significance of the difference between Ātmanepada and Parasmaipada forms in the Rgveda SP (18th AIOC), Annamalainagar, 1955, p 4

in cl SK the distinction bet the two *padas* is only formal, in *RV*, it possesses exegetical importance

- 6 GHATAGE, A M A Prakrit tendency in Rgveda IHQ 21 (3), 223-26

one result of the influence of the spoken lg. on the lit idiom of *RV* is a no of *prākṛitisms* wh it reveals Not only phonology of *RV*-dialect but also *samdhī* rules and morphology show *prākṛit* traces cases of double *samdhī* *RV* and occasionally some later Vedic works know of an alternative form in *ā* to the neuter sing

in *am* in conformity with a well known pr tendency (*samivana nam-samivana* VIII 12)

7. GHATAGE, A. M. Traces of short *e* and *o* in R̥gveda  
ABORI 29, 1-20

problem of short *e* and *o* connected with that of *abhinūhita sandhi* both problems discussed views of OLDENBERG, BLOOMFIELD, WACKERNAGEL examined

8. GHOSH, B. K. Prakritic sandhi in the R̥k samhita  
IL 9, 30-37

9. JOCHEN, M. Deux locutions du R̥gveda MSS, Heft 1-2, 1952

10. KUIPER, F. B. J. Shortening of final vowels in the R̥gveda  
MKNW, Afd Letterk, N R 18 (11), 1955, 253-89

shortening in *pausa* of *a*, *i*, *u*, in *RV* wd seem to allow no other conclusion than that in certain *sandhi* positions the consonantal laryngeal had contd to be spoken till (or till shortly before) the hist. Vedic period considers gerunds in (*i*) *accha*, *śami*, neut pl in *i*, *u* -*a*, *apra*ti, etc

11. KUIPER, F. B. J. R̥gvedic loanwords *Kirfel Comm Vol*, 1955, 137-85

mere linguistic study of *RV* vocabulary is sufficient to show that this oldest SK text contains a considerable no of loanwords (taken from various sources) the fore gn origin of these words probable on morphological and phonetical grounds tho a convincing etymological explanation can't be given for many of them author considers a large no of such words classified under 6 headings the general conclusion is that the vast majority of *RV* loanwords belong to the spheres of domestic and agricultural life They belong not only to the popular speech but to the specific lg of an agrarian population there is little to suggest the influence of urban life and civilization

12. LIEBERT, Gösta. Ueber das enclit Pronomen *naḥ* als Subjektskasus im R̥gveda Lunds Univ Aers, N F Avd 1, 46 (3), 1950, 19

Pāṇini has pointed out (8.1.21) that the enclit. pronoun *naḥ* (like *naḥ*) is used only as acc, dat. and gen plural. Acc to

author, it is possible to presume that *iaḥ* was originally employed to indicate other case-relations as well. The enclit. *iaḥ* is quite common in *RV*; it occurs about 500 times; in most cases, it is used for dat., gen., and acc.; but, in about 30 passages, it is used rather in the nom. sense (cf. I. 62.2; IV. 3.1; VII. 34.9; III. 61.5, I. 22.4, etc.). Outside *RV*, however, one does not come across passages where *iaḥ* is used in the nom. sense; similarly, even in *RV*, such occurrences are rare in the tenth book (only two: X. 50.1; 92.9).

13. RASTOGI, Motilal. Śaunaka and Abhinihita Sandhi in the *Rgveda*. *IL (Bagchi Mem. Vol.)*, 1957, 21-29.

..Śaunaka's *Prātisākhya* (2.34-50) deals with this *sandhi*. S's enumeration of such *sandhi* is not complete. Probably he had before him a written text on wh. he had based his observations and speculations..

14. RENOU, L. L'ambiguïté du vocabulaire du *Rgveda*. *JA* 231 (2), 161-235.

15. RENOU, L. Sur la phrase négative dans le *Rgveda*. *BSL* 43 (1946), 43-49.

..the 'negative' is not exactly the counterpart of the 'positive' (phrase). discusses several remarkable traits of the 'negative' phrase..

16. RENOU, L. Langues et religion dans les *Rgveda*: quelques remarques. *Die Sprache* 1, 1949.

17. RENOU, L. Observations sur les composés nominaux du *Rgveda*. *Lg.* 29 (3), 231-36.

..nominal compounds fewer in *RV*, among *dvandva* compounds, mostly *devatā-dvandvas*; among *tatpuruṣa* compounds, mostly verbal *tatpuruṣa*..determinative compounds ending in *-patī* are rare..

18. RENOU, L. Sur les traits linguistiques généraux de la poésie du Veda. *S. J. Vol. of Z-K-K: Kyoto Univ*, 1954, 309-16.

..a *propos* GELDNER's German transl. of *RV*. linguistic anomalies indicated by G. by such words as ellipse, anacoluthie, asyndite, hypallage, or merely by the words "double sense". It is, however, not 'rhetoric'; it is the essence of *mantra*. The double

sense is not rhetorical punning, it is an organic element of that poetry, or necessary consequence of the *rel mentality* the result of 'participation' explains true significance of R̥gvedic comparisons and metaphors..

19. RENOUE, L. Les pouvoirs de la parole dans les hymnes védiques. *Samjñā-Vyākaraṇa (SI)* 1, 1954, 1-12.

20. RENOUE, L. Sur l'économie des moyens linguistiques dans le R̥gveda *BSL* 50 (1), 1954, 47-55.

. economy, not an end in itself, its objective is facility of expression, brevity, etc. .

21. RENOUE, L. Notes on R̥gvedic grammar *JOIB* 3 (4), 380-90.

some observations on the gramm data brought forth in GELDNER's annotations to his German transl of *RV* phonetics *vr̥ṣṭi* (I 52 14), *ogana* (X. 89 15), *v̥akṣi jābhara rudh*, *rāya* exchange bet *v* and *uv* *parjman*, instances of final *-o* before a surd consonant, *samdhis* like *vr̥abheṣa* for *vr̥abhaṣa* syncope final (figuring almost always at the end of the *pada*), internal haplogy.

22. RENOUE, L. Le passage du nom d'action à l'infinitif dans le R̥gveda *Debrunner Comm Vol*, 1954, 385-88

examines the development of special infinitive forms in *RV* wh are differentiated morphologically from the case forms of the nouns from wh they are derived discusses the category in *ase*

23. RENOUE, L. Vedic studies On some nominal derivatives in the R̥gveda *Vāk* 5, 109-117.

24. RENOUE, L. On the internal expansion of R̥gvedic formulae *Vāk* 5, 118-24.

R̥gvedic words and meanings develop by an internal process, passing from one formula to another

25. RYSIEWICZ, Z. Akcentuacja tematów na *i-*, *-u-*, *-r-*, *-au-* w R̥gwedzie *CRAP* 47, 1946, 299-303

accentuation of themes ending in *i*, *u*, *r*, *au* in *RV*

- 26 THIEME, P *Untersuchungen zur Wortkunde und Auslegung des Rigveda* Max Niemeyer Verlag (Hallische Monographien, 7), Halle/a Saale, 1949, 75+two plates

contains five articles discusses *vajuna* (from root *vi* or *vā* = to cover), *aratī* (*ar* = to join), *vidātha* (*vidh* = to serve, to sanctify, *vi* + *dā* = to allot), *nūyam* (*nī* + *ūyam* = arrival for oneself *nū* = for oneself) fifth article deals with the riddle of the tree (*RV* I 164 20 ff) Tree = Night sky, Two Eagles (*dva suparnā*) = waxing and waning moon, other eagles = stars, the Father = the Soma

Rev O FRIS, *Arch Or* 18, 551, J C TAVADIA, *Bh Vid* 15, 85-86

- 27 VEKERDI, J On the past tense and verbal aspects in the *Rgveda* *AO (Hung)* 5 (1-2), 75-100

analysis of *RV* 1-32 DELBRÜCK's thesis on the subject examined in *RV*, there is no semantic difference bet the forms derived from the present system and those belonging to the aorist system either in respect of *Zeitart* (*Aktionsart* aspect) or in respect of *Zeitsstufe* (recent past or remote past) In the use of these two kinds of forms in indicative there is considerable promiscuity to be observed—preference if at all on grounds of stylistic choice Only in indicative of perfect system we can find some traces of an original difference bet perfect and other two past tenses. Within non indicative moods clear outlines show that in Vedic Sk it is analogical formations that are responsible for the abundance of forms, wh nevertheless does not involve differences in meaning

- 28 YELIZAZENKOVA, T Ya The verbal classes in the ancient Indian language *Rigveda* (Russian) Moscow Univ Dissertation, 1955

#### 40 LINGUISTIC STUDY OF OTHER VEDIC TEXTS

1. GONDA, J *Four Studies in the Language of the Veda* Mouton and Co, The Hague, 1959, 194

(1) on amplified sentences and similar structures in the Veda (contains a detailed analysis of sentences in wh the scheme subj. obj [obj subj] + verb is extended by a term, or groups or combinations of terms following the verb), (2) the meaning of Vedic *bhū, ai* (*bhū, ai* = to make thrive or prosper, increase, invigorate, strengthen, etc.), (3) why are *ahimsa* and similar concepts of ten expressed in a negative form? (words having the

negative prefix mean frequently not the absence or negation of some property, but its opposite, *ahimsā* also means kindness, etc. assumption of negative char of Indian ethics is unwarranted)  
 (4) the 'original' sense and the etymology of SK. *māyā* (*māyā* derived from *mā* = creative power)

Rev T BURROW, *JRAS* 1960 (1-2), 94-96

- 2 HOFFMANN, K Zur parenthese im Altpersischen *MSS* 9, 1956, 79-86

comparison with parenthesis in *ŠPB* II 514

- 3 JAYASURIYA, M H F Linguistic studies on the Brahmanas *UCR* 11 (3-4), 158-65

problems posed by the citation of early *mantras* in the *Br* and the nature of linguistic information gleaned from these and kindred problems

- 4 JAYASURIYA, M H F Some Vedic verb forms and their variants in the Brāhmanas *UCR* 15 (3-4), 151-65

examines the forms of verbs as they occur in the *mantras* cited by *Br* and their substitutes as proposed in the exegetical prose which generally follows such citations

- 5 MINARD, A *La subordination dans la prose védique* (Études sur le Śatapatha Brahmana) I Annales de l'univ de Lyon 3 (3), Paris, 1936, 214

(*VBD* II 984)

Rev V LESNY *Arch Or* 12, 269

- 6 OERTEL, H *Zu den Wortstellungsvarianten der Mantras des Atharvaveda in der Śaunaka und Paippalada Rezension und des Sāmaveda in der Kauthuma und Jaiminiya Rezension* *SBAW-Philosoph hist Abt* 7, 1940, 171

study of Vedic syntax based on the rich material of the *mantras* the variations are conditioned psychologically not metrically or stylistically

Rev L. RENOU *BSL* 42 (2) 52-61

- 7 OERTEL, H *Widersprüche zwischen grammatischem Genus und Sexus in der Symbolik der Brahmanas* *SBAW-Philosoph hist Abt* 7, 1943, 53

Rev L. RENOU *BSL* 42 (2) 52-61

8 RENO, L Words and word forms peculiar to the Kaṇva Saṃhita *Vak* 4, 1954

9 RENO, L Remarques linguistiques sur la Baskala mantra Upaniṣad *JIBS* 3 (2), 774-82

the text studied is in impure Vedic but is it pastiche ?

10 RENO, L Linguistic remarks on the Paippalada version of the Atharvaveda. *Belvalkar Felicitation Vol*, 1957, 63-71

11 TSUI, N On the Chagaleya Upaniṣad (Japanese) *Prof H U: Comm Vol* Tokyo 1951, 311-29

\* pseudo-Vedic char of the lg of *Chagaleya Up*

12 TSUI, N On the Baskala Mantra Upaniṣad (Japanese) *Prof Sh Miyamoto Comm Vol* Tokyo 1954 3-17

pseudo Vedic char of the lg of this *Up* RENO ( Remarques ling sur la Bās-Mantra Up *JIBS* 3 774-82) puts the lg of this *Up* on the same level as Asvin hymn of the *MBh* acc to T the metrical structure of *Baṣ* is more archaic in some points than that of *Ṣvetāśvatara* or of *Munda*

13 TSUI, N Some linguistic remarks on the Maitri-Upaniṣad *Prof S Yamaguchi Presentation Vol* (Studies in Indology and Buddhology) Kyoto 1955, 92-105

*Maitri Up* is a result of gradual accretion a conglomerate of heterogeneous materials presents a dazzling variety of contents precious hints about the hist of *atmav dya saṃkhya yoga* unreserved attack on false doctrines including probably Buddhism (*MUp* 78-10) in many respects lg of *MUp* not Pāṇinian less classical than that of *Mundaka Ṣvetāśvatara* and *Pra na MUp* handed down in various recensions considers peculiarities re *saṃdhi* gender of nouns thematization case forms vocabulary, etc

14 TSUI N Linguistic features of 'Four Unpublished Upaniṣadic Texts' *Belvalkar Felicitation Vol* 1957, 19-27

linguistic char of *Ārṣeya* and *Ḍaunaka* a queer mixture of old and new archaic forms and supervised sms examines the degree of ved cty of the lg

15 WELLER, F Bemerkungen zum absoluten Nominativ im Āitareya Brāhmaṇa *MIO* 3 (2), Berlin, 1955

- 13 GONDA, J *Remarks on the Sanskrit Passive* E J Brill (Orientalia Rheno Traiectina 4), Leiden, 1951, 108

deals with the function and frequency as also origin of SK passive Vedic lit studied for the purpose complete passive occurs very rarely in Vedic (as well as in post Ved c) texts the more normal occurrence is that of agent less turn acc. to author the term 'passive' is not adequate

Rev M MAYRHOFER ZDMG 102 396-98

- 14 GONDA, J *La place de la particule négative na dans la phrase en vieil Indien* E J Brill (Orientalia Rheno Traiectina 6), Leiden 1951, 71

studies the position of the negative particle *na* in Vedic and Sanskrit considers earlier views on the subject (GRIMM NECKEL, DELBRUECK, WACKERNAGEL SPEYER THOMMEN CANEDO) *na* occurs before the verb when a thing is denied or a negative thing is confirmed *na* occurs at the beginning of a sentence when the speaker wants to deny the whole idea or when he wants to emphasize the denial

Rev M MAYRHOFER ZDMG 102 396-98

- 15 GONDA J *Remarques sur la place du verbe dans la phrase active et moyenne en langue sanscrite* N V A Oosthoek, Utrecht, 1952, 86

a study of the position of the verb in ancient Indian sentence compared with other ancient IE lgg personal verb in SK. occurs most commonly at the end of the sentence Position at the beginning of a phrase depends on the nature of the verb or on the connection with a preceding phrase or on the nature of the phrase itself most of the tendencies attested in SK. are present also in cognate lgg

Rev L. RENOU BSL 49 (2) 34 Lg 29 187 88 W P SCHMID IF 64 298 301 P THIEME ZDMG 107 210-11

- 16 GONDA J Two notes on Sanskrit syntax JORM 24 1-8

(1) the phenomenon called *enallage* (*hypallage*) (=inter change?) of the adj agreement of adj wh properly belongs to a genitive dependent on a noun with that noun itself (cf RV I 52.9 *brhat s áś candra n rohana n d i a h*) (2) an adj is added to a substantive where an adv wd be expected (RV X 28.3) equivalence of SK. demonstrative pronouns with English adverbs is a result of the same tendency



17. GONDA, J. Defining the nominative. *Lingua* 5 (3), 288-97.

..study of the syntax of nom. in Vedic and other IE lgg...

18. HOFFMANN, K. "Wiederholende" Onomatopoeika im Altindischen. *IF* 60, 254-64.

..(1) onomatopoeic nominal formations, *gargara*, *budbuda*, *karkari* (*RV* II. 43 3), *guggulu gulgulu* (in *SPB*); (2) onom. pre-verbs: *ci-cē kr*, *hīm kr*, *akkhkhālī kr*, (3) onom. verb-formations: *malmaḍāntī* (*Kṛṣṇa SPB*), *śamasimāy* (*JB*). the Vedic nominal formations, such as *gargara*, have been preserved in epic-cl. lg (*kankana*, *dindima*), while verbal formations have been limited to pre-cl. lg ..(4) repetitive onom and the intensive.

19. HOFFMANN, K. Ein grundsprachliches Possessivsuffix. *MSS* 6, 1955, 35-40.

..*kanyū* (instr. sing *kaninū*); *yusān-*

20. HOFFMANN, K. Zum\* prädikativen Adverb. *MSS* 1 (reprinted), 1956, 42-53.

..type *āvih az*, *bhū*, *kr*, *divā bhū* (*divākara*)

21. HOFFMANN, K. Altindische Präverbien auf -ā. *MSS* 1 (reprinted), 1956, 54-60.

..type *śūṭū kr*..

22. HOFFMANN, K. Zur vedischen Verbalflexion *MSS* 2 (reprinted), 1957, 121-37.

..(1) the aorist of *naś* (= to attain to); (2) the type *RV gatha*; (3) *RV yujmahe*, *AV rudmah*; (4) *RV. cayiṣṭam* and *caniṣṭhat*; (5) *Ch Up. upasidathūh*..

23. KRONASSER, H. Indisches in den Nuzi-Texten. *WZKM* 53, 181-92.

..("words for 'horse' occurring in Nuzi-texts, wh. were hitherto regarded as of 'Hurrian' origin by SPEISER and BALKAN, are undoubtedly of Indian origin"—Wolfram von SODEN)—this lead followed by K...various words, wh. are attributes of horse, shown to be connected with Vedic words, e. g. *babrunnu* (*babhrū*), *paritannu* (*haritau*), *zirra* (*jira*), etc...

24. KUIPER, F. B. J. Notes on Vedic noun-inflexion: *MNANW*-Afd. Letterkunde, No. 5 (4), 1942, 161-256.

..on *vr̥kī-*, *tanū-*, *ātman-*, *pitṛ-* and the laryngeal theory..on *kratu-*, *lakhi-*, etc...Vedic type *goṣū-*..idg. *i-* and *u-* declensions..origin of various Vedic declensional types explained by the author on the basis of his own special variant of the *schwa*-theory..

Rev.: L. RENOU, *BSL* 42, 51-52.

25. KUIPER, F. B. J. Vedic *sadhiṣ-* *sadhas-tha-* and the laryngeal Umlaut in Sanskrit. *AO* 20, 23-35.

..*sadhiṣ* (*RV* VIII.43.9) is, no doubt, identical with Old Persian *hadiš* (dwelling place)..the aspirate *dh* explained..*sadhas-tha* is a secondary derivative from \**sadhas-* (the analysis *sadha* + *sitha* is incorrect)..\**sadhas-* and *sadhiṣ-* are to be referred to \**sed-h-es* and \**sed-h-s*, wh. are *s-* derivatives from a stem \**sed-eh*..laryngeal umlaut must have originally contained the sound combination *emh* or *enh*..that a consonantal laryngeal still existed in the separate *Ind.* branch may be inferred from the phenomenon of laryngeal umlaut in *SK*...

26. KUIPER, F. B. J. Traces of laryngeals in Vedic Sanskrit. *Vogel Comm. Vol.*, 1947, 198-212.

..primitive IE sound-system had originally comprised some consonantal phonemes, wh. were lost before hist. period; these are preserved in Hittite and Lycian; these IE consonants are laryngeals ..the general char. of lar. leads us to class them with 'sonants', *r, l, m, n, y, w*..author undertakes a detailed study of the problem ..survey of earlier work in the field..observations on voc. *devi*, loc. *vr̥kī*, shortening in *-ti*, gerunds in *-(t)ya*..

27. KUIPER, F. B. J. *Proto-Munda Words in Sanskrit*. *VKNANW*-Afd. Letterkunde—NS 51 (3), 1948, 176.

..some forty per cent of the North Indo-Aryan vocabulary borrowed from Munda, either directly or via *SK.* or *Prakrit*..wide-branched and seemingly native word-families of South Dravidian are of proto-Munda origin. In Vedic and later *SK.*, the words adopted have been often Aryanized (Sanskritized)..

28. LAKSHMINARASIMHA, M. The phonetics of *Prapaṇa*. *H-Y. J Mys U* 4 (2), 83-92.

..the subject discussed in *Gopatha Br*...*prapaṇa* is described as *dhīraṇa* and *caturmātra*..*Prapaṇavopaniṣad* assigns  $3\frac{1}{2}$  *mātrās* to

*pranava* as a whole. *Ṛk-prātisākhya* (XV 5) deals with the subject in *Omkāra-pāṭala*, also treated in *Vāj.-prūṣ.* (I 16-19 and 28) and *Taitt.-prūṣ.* (XVIII.1)..the traditional phonetic texts regard the *pranava* as a syllable consisting of a vocalic and a consonantal element..

29. LEUMANN, M. Zur Stammbildung der Verben im Indischen. *IF* 57, 205-38.

30. LEUMANN, M. Idg. *sk* im Altindischen und im Litauischen. *IF* 58, 1-26; 113-30.

..OIA : *cch*. OIA root : *uḡh*..

31. LEUMANN, M. *Morphologische Neuerungen im altindischen Verbalsystem*. MKNW-Afd. Lett.-15 (3), Amsterdam, 1952, 51.

..considers *r*-endings in I-I ..determines the morphological environment..unusual fluidity of *lg* in the Vedic stage illustrated ..also discusses other problems of Vedic morphology, such as, the origin of the precativ, the origin of the *st*-aorist, the prototypes of the desiderative, the dependence of *-sa*-aorist on *-s*-aorist..

Rev. / L. RENOU, *Lg* 29, 186-87.

32. LEUMANN, M. Vokaldehnung, Dehnstufe und *vrddhi* *IF* 61, 1-16.

..only SK, from the Vedic times, shows a purely functional use of Vokaldehnung in the so-called *vrddhi*..

33. LIEBERT, G. *Das Nominalsuffix -ti- im Altindischen* (Ein Beitrag zur altindischen und vergleichenden Grammatik). Gleerup, Lund, 1949, XX+240.

..(1) formation of primary *ti* nouns; (2) function of the primary *ti* suffix, (3) the secondary *ti* suffix. in *RV* and in post-Vedic lit, the use of *-ti* was originally not necessarily restricted to compounds..discusses IE and II origins of *ti* suffix.. index of *ti*-nouns..in the course of discussion, gives translation of several Vedic passages.

Rev.: R. BIRWE, *IF* 61, 289-92.

34. LIEBERT, G. Über die Partikeln *su* und *tu* im Vedischen. *Studia Linguistica* 6, Lund, 1951, 53-88.

35. LIEBERT, G. *Zum Gebrauch der w-Demonstrativa im ältesten Indoarischen*. Gleerup (Lunds Univ. Arsskrift, Avd. 1, 50, 9), 1954, 94.

..use of *asau* with ref to divine phenomena-Gods..with ref to the person addressed..in correlation with other deictic elements.. Ind. gramm theories re. use of *asau* with ref. to *parokṣa* and *viprakṣa* objects..

Rev.: K. AMMER, *OLZ* (1957), 163-66

36. LUDERS, H. *Zur Geschichte des l im Altindischen*. *Philologia Indica* (Vanderhoeck und Ruprecht), Göttingen, 1940, 546-61.

..(originally pub. in *Festschrift Wackernagel*, 1923, 294-308).. a linguistic study of *l*, *ḷ*, *d* in Vedic and post-Vedic lgg. *l* found in *RV*, but not in other Vedic texts nor in Pāṇini's grammar. Since the time of *AV*, we find *l* where *d* is expected. In *Kṛṣṇa VS*, *l* and *ḷ* occur regularly in place of *d* and *dḥ* explanation of *śal ut* and *phal ut* in *AVXX*. 135. 2-3, *bāl ut* occurs in *AV* I. 3 1-5; 6-9; XVIII 2 22..

37. MARULASIDDIAH, G. Nature and scope of *vṛtti*. *H-Y. J Mys U* 12 (1), 59-74.

..the concept of *vṛtti* down the ages. Vedic speculations about the origin of *vāk* (*RV VIII*, 103 11, 16; *Nir.* XI. 29; *TS* 6.4.7.3; *Gopatha Br* I. 23-24, *ŚPB* IV 1. 8-12; II 5.8) Vedic lit affords ample scope for an enquiry into the power of words already conceived and constructed throughout the *samhitās*. germs of *śabda-akti* discernible in Vedic lit..

38. MAYRHOFER, M. Neue Literatur zu den Substraten im Altindischen. *Arch. Or.* 18, 367-71.

..mainly relating to Dravidian influence..

39. MAYRHOFER, M. Die Substrattheorien und das Indische. *GRM* 34, 230-42.

..deals with non-Aryan influences on Indo-Aryan, from Vedic to Modern Indian..

40. MEHENDALE, M. A. Trace of an old palatal \**zh* > *j* in Sanskrit. *IL* 17, 16-23.

..IE palatal *gh* survives in SK. as *h* (<*zh*); it is possible to demonstrate its survival also as *j* (cf. *ujjāyati*).. *ŚPB* 5 1.2.10-13:

in this passage, when connected with *satya*, *śrī*, *jyotiḥ*, *ujjayati* may mean 'wins'; when connected with *anṛta*, *pṛpman*, *tamas*, *ujjayati* may be actually derived from \**ujjayati* (< \**uj-zhayati*), meaning 'abandons', 'gives up'...the latter to be derived from IE \**ghel-* to abandon..

41. OERTEL, H. *Zu den Kasusvariationen in der vedischen Prosa*: Dritter Teil. SBBAW, Philosoph.-hist. Abt., Hef 6, 1939, 99.

Rev.: L. RENOU, *BSL* 42 (2), 52-61

42. OERTEL, H. *Die Dativ finales abstrakter Nomina und andere Beispiele nominaler Satzfügung in der vedischen Prosa* SBBAW, Philosoph.-hist. Abt., 2 (9), 1941, 131

Rev.: L. RENOU, *BSL* 42 (2), 52-61

43. OERTEL, H. *Euphemismen in der vedischen Prosa und euphemistische Varianten in den Mantras* SBBAW, Philosoph.-hist. Abt., Hef 8, 1942, 48.

euphemistic expressions for 'die', 'kill'

Rev.: L. RENOU, *BSL* 42 (2), 52-61

44. OERTEL, H. *Zu den ai. Ellipsen*. *KZ* 67, 129-53; 68, 61-82.

a study of Vedic elliptical constructions, particularly those occurring in *Br* and *Sūtras*.

Rev.: L. RENOU, *BSL* 42 (2), 52-61

45. PINNOW, Heinz-Jürgen. *Zu den altindischen Gewässernamen*. *Beiträge zur Namenforschung* 4, 217-34, 5, 1-19

46. PISANI, V. Two cases of aspirate-dissimilation in the Veda. *Siddheshwar Varma Comm. Vol I*, 1950, 156-57

..(1) *RV* X 10 10: *apa bārbr̥hu* (=stretch out), generally derived from *br̥h*; but neither the meaning of the root nor its gramm. form wd. justify this derivation. P suggests derivation from *bār*.; (2) *madagha* (*AV* I.34.4), acc. to P., is a haplogy for *madagha*..

48. PISHAROTI, K. R. The pronunciation of -t- as -l- in certain positions *Bh Vid* 5, 55-61.

..RV Brahmins of Kerala recite *āmā* as *ālmā*..in their peculiar pronunciation of some sounds, Rgvedin Nampūturi Brahmins have possibly preserved a relic of the ancient Rgvedic phonetic system, wh is lost elsewhere. Seclusion in wh these Brahmins lived made it possible. (It is not the result of Malayalamisation of SK. as suggested by C K. RAJA, *JORM* 1). Rgvedin Nampūturs belong to a particular RV clan, having their own dialectical variations or having a particular recension of RV-text..

49. POUCHA, P. Zur strukturellen Stellung des Altindischen. *ZDMG* 95, 350-58.

..so-called pitch-correlation of consonants in OIA..

50. RENOU, L. Les éléments védiques dans le vocabulaire du sanskrit classique. *JĀ* 231, 321-404.

51. RENOU, L. Sur certaines anomalies de l'optatif Sanskrit. *BSL* 41, 51-57.

..optatives ending in *ayāta*..

52. RENOU, L. Notes de grammaire védique. *BSL* 41, 208-20.

. (1) the absolutive (the gerund in -*tyā*, -(*t*)*ya* does not always express in RV the past action from the standpt of the principal verb), (2) verbal adj in -*avant* (observations about M. LEUMANN's views in *Melanges Pedersen*, 115-24); (3) the type *kṣayadvira* (considers *kṣa*)*advira*, *trasadasyu*, *bharadvāja*, etc.) .

53. RENOU, L. Formes d'ordinaux en védique. *BSL* 43, 38-42.

54. RENOU, L. Sur quelques formations sanskrites en -*ti*. *Vāk* 1, 1-4.

. *upalabdhi* (*BaudhSS* 301); *tapyati*, *abhinūti* (*Kāṭhaka* XI.2), *dhriti* (*Vādhula*), *āsakti* (*Kāṇva* 5PB 4617)..

55. RENOU, L. Sur les traits linguistiques généraux du Veda. *S. J. Vol. of Z-K-K*, Kyoto, 1954, 309-16.

56. RYSIEWICZ, Z. Uwagi o sufiksie -ka- w złozeniach staroindyjskich (funkcja mocy). *CRAP* 46, 263-65.

..remarks about the suffix -ka- in compound words in OIA..

- 57● SAKSENA, Baburam Madhya desaka bhaṣa vikāsa  
(Hindī) *NPP* 50, 21-33

condition of 2000 yrs ago in Vedic lg several dialectic differences distinction bet *bhaṣā* (*chandas*) and *bhaṣā* (*bhaṣa*) in Pāṇini's time

- 58 SARMA, Aryendra Derivations of some unnoticed Vedic Hapax Legomena *PAIOC* (15th Session), Bombay, 1951, 315-17.

*kulī* (*TBr* 2 5 8 4) = how many an adverb (neut acc sing of *kulin* adj meaning in family, in a herd) *dula bula bula* from *bul* = to dive sink, plunge *suraya* = *sa* + *uraya* iron tip fixed to a pestle

- 59 SASTRI, P S Subrahmanya *Nastatva dagdharatha naya* in philology *C K Raja Comm Vol*, 1946, 139-40

in the growth of every lg certain forms belonging to a stem derived from a root become obsolete, and certain forms belonging to a different stem derived from the same root become current descriptive grammarians have taken the forms belonging to different stems from a root to belong to one stem e.g. root *mah* (in *RV*) has three stems—*mah* *mahan* *mahat* forms—*mahān* *mahantau* etc—belong to *mahan* but are taken to belong to *mahat* sometimes forms wh are not derived from the same root are considered to be related to one another tho they are not morphologically connected (*alpa kan yas*) this is *nastatva-dagdharatha naya* in philology

- 60 SASTRI, P S Subrahmanya Four laws in Sanskrit semantics *Siddheshwar Varma Comm Vol I*, 1950 43-46

(1) substitution (2) shortening, (3) permutation, (4) adequation

- 61 SHAHIDULLA M The Indo Aryan parent speech *Turner Jubilee Vol II (IL)*, 1959, 112-17

indicates how the Indo-Aryan parent speech can be reconstructed

- 62 SHOR, R O Semantics of Vedic aorist *N Ya Marr Comm Vol*, 1935, 433-50

- 63 VON SODEN, Wolfram Rev of Harvard Semitic Series 15 ZA 52, 1957

words for 'horse' occurring in Nuzi texts wh were regarded by SPEISER and BALKAN as of 'Hurrisch' origin are undoubtedly of Ind origin

- 64 SPECHT, Fr Zum Suffixwechsel *t s* KZ 69 126  
*poṣaylīnu*—also *poṣayīṣnu* (in RV and AV) *tnu* or *shu*

- 65 THIEME, P Zum parenthetischen Nominalsatz im Indischen KZ 68, 216-17

(ref *Katā Up* 13) *p todakuh* etc. adjectives qualifying *not* *ruh* (= cows) in 'd', but *te* (= *lokah*) in 'c'

- 66 VOROBYEV DESYATOVSKY, V S The development of personal pronouns in the Indo Aryan languages (Russian) Acad of Sciences of USSR, Moscow, 1956

from Ved c to NIA lgg

- 67 WUST, W, ZISTL, K Arisch Idg JB 26, 152-76

#### 42 STUDIES ON SANSKRIT LANGUAGE

- 1 ABHYANKAR, K V The term *Karmadharaya* ABORI 33, 238-44

(a propos EDGERTON's note on the subject JAOS 72 80-81)  
*K* = a *talpuruṣa* compound bearing the action of conveying the idea of the same thing by means of its component parts

- 2 ABHYANKAR, K V *Karmadharaya samjneca artha* (Marathi) *Swami Kevalananda Comm Vol*, 1952, 166-71  
 significance of the name *karmadharaya*

- 3 ABHYANKAR K V Short *e* (*ardha-ekura*) and short *o* (*ardha-okura*) in Sanskrit ABORI 38, 154-57

- 4 BECHERT, H Über eine abweichende Regelung des vocalischen Sandhi im Sanskrit MSS 9, 1956, 59-65

*abhi nī ta sa dhu* (as *a > o*) developed in Buddhist prose texts into *aa*



5. BHATTACHARYA, Vidhushekhar. Some composite roots in Sanskrit. *Siddheshwar Varma Comm. Vol. I*, 1950, 21-22.

..root *śad* (= taste well) is presumably not a simple root but a composite one (*śu + ad*) so too, perhaps, *śaṅ*, *śap*, *śan*, *śaṭ* ..however, when corresponding forms of these roots in other cognate lgg. are considered, it becomes doubtful whether this view can be accepted in all cases..

6. BHATTACHARYA, Vidhushekhar. The influence of Prakrit on Sanskrit. *CR* 123 (1), 1-6.

. considers words like *geha*, *dabhra*.

7. BLOCH, J. Trois notes. *BEFEO* 44 (1), 43-53.

..(1) pronunciation of *r* in SK

8. BURROW, T. Some remarks on the formation of nouns in Sanskrit. *ABORI* 32, 19-33.

. an essay in comp. and hist. investigation in the field of nominal stem formation in SK.

9. BURROW, T. The Sanskrit precativ *Weller Comm Vol*, 1954, 35-42.

..the original terminations of the root aor optative (wh. later develops into SK. precativ) show the same system as prevails in the preterite of Hittite *ku* verbs when these take *-s* as the termination of the second and third person sing

10. BURROW, T. *The Sanskrit Language*. Faber and Faber (The Great Languages), London, 1955, VII+426

..systematic analysis of SK. from the hist. and comp. points of view. influence of pre-Aryan (and non-Aryan) lgg. on SK..

Rev.: H. BERGER, *OLZ* (1958), 469-74, F. EDGERTON, *JAOIS* 76, 192-96, W. GURNER, *JRAS* 1956, 113-14, H. H., *AO* 22, 171-72, M. LEUMANN, *Arctos* 1, 26-32; H. van LOOY, *Bibl Or* 13, 174-75, A. MARTINET, *Word* 12, 304-12; M. MAYRHOFER, *DLZ* 76, 2 ff., P. THIEME, *Lg* 31, 428-48, G. TUCCI, *EIV* 8, 104, O. H. de A. WIJSEKERA, *UCR* 14, 80-81.

11. BURROW, T. An archaic verbal termination in early Indo-Aryan. *I-JJ* 1 (1), 61-76.

12. BURROW, T. Sanskrit and the pre-Aryan tribes and languages. *BRMIC* 9 (2), 34-45.

..Dravidian influence on I-A..influence of Northern Dravidian..

13. CHARUDEVA, Sastri. Paryāyavacanavivēkah. *PAIOC* (16th Session), Lucknow, 1955, 239-50.

..consideration of synonyms .

14. CHATTERJI, Suniti Kumar. Some Iranian loan-words in Indo-Aryan. *IL* 9, 7-9.

15. CHATTERJI, Suniti Kumar. Non-Aryan elements in Indo-Aryan. *JGIS* 3 (1), 43-49.

..suggests Austric affinities of some IA words..

16. CHATTERJI, Suniti Kumar. Bhāratīya ārya-bhāsane bahubhāṣitā. (Hindi). *N. Premi Comm. Vol*, 65-73.

..polyglottism in IA lgg..study of translation-compounds..

17. CHATTERJI, Suniti Kumar. Sanskrit and the languages of Asia. *VBQ* 18 (1), 1-14. (also in *I-AC* 2, 105-119).

. (1) SK and SE Asia, (2) SK. and Central Asia and the Far East, (3) SK. and the Near East..

18. CHATTOPADHYAYA, Kshitish Chandra. On the cases governed by some Sanskrit particles. *Siddheshwar Varma Comm. Vol. I*, 1950, 23-30.

..iti : in Vedic lit, epics and *Purānas*, (1) crude stem, (2) vocative, (3) nom, (4) acc. are all used with this particle *dhuk* occurs but once in *Kaus Br* (30 5), where it governs the acc ..  
ite (*RV* and *AV*) governs ablative only (also gen ?) .

19. CHATTOPADHYAYA, Kshitish Chandra. Samprasāranam *Mañjūsū* 7, 55-56

20. CHATTOPADHYAYA, Kshitish Chandra. Samprasaraṇa. *Vāk* 4, 85-86.

*samprasārana* and *prasārana* .

21. DANIELOU, A. L'alphabet sanscrit et la langue universale. *Lotus bleu* 61 (2), 51-68.

. sacred works of India have developed a metaphysic of lg wh. the author attempts to expound..

22. DEBRUNNER, A. Dissimilation ganzer Wörter *Melanges van Ginneken*, 1937.

23. DEBRUNNER, A. Die altindische Wurzel *dhan* (v)-. *Turner Jubilee Vol. I (IL)*, 1958, 1-6.

. three clear groups (1) forms with *dhan*, (2) forms with *dhanu-*, (3) forms with *dhanv-* RV citations it seems that *dhanv-* has originated within the most ancient OIA

24. DYEN, I. *The Sanskrit Indeclinables of the Hindu Grammarians and Lexicographers*. Baltimore, 1939, 74

Rev L. RENOU, *BSL* (1940-41), 15-18

25. EDGERTON, F. *Sanskrit Historical Phonology* AOS-Offprint Series 19, 1946, 31.

(a simplified outline for the use of beginners)

26. EDGERTON, F. Indic causatives in *āpayati* (-*āpeti*, -*āveti*). *Lg* 22 (2), 94-101.

it is well known that MIA has an indefinitely productive causative suffix derived from SK -*āpay-*. But it is commonly assumed that the 'causative' meaning of such forms is often evanescent, that they are often used as synonyms of the underlying primary verb. This paper undertakes to refute that opinion, particularly for Buddhist Hybrid SK, which is believed to be typical of all MIA.

27. EDGERTON, F. The Sanskrit suffix -*titha-* *Vogel Comm Vol*, 1947, 109-112

WHITNEY and RENOU agree in regarding *bahutitha* as containing a suffix *titha* (derived from stems in the ordinal numeral suffix (-*t*)) that after -*t* author here demonstrates that *bahutitha* is exocentric (*bahuvrīhi*) compound of *bahu* + *tithi* (= of many days)

28. EDGERTON, F. *Karmadhāraya* *JAOS* 72, 80-81.

. neither Pāṇini (1.2.42) nor any other Hindu grammarian has shown why that compound is so called acc. to E., K. meant "a *tatpuruṣa* compound which maintains (does not change) the construction or case-meaning (of its parts)" or, more literally "(their) action of effect". Pāṇini's *saṃnūdāharaṇaḥ* (in *tatpuruṣaḥ saṃnūdāharaṇaḥ karmadhārayaḥ*) furnishes a reasonably exact paraphrase of the above explanation.

29. EDGERTON, F. An often neglected aspect of word composition in Sanskrit and Indo-European. *JAOS* 75, 279. (from Proceedings of AOS, Toronto, 1955.)
30. EMENEAU, M. B. The nasal phonemes of Sanskrit. *Lg* 22 (2), 86-93.  
 ..SK. has five nasal phonemes : velar, retroflex, dental, and labial nasals, and *anusvāra*. The palatal nasal is an allophone of the dental..
31. EMENEAU, M. B. *Sanskrit Sandhi and Exercises*. Univ. of California Press, 1952, III+28.  
 ..deals with morphophonemics of SK..  
 Rev.: G. H. FAIRBANKS, *JAOS* 74, 51-52.
32. GONDA, J. Opmerkingen over de negatieve zin in het Sanskrit en andere Indo-Europese talen. *Handelingen van het Vlaamse Filologencongres* 17, 84-87.
33. GONDA, J. *Sanskrit in Indonesia*. Internat. Acad. of Ind. Cult., Nagpur, 1952, 456.  
 ..throws light on the many aspects of linguistic and cultural relations bet. India and Indonesia..
34. GONDA, J. Dissimilation de mots entiers. *AO* 21, 267-79.  
 ..(a propos DEBRUNNER's article in *Günther Festschrift*)..more examples from SK...
35. GONDA, J. [ca]. *Lingua* 4, 1 ff.  
 ..in Ancient Indian, ca is very frequently used in a yu-clause..
36. GONDA, J. On nominatives joining or 'replacing' vocatives. *Lingua* 6, 89-104.  
 ..notes on the syntax and the function of the vocative .
37. GONDA, J. A critical survey of the publications on the periphrastic future in Sanskrit. *Lingua* 6, 153-79.  
 ..in describing periphrastic future in SK., its nominal char. is too often underestimated. In post-Vedic lit. this category is the

main retained its ancient function of emphasizing that an occurrence is sure to take place the difference bet the constructions with the agent nouns in the Vedic *samhitās* and the incipient periphrastic expression of futurity in the *Br* has often been exaggerated *tr*-forms of both classes—like to a lesser extent some other nominal derivations—contributed to constituting a future category, the nominal char of wh needs to be emphasized..

- 38 GONDA, J Professor Burrow and the pre history of Sanskrit *Lingua* 6, 287-300.

(a propos T BURROW, *The Sanskrit Language*) B's book is the first systematic account of SK in its relation to the other IE lgg, written in English B deals, in 8 chapters, with such topics as general consideration of the relationship of SK and other IE lgg, hist of SK, phonology and formation of nouns, declension of nouns, numerals, pronouns, indeclinables, the verb, and non-

1 Aryan influence on SK

39. GONDA, J Additions to a study on Sanskrit °anta, °antara-, etc *Bijdragen Taal-Land en Volkenkunde v Ned Indie* 112, 395-402

(original study in *BTLVNI* 97, 1938 453-500)

- 40 GONDA, J The use of the particle *ca* *Vāk* 5, 1-73

a study of the sense and syntax of *ca*, wh, like its relatives in the cognate lgg refers to complementary connections IE

- 1 \**kue* (cf GONDA, "The hist and original function of IE particle \**kue* especially in Greek and Latin", *Mnemosyne* 47, 177 ff, 265 ff) the hist of *ca* fits in well with that of its relatives in GK, Latin, etc *ca* indicates complementary pair or set different types examined from Vedic and cl SK

41. GONDA, J A note on the functions of the accusative as described in the Handbooks *Belvalkar Felicitation Vol.*, 1957, 72-80

1 Vedic references

- 42 GONDA, J The character of the Sanskrit accusative. *Martinet Comm Vol*, Tenerife, 1957

43. HAHN, E Adelaide Some Hittite-Sanskrit parallels *Lg* 29, 242-54

(1) Hittite *-ma* and SK *sma*, (2) double dative infinitive + dative noun, (3) indicative with a modal particle in prohibitions

44. HARTMANN, P. *Nominale Ausdrucksformen im wissenschaftlichen Sanskrit*. Carl Winter (Idg Bibliothek: 3. Reihe : Untersuchungen), Heidelberg, 1955, 238.

..marked predilection for nominal terms in cl SK...use of participles and gerunds carried to excess; great stress laid on case relations as expressing the meaning usually implied in verbal phrases, long and complicated compounds serve to replace subordinate clauses (Vedic and epic SK. show a form of speech clearly akin to the cognate lgg.)...in later scientific lit. in SK. this practice results in the occurrence of continuous streams of long sentences with practically no finite verb forms, and many ablative or other cases of abstract nouns H. tries to characterize this style as represented by some classical specimens...ref. to Vedic texts as well...elements of SK. philosophical style can be traced to the early stages of SK...

Rev : R. BIRWE, *Bibl. Or.* 13, 257-58; T. BURROW, *Arch. Ling.* 8, 66-67; A. DEBRUNNER, *Kratylos* 2, 41-44; R. A. FOWLES, *Word* 13, 514-19; J. GONDA, *Lingua* 5, 441-43; M. MAYRHOFER, *ZDMG* 108, 416-18; W. RAU, *OLZ* 1956, 450-54.

45. HEIMANN, B. Why study Sanskrit? *ABORI* 28, 294-300.

.. the linguist, the artist, and the psychologist can find in SK., thro' the very fact of its antiquity, an inexhaustible material for study..

46. <sup>†</sup>HIERSCHIE, R. Zur Gestalt des Anlauts der Wurzel *kh3ā*. *MIO* 6 (1), 1958.

47. INOKUCHI, Taijun. On the *Karmadhāraya*. *JIBS* 3 (2), 122-23.

48. JHALA, G. C. The problem of the aspirate in roots like *budh-*, *duh-*, etc. *JAS Bombay* 30, 34-42. <sup>†</sup>

49. JOSHI, V. L. Does the root *nirj* belong to the 7th conjugation? *BDCRI* 15 (3), 295-96.

50. KALYANOV, V. I. Classification of the compound words in Sanskrit. (Russian). *Izvestiya of Acad. of Sciences USSR* 6 (1), 77-84. <sup>†</sup>

.. (summary of K.'s dissertation [1941] on "The Compound Words in Sanskrit") compound words historically examined from Vedic period to modern time (Hindi lg.)..

51. KALYANOV, V I *The means of expression of the past tense in epic Sanskrit according to the materials of the Mahābhārata* (Russian) Oriental Inst of Acad of Sciences of USSR Scientific Paper 13, 1958

52. KEPHART, Calvin *Sanskrit, its Origin Composition, and Diffusion* Strasburg, Va., 1949, VIII+85

curious theories put forth, such as, that 'Modern Sanskrit' was introduced into India in 58 B C., that the lg of the Goths or Getae, as subsequently modified, constituted the SK lg. and was imposed upon the Hindus of Western India, that, in 1400 B C., invading Goths brought Vedic SK into India

Rev R A FOWKES, *Word S*, 288-90, Nilmadhav SEN *PO* 22, 74-75

53. KJREFL, W *Die Lehnwörter des Sanskrit aus den Substratsprachen und ihre Bedeutung für die Entwicklung der indischen Kultur* *Lexis* 3 (2), 267-85

54. KRISHNA MURTHY, R *Greek words in Sanskrit* *The Astrological Magazine* 39 (4), 279-82

(ref K. C. CHATTOPADHYAYA, *Greek Words in Sanskrit*, *CR*, Sept 1949) C believes that foreign words especially Greek words, are conspicuous in works on astrology of the Indians and this was on account of the fact that the Egyptians and the Greek were more advanced in that science than the Indians. K does not agree with this view Acc. to him, Indian astrology and astronomy are Vedic in origin and, therefore, the question of foreign origin does not arise In *RV*, we come across the various names of zodiacal signs

55. LEHMANN, J *Randbemerkungen zu den grammatischen "Kategorien"* *IF* 61, 17-28

refers, among others, to *kriyā*, *karma*, *karaka*

56. MACHEK, V *Ceská a slovenská slovesa a priponovym "s"* *Sb prací filol Fak brněnské Univ* 1, 1952, 82-93  
comparison with Sanskrit

57. MAHASHABDE, M V *Grammatical idioms in Sanskrit* *SP* (17th AIOC), Ahmedabad, 1952, 241-42

collection of words or phrases in SK wh mark an idiomatic change in the meaning when some grammatical change is effected

in them, they may be termed 'grammatical idioms' for instance *susiktam* (*su* as *karmapravacaniya* in the sense of praise), *susiktam* (*su* as *upasarga* in the sense of censure) similarly *parasmaipada* and *utmanepada* forms of the same root gave us altogether different meanings *bhu kte* = eats enjoys, experiences, *bhunakti* = protects *puṣpebhyaḥ sprhajati* = has a desire for flowers, *puṣpāni sprhajati* = has an intense desire for flowers

- 58 MÜLLER, Reinhold F G    Über ein Neutrum im Sanskrit *Die Sprache* 6 (1), 39-45

neuter considered from the points of view of linguistics and medical science

- 59 MUNSHI, K M    Sanskrit through the ages *JGJRI* 9 (1), 65-77

in proto-hist times, the early Aryans forged the Aryan Ig, the ancestor of many IE Igg Ig was the binding force among the Aryans inspite of their other differences

- 60 PALSULE, G B    A new explanation of the term *karmadhāraya*. *ABORI* 33, 245-50

most of the names of compounds relate to a particular economic context, viz, agriculture *karmadhāraya* originally meant one who owes labour later, it indicated a sub-class of *śatpuruṣa* compounds with co-ordinate members

- 61 PALSULE, G B    Trīṣa trīṣadīnām vimarsaḥ *BDCRI* 18, 267-70

- 62 PISANI, V    Indogermanisch und Sanskrit *KZ* 76 43-51

role of pre-Sanskrit in the formation of IE unity discussed the so-called Idg is to a large extent composed of Ur Sanskrit, wh had acquired wide territories to itself, so that peoples speaking other Igg took it up and adapted their own Igg. to it, many features of these Igg found their way from their original region into the unity newly coming into being and screened that unity partly or fully (a similar idea is faintly suggested by W BRANDENSTEIN thro his distinction bet early Idg and late Idg.—the first having its seat in the East and the second in the West) How did Ur-SK. assume its leading position in the Ig-union? The answer acc. to P may be among other reasons, on account of political superiority the brahmanical culture wh.



is closely associated with SK, has passed to several other linguistically idg. countries. Cf. the druidic organization (also religious affinities among idg. peoples shown by DUMTZIL)...Sanskritization meant brahmanization. A particularly imp. aspect of this so-called brahmanizing culture-community is the coming into being of an idg. 'poetic' lg. (cf. WACKERNAGEL, "Idg. Dichtersprache", *Philologus* 95, 1942, 1-19)..

63. PISANI, V. Le Sorti di *az*, *az*, e l'uso del nom. sing. in luogo del tema in sanscrito. *Inst. Lombardo di Scienze e Lettere-Rendiconti*, Classe di Lettere 83, Milan, 1950, 63-71.

. on *e* and *o* as continuations of *az* and *az* in the Appendix: a defence of the term 'Sanskrit' instead of 'Old Indian', and of writing *-s*, not *ḥ* in gramm. works (with ref. to Pāṇini IV 1 2).

64. RAJWADE, Vishvanath K. *Samśkrta bhūsecā ulagaḍū* (Marathi). *Samśodhaka* 24-25, Dhulia, 1957, 4 + 210  
..(reprint) .clarification of the Sanskrit language

65. RAJWADE, Vishvanath K. *Samskrta bhāṣāsāstriya lekha*. (Marathi). *Samśodhaka* 26, 211-48.  
..*vṛddhi* and *guna*. function of *samādhī* *vṛt* *kāra*ḥ

66. RENOU, L. Grammaire et védānta. *JAI* 245, 121-33.

67. RENOU, L. Sur l'évolution des composés nominaux en Sanskrit. *BSL* 52 (1), 96-116.

68. RENOU, L. *Histoire de la langue sanskrite* IAC (Collection les langues du monde X), Paris, 1956, 6 + 248 + one map. \*

. describes the main characteristics of SK. as written in different epochs and in a variety of styles (1) Vedic period, up to *rūtras*; (2) Pāṇini and the spoken lg., (3) Epic lg. including that of *Purāṇas* and *Śāstras*; (4) Classical SK. *śāhya*, *kāṭh*, *kāṭya*; (5) SK. of Bauddhas and Jainas and SK. outside India..

Rev.: T. BURROW, *BSOAS* 19, 594-95; F. EDGERTON, *Lg* 32, 493-98; J. GONDA, *Lingua* 6, 217-19; W. GURNER, *JRAS* 1957, 235; H. H., *AO* 22, 172; E. LAMOTTE, *Le Monde* 69, 225-28; M. LEUMANN, *Aratylos* 1, 155-58; M. MAYRHOFER, *IF* 63, 235-87; W. RAU, *OLZ* 1957, 166-68.

69 SCHELLER, M Ein weiterer Beleg für Accusativus cum Infinitive in Sanskrit? *Arch Or* 18, 248-50

*MBh* 3 192 55 (Rom Ed)

70 SCHROPFER, A *Geistiger Wortsatz des Indischen und seine Geschichte* Carl Winter, Heidelberg, 1954

71 SEN, Sukumar Some Indo Aryan etymologies *SP* (14th AIOC), Darbhanga, 1948, p 103

(1) *asura* is not negative of *sura* it is identical with it *asu* and *su* respectively represent the normal and zero grade of IE *esu*  
 (2) *Vasudeva* = *Vūsudeva*, *vasu* and *vasu* are respectively normal and lengthened grades of IE *nesu*, (3) *apsaras* < *aps-saras* that is (originally) that wh recedes or flits away, (4) *pāvaka* < I H *paxna* = fire

72 SEN, Sukumar *History and Prehistory of Sanskrit* Mysore Univ, 1958, III+53

Lecture 1 describes in brief the development of OIA from early Vedic to cl SK thro its two intermediate stages late Vedic and early SK Lecture 2—earlier stages thro wh the lg had passed before it took shape as early Vedic Lecture 3 deals with spoken SK

73 SENGUPTA, Sailendra Nath *Sanskṛta śabdāśāstra mūlakatā* (Bengali) K L Mukhopadhyaya, Calcutta, 1957, VIII+151

74 SHAHIDULLAH, M *Sanskṛta o parsī* (Bengali) *VSPP* 50, 1943

a comparative phonological and morphological study of SK and Persian

75 SHEMAVANER K M The genesis of the roots, *rabh*, *labh* and *lab* *ABORI* 29, 278 82

76 SIVASANKARA, Sastri *Samdhi śabda nirukṭih* *Prajñā* I, 36 39

*samdhik samhita samhita tu paroh sannikar ah*

77 SPECHT, F Zum sakralen u *Die Sprache* I, 43 49  
 (ref to B W LEIST *Altarisches jus gentium und altarisches jus civile* where much material is collected from SK. GK and

Latin sources) S here considers *pū*, *dhū*, *tu*, etc., wh have the sense of "purifying"

- 78 TARAPOREWALLA, I J S Some considerations of Sanskrit syntax *NIA* 9, 2-63  
refers to Vedic SK also illustrations from *Sam* and *Br*

- 79 VALE, R N *Verbal Composition in Indo Aryan*  
Deccan College Diss Series 6, 1948, 324  
Rev A ESTELLER, *JBBRAS* 27, 107-09

- 80 VENKATACHARYA, T Actvopalaksitah antahsthanuna-sikavarṇah *JSVOI* 12, 1 13  
sonant nasals and liquids (transl in Sanskrit of the original paper in Telugu by P V RAMANUJASWAMI)

- 81 VYĀS, Bholashankar *Samskrta kā bhāsāśāstrīya adhyayana* (Hindi) Varanasi, 1957, 340  
(study of SK from the point of view of modern linguistics)

- 82 WELLS, Rulon. Secondary derivation from Sanskrit *i*-stems *Lg* 29, 237-41

SK. noun stems ending in *u* when subjected to secondary derivation typically replace *u* by *av* whereas typically stems ending in *i* simply drop the *i* before a suffix beginning with a vowel or with *y* this different behaviour of SK *i* stems is a hist puzzle the answer to this puzzle is such a derivative as *avya* from *avī* is, in its origin, *avī* + *a* the curtailed treatment of *i* stems is not PIE apparently not even Proto-II but an Indic innovation the curtailed treatment of *i* stems has few, if any *BV* instances apart from the *samāsanta* situation.

- 83 WHITNEY, W D *Roots, Verb Forms, and Primary Derivatives of the Sanskrit Language* New Haven, 1945, XIII+250

photo-offset reproduction of the original published at Leipzig in 1885

- 84 WINTER, Werner On the origin of the *samprasāryana* reduplication in Sanskrit *Lg* 26, 365-70

the *samprasāryana* reduplication is a zero grade reduplication of a root beginning with a laryngeal this is proved by the study

of the representation of the roots belonging to this group in other IE lgg, particularly Greek and Tocharian

85 WINTER, Werner The reduplication type *bharibharti*/*bharibhrati* in Greek *Lg* 26, 532-33

#### 43 GRAMMARS, GRAMMATICAL STUDIES, CHRESTOMATHIES, ETC

1 ADRADOS, F R *Védico y sánscrito clásico Gramática, textos anotados y vocabulario etimológico* Instituto Antonio de Nebrija, Madrid, 1953, 209.

Rev A DEBRUNNER, *Aratylos*, 1, 150-55, W P SCHMID *IF* 63, 197-98

2 BALLANTYNE, J R *First Lessons in Sanskrit Grammar* Theosophical Univ Press, Point Loma, 1942, X+136

3 BALLANTYNE, J R, TYBERG, J, WARE, L A *First Lessons in Sanskrit Grammar and Reading* American Academy of Asian Studies, San Fransisco, 1951, 230

Rev R A FOWKES, *Word* 8 171-72

4 CARNOY A *Grammaire elementaire de la langue sanscrite comparée avec celle des langues indo europeennes* Ed Univ, Louvain, 1937, VII+230

(2nd ed)

Rev A DEBRUNNER, *IF* 57, 61-62.

5 CHATTERJI, Kshitish Chandra *Technical terms in Sanskrit grammar* *NIA* 8, 51-53

technical terms in SK grammar are not arbitrary the author here discusses names of moods and tenses it is the *la* of *kāla* that led Pāṇini to use the technical terms, *la*, *li*, *lu*, etc. indicator letter *ḥ* is used in case of primary endings and *ñ* in the case of secondary endings.

6 CHATTERJI, Kshitish Chandra *Technical Terms and Technique of Sanskrit Grammar*. Usha Memorial Series (pub S P Bhattacharjee)

Part I, 1948, XXII + 320, Part II, 1955, 40

7 CHATURVEDI, S P Gata dvisahasrabdi me samskrta vyakarana ka vikasa (Hindi) *NPP* 49, 301-28

8 DEBRUNNER, A *Die abendlandische Sprachwissenschaft und die altindische Grammatik* Kulturelles Auslandsdienst der Stiftung Pro-Helvetia

9 FRIS, O *Sanskrtika citankā* Nakl es Akad ved, Prague, 1956, 355

(SK Reader-2)

10 GAVRONSKI, A *Sanskrtika vyākaraṇam* Krakow, 1932, VI+247

(in Polish) SK Grammar, Texts Glossary

Rev V LESNY *Arch Or* 6, 420-21

11 GONDA, J *Kurze Elementargrammatik der Sanskrit-Sprache* Leiden, 1943

Rev M LEDRUS *Orientalia* 13 192

12 GUPTA, S K Nature and authorship of the grammatical works attributed to Maharsi Dayananda Sarasvati SP (17th AIOC), Ahmedabad 1953, 93-94

D s *Aṣṭadhyay bhāṣya* and *Vedāṅgaprakāśa* are grammatical works The first wh is a comm on P s *Sūtras* draws profusely upon Patanjali s *Mahābhāṣya*, it discards some of the views held by the author of *Kaṣkā* and *Siddhanta Kaumudī*

13 HEIMANN, B *Terminology Significance of Prefixes* R A S Monograph, London, 1957

14 HOFFMANN, K Notizen zu Wackernagel Debrunner, *Altindische Grammatik* II, 2 *MSS* 8, 1956, 5-24

additions and corrections thro material from *RV* and *Avesta* discusses *cakrad-*, *bisakhu* *pranāh jūhuṣa svopada*, *uṣṭrayoh*, *indya-*, *mālāṅga- arvañcalasa* (*alasaṭa-*, *n lagalaṣala-* *silāñjala*), *avyayam cakora vṛṣandhu jamb la*, *trapu- jaruogana-*, *jayatt mutam drdhra d(h)ehu rknvali pic* (*n pikna nupicāt*), *svargeṣa sabhugya vyalkaṣa*

15 KOTCHERGUINA, V A *Načal'nyj kurs sanskrita*  
Akademija Nauk SSSR, Moscow, 1956, 196

Rev M N PETERSON and V V VERTOGRADOVA, *Vopr Jazyk SSSR* 7 (1), 162-63

16 MACDONELL, A A. *A Vedic Reader for Students*  
OUP, 1953, XII+508

. (third impression)

17 MAYRHOFER M *Handbuch des Pāli* (Mit Texten und Glossar) Eine Einführung in das sprachwissenschaftliche Studium des Mittelindischen I Grammatik. II Texte und Glossar Carl Winter (Idg Bibliothek—erste Reihe), Heidelberg, 1951, XXVII+214

author aims at indicating fully the linguistic development from ur Idg up to MIA with comparisons in related lgg.

Rev W BELARDI, *Ric.Ling* 2, 228, M HOPPE *Yona* 5, 74 ff, V LESNY, *Arch Or* 19, 626 ff, M LEUMANN, *As Stud* 6, 149-51, V PISANI, *Paisaia* 7, 318-22, *RRILSL* 85 (1952) 1 10, L RENOU, *Erasmus* 5, 27-29, H W, *Indische Welt* 4, 16 ff, W WUEST, *OLZ* 1955, 60-64

18 MAYRHOFER, M *Sanskrit Grammatik* W de Gruyter (Sammlung Götschen, 1158), Berlin, 1953, 89

grammar of SK a brief introd on lg and lit comparison  
\* with Latin and Greek

Rev A B, *Anthropos* 48, 1051, J GONDA, *OLZ* 1955 152, A HEIERMEIER, *IF* 63, 324, F B J KUIPER, *Lingua* 5, 221, L ZGUSTA, *Arch Or* 25, 167

19 MAYRHOFER, M *Altindische Nominalbildung* Zum neuen Band der "Altindischen Grammatik" *OLZ* 1956, 5-15  
(a review article on WACKERNAGEL's *A G*, II, 2)

20 MAYRHOFER, M *Erste deutsche Sanskrit Grammatik* in Wurzburg *Welt und Wissenschaft* (15-2-1957), Wurzburg

21 NAZZARI, O *Elementi di Grammatica Sanscrita* (Seguiti da esercizi gradual, antologia e lessico con caratteri devanagarī) Rosenberg and Sellier, Torino, 1948, 180

- 22 PISANI, V. *Grammatica Sanscrita* Ed Univ, Milan, 1944, 275

(2nd ed, first ed, 1943, 199)

- 23 PIZZAGALLI, A M *Elementi di grammatica sanscrita con esercizi crestomazia e glossario* Milan, 1931

Rev A DEBRUNNER, *IF* 50, 173-74

- 24 RENOU, L *Grammaire sanskrite élémentaire* Adrien Maisonneuve, Paris, 1946, 109

Rev Sten KONOW, *AO* 20, 165

- 25 RENOU, L *Grammaire de la langue védique* Collection "Les langues du monde" Série grammaire etc, Vol 9, IAC, Lyon, 1952, 454

descriptive grammar of the Vedic Ig (1) Phonetics (2) Nominal formation, (3) Inflection of nouns, (4) Verb (5) Indeclinables, (6) Syntax Index of words

Rev R BIRWE *IF* 63 323-24 J BLOCH *BSL* 49 30-32  
A CARNOY, *Le Muséon* 66 405-07 A DEBRUNNER *Kratylos* 1, 38-45 F EDGERTON, *Lg* 29 497-500 R HAUSCHILD *OLZ* 1954 442-46 G M, *AO* 22, 83, V PISANI, *RSO* 29 137-45, P THIEME, *ZDMG* 106, 406.

- 26 RENOU, L *La Durghatavrtti de Śaraṇadeva* Paris

Vol 2 (2) = *adh* VI VII (Coll Emile Senart 8) 1954 133 + 133, Vol 2 (3) = *adh* VIII (coll Emile Senart 11) 1956, 51 + 51 and 54-83

27. RENOU, L *Terminologie grammaticale du sanscrit* Champion (Bibl de l'Ecole des Hautes Etudes, Sc hist et philol, fasc. 280-82), Paris, 1957, XI+541

(the three parts pub in 1942 here reproduced in a single Vol, original separate parts rev by J BLOCH *BSL* 42, 61-64) technical terms in Sk, grammar phonetics, lexicography, etc.

Rev A DEBRUNNER, *Kratylos* 3, 68-69, B ROSENKRANZ, *IF* 60, 224

- 28 RENOU, L *Grammaire et vedānta* *JĀ* 245 (2), 121-33

29 SCHARPE, Adrian. *Précis de grammaire du sanscrit classique I*. De Vlaamsche Drukkerij, Louvain, 1945

30 SIMENSCHY, Th *Grammatica lui Pânini Sintaxa cazurilor* Analele stiintifice ale Univ. "Al-I Cuza" Din Iasi, Sect III, St soc, Vol 3, fasc 1-2, Bucarest, 1957

31 STENZLER, A F *Elementarbuch der Sanskrit-Sprache* (Grammatik, Texte, Worterbuch), Verlag Alfred Topelmann, Berlin, 1952, VIII+120.

(first pub in 1868 fortgef von R PISCHEL, umgearbeitet von K F GELDNER, 13th ed)

Rev A. B, *Anthropos* 48, 706, F B J KUIPER, *Lingua* 5, 222-24, L RENOU, *BSL* 49, 33, H WELLER, *OLZ* 191

32 THUMB, A *Handbuch des Sanskrit Eine Einfuhrung in das sprachwissenschaftliche Studium des Altindischen. II Teil Texte und Glossar* Carl Winter (Idg Bibliothek I Reihe), Heidelberg, 1953, XII+356

(second enlarged and thoroughly revised new ed by R. HAUSCHILD) glossary, in many places, of the nature of etymological commentaries

Rev T BURROW, *Arch Ling* 5, 107-08, A DEBRUNNER, *IF* 63, 96-100, O FRIS, *Arch Or* 22, 136-38, J GONDA *Lingua* 5, 217 20, O HANSEN, *ZDMG* 107, 662-64, W P LEHMANN, *JAOS* 75, 135 ff, M MAYRHOFER, *DLZ* 1954 258-62, C. REGAMEY, *Erasmus* 10, 214-16, L. RENOU, *BSL* 49 (2), 35

33 THUMB, A *Handbuch des Sanskrit (mit Texten und Glossar) Eine Einfuhrung in das sprachwissenschaftliche Studium des Altindischen* Carl Winter (Idg Bibliothek I Reihe), Heidelberg

(third thoroughly revised ed by R. HAUSCHILD) I Teil I Einleitung und Lautlehre, 1958, XVI+347 II Teil Formenlehre, 1959, XII+492

Rev A. MINARD, *BSL* 54 (2), 67-69, L. RENOU, *JA* 246, 97-98, W P SCHMID, *IF* 64, 287-98, L. ZGUSTA, *Arch Or* 26 686-88



34 UMARJI, V The Aindra school of Sanskrit grammar. Part I, PO 19, 47-54; Part II, PO 20, 31-40.

(A) Indra, the grammarian of SK Ig, (B) phonology and vocabulary of Indra school, (C) morphology classification of words

35. VOGEL, J Ph De eerste "grammatica" van het Hindoestansch *MKNANW* 4 (15), 1942.

36. WACKERNAGEL, J *Altindische Grammatik*, Vol II. 2 Die Nominalsuffixe (by A DEBRUNNER) Vandenhoeck & Ruprecht, Göttingen, 1954, XI+966.

(Vol I Lautlehre, 1896, 344 + LXXIX, Vol II 1 Einleitung zur Wortlehre, Nominalkomposition, 1905, 329, Vol III Nominalflexion, Zahlwort, Pronomen, 1930, 602)

Rev J BURTON PAGE, *BSOAS* 18, 188-90, F EDGERTON, *JAOS* 75, 56-66, M LEROY, *Kratylos* 1, 145-47, G OBERHAMMER, *WZKSOA* 1, 153, J C TAVADIA, *IAC* 3, 298-99, P THIEME, *GGA* 209, 182-216, L ZGUSTA, *Arch Or* 25, 166

37 WACKERNAGEL, J *Altindische Grammatik* (Introduction générale, nouvelle édition du texte paru en 1896, au tome I, by L. RENOU). Vandenhoeck & Ruprecht, Göttingen, 1957

(second ed) Introduction (by RENOU), V + 125, Band I Lautlehre, VIII + 343, Nachtrage zu Band I (by A DEBRUNNER), IV + 194

Rev F B J KUIPER, *Kratylos* 4, 159-68, M MAYRHOFER, *OLZ* 1958, 372-75, L ZGUSTA, *Arch Or* 27, 156-58

38 WACKERNAGEL, J *Altindische Grammatik* Nachträge zu Band II 1 (by A DEBRUNNER) Vandenhoeck & Ruprecht, Göttingen, 1957, III+96

Rev J BURTON PAGE, *BSOAS* 21, 440, F B J KUIPER, *Kratylos* 4, 159-68, M MAYRHOFER, *OLZ* 1958, 474-76, L ZGUSTA, *Arch Or* 27, 156-58

39 WHITNEY, W. D *Sanskrit Grammar* (including both the classical language and the older dialects of Veda and Brahmana). 1955, 578

(8th reprint of second ed of 1859).

## 44. INDIAN LANGUAGES OTHER THAN SANSKRIT

- 1 BAPAT, P. V. *Vedicism in Pali* Siddheshwar Varma  
Comm Vol I, 1950, 74-88

influences of Vedic lit. and thought on Pali and Buddhism forms in Pali corresponding to Vedic forms several verbs used in Pali in their Vedic sense and not in their classical sense, compound words or groups of words used in exactly the same sense in Pali texts and *Up* attempts a comparative study of Pali texts with *GautamaDS* and *ApDS* and the principal *Up* under seven heads such as, proper nouns, parallel ideas, similes and metaphors etc

- 2 BERGER, H. *Zwei Probleme der mittellindischen Lautlehre* Münchener indologische Studien, Heft 1, 1955, 96  
. ref to Vedic texts

Rev C. CAILLAT, *BSL* 53 (2) 55-58, J MANESSY GUITLON, *Word* 13, 166-67

- 3 BLOCH, J. *Structure grammaticale des langues dravidiennes* Adrien Maisonneuve, Paris, 1946, XVI+102

Rev F B J KUIPER, *AO* 20, 238 ff, P MEILE *BSL* 1946 25 30

- 4 BLOCH, J. *Dravidien* *LM*, 1952, 485-503

- 5 CANEDO, J. *Sobre las influencias dravídicas en las lenguas arias de la India* *EM* 8 48-72, 9, 113-37

- 6 CHATTERJI, Kshitish Chandra. *Old Indo-Aryan words in New Indo-Aryan* *CR* 127, 16-18, 128, 61-62

discussion about the correct word to denote a woman student—*chatra* or *chatri*? ref to Pāṇini VI 2. 86 4 172 author concludes that there is authority for both forms also considers *sevikā* (= fem of *sevaka*) and *sevakā* (= inefficient service)

- 7 CHATTERJI, Suniti Kumar. *Indo-Aryan and Hindi* Gujarat Vernacular Society, Ahmedabad, 1942, XIII+258.

<sup>2d</sup> (third ed pub Firma K. L. Mukhopadhyaya, Calcutta, 1960 VIII + 329, also Hindi ed pub Rajkamal Prakashan, Delhi, 1957 (second reprint), 264) .

Rev J BLOCH *BSL* 1946, 21-22.

- 8 CHATTERJI, Suniti Kumar Some Iranian loan words in Indo Aryan IL 9 (1)

ūyadana > ūyatana gunjā (-a ruffian) for vnda (O Ir and SK.) -ā as pleonastic or contemptuous affix

- 9 CHATTERJI, Suniti Kumar Foreigners and Indian names The Panjab speech through the ages Siddheshwar Varma Comm Vol I, 1950, 5-13

much evidence available re. the kind of I A speech wh was current in Panjab ref to Kau. Br VII 6 *tasmād ud cya n diti prajā tatarā vāg udjate* (that is the Aryan dialect of the NW was closer to the Vedic speech than elsewhere in the Aryandom) also Pāṇini (5th cent B C), an inhabitant of Bālītura (present Lāhaur near Attock city in NWF) calls SK the *laukika* (or current) speech as opposed to *chūndasa* (or poetic diction of the Veda), this is another indication that the current speech at least of his area was very like SK or OIA in his time further investigations for later periods made by the author

- 10 CHATTERJI, Suniti Kumar Dravidian philology Tamil Culture 6, 195-225

two aspects of Dravidian studies (a) Dravidian in itself and (b) Dravidian and Aryan vis-a-vis each other discusses Aryanism and 'Dravidianism'

- 11 EDGERTON, F Buddhist Hybrid Sanskrit Grammar and Dictionary Yale Univ Press, New Haven, 1953 Vol I Grammar, XXX+239, Vol II Dictionary (and Partial Index of Middle Indic Words), 627

several ref to Vedic SK

- 12 GHATAGE, A M A basic tendency of Prakrit languages B C Law Volume Part II, 1946, 118-23

tendency to preserve the syllabic quantity of a word

- 13 GODAVARMA, K Indo Aryan Loan Words in Malayalam Malayikara, Trivandrum, 1946, IX+252.

Rev J Bloch JA 236, 319

- 14 GONDA, J Austrisch en Arisch Utrecht, 1932, 34

- 15 HENDRIKSEN, H Syntax of the infinitive verb-forms in Pali.

- 16 HENDRIKSEN, H A syntactic rule in Pali and Ardhamagadhi AO 20, 81-106

if we regard the expressions of the two past tenses from the *Brahmana* epoch and down to the present time we may distinguish the following five stages with an increasing use of the participle (1) Br lit, (2) epic SK, canonical Pali, (3) later Pali and Ardhamagadhi, (4) the Prakrits, the SK. fable lit, etc., (5) Hindi, Panjabi, etc.

- 17 KATRE, S M On the history of *l* in Pali B C Law Volume, Part II, 1946, 22-34

among MIA, Pali is unique in adhering to the trad of *BV*, acc. to wh every *-d(h)* is pronounced without occlusion and represented in writing by a separate symbol for *ḷ(h)*

- 18 KUIPER, F B J Note on Dravidian morphology AO 20, 238-52

(a review article on J BLOCH's *Structure gramm des Ig dravid*)

- 19 MASPERO, H Langues Mounda LM, 1952, 623-44

- 20 PATTANAYAK, D P Aryanisation of Orissa Orissa Hist Res Journal 7(1), 51-55

attempt to meet some points raised by scholars re the early aryanisation of Orissa and the antiquity of Oriya Ig S K CHATTERJI's suggestion that the Odra people, ancestors of present day Oriya speakers were not aryanised even as late as 7th cent A D is controverted

- 21 SEN, Sukumar The use of the genitive in Middle Indo Aryan, IL 9(1), 1945

in OIA, quite a no of verbs govern genitive gen so governed falls into four types (1) partitive, (2) possessive (3) gen of subject matter or reference, (4) gen of indirect object (i.e. dative and ablative gen)

- 22 SEN, Sukumar Indo Iranian spirants and proto Indo Aryan spirantisation PAIOC (13th Session), Part III, Nagpur, 1951, 81-86

(Presidential address Indian Linguistics Section) Vedic and classical SK. do not fully represent the OIA dialects there were OIA dialects wh bear distinct Iranian characteristics not found

in Vedic and cl SK the affinity bet Iranian and MIA was much closer than one is apt to suppose only such hypothesis can satisfactorily explain some imp MIA forms and phenomena (1) spirantisation of some intervocalic voiced plosives began in II and not I r period (2) proto IA voiced spirant preserved more fully in some MIA dialects than in OIA (3) there were MIA dialects wh preserved distinct I r characteristics (4) distinction bet II voiced and unvoiced conjunct spirants kept up in MIA, but not in OIA

- 23 SHARMA, Aryendra Presidential address Indian Linguistics Section PAIOC (19th Session), Delhi, 1959, 185-99

survey of work done in the field since 1955 question of non Aryan loan words in IA three views (1) most of the un explained IA words can be traced to Dravidian (2) they can be traced to Muṇḍā or Austric lgg (3) they can be proved to be IA II or even IE S does not favour the first two alternatives acc to him it is more likely that OIA words came into Dravidian and Muṇḍā

- 24 TURNER, R L Indo Arica II BSOAS 12 (3-4) 641-44

Panjabi *pabb* = Avestic *frabda* (= Vedic *prapad* AV VI 24 2)

- 25 UMARJI, V R A new approach to Dravidian languages with particular reference to Kannada R R Dīwakar Comm Vol (Karnataka Darshana) 1955, 190-204

Dravidian lgg. reveal IA—even IE—affinities in vocabulary phonology morphology syntax several illustrations from Vedic lit

- 26 VEDANTA SASTRI, H Direct influence of the Vedic language on some vernaculars of India SP (20th AIOC), Bhubaneshwar, 1959, 119 20

acc to author; Vedic lg is the predecessor of cl SK wh, thro the medium of Prākṛits and Apabhraṃśa gave birth to modern Indian vernaculars by about 10th cent. A D However some direct influence of Vedic lg on vernacular is noticeable a few illustrations given

- 27 VYAS, Bholashankar Bhāratiya aṛya bhaṣae tathā anunūśika dhvaniyu. (Hindi) Śodha Patrikā 4, 28-46

## 45 INDO-EUROPEAN LANGUAGES

- 1 AMMER, K. Studien zur indogermanischen Wurzelstruktur *Die Sprache* 2 (4), 193 ff

ref to Vedic words (that thematic indicatives and subjunctives have the same origin is a conclusion drawn from Vedic usage by L. RENOU, *BSL* 33, 5 ff)

- 2 ARUMAA, P Apophoreta Tartuensia Stockholm, 1949

(critique of F. SPICHT's *Der Ursprung der idg. Deklination*)

- 3 & 4 BAILEY, H. W. Rama I *BSOAS* 10, 365-76 Rama II, *BSOAS* 10, 559-98

BAILEY, H. W. Indo-Iranian Studies-I *TPS*, 1953

BAILEY, H. W. Indo-Iranian Studies-II, *TPS*, 1954

- 6 BAILEY, H. W. Indo-Iranian Studies-III *TPS*, 1955, 55-82

recovery in Mss of Turkistan of a large part of the lost Iranian vocabulary is one of the major achievements in II studies of this century it is not possible now to write on II problems without consultation of Sogdian and Khotanese vocabulary to one problem of Veda, viz., the Old Indian bases *jar*, Ir brings decisive evidence Old Indian *jar* 'move' (*RV* IV 51.8, I 123.5) cf. also *jalma* = bold young man Old Ind *kṛi* 'weak poor' (from  $\sqrt{k}$ , *kh*) considers Old Ind words *kṛiṣṭa* (VI 67.10), *kṛiṣṭa*, *kṛiṣṭa*, *kṛiṣṭa*, *kṛiṣṭa* *kṛiṣṭa* (from  $\sqrt{k}$  'move') = young girl (III 24.4), *cāyā* (= possessed of magic powers), *pinda darbhā* etc

- 7 BAILEY, H. W. Indica et Iranica S. K. Chatterji Felicitation Vol (IL), 1955, 114-19

in the work of the last cent., contribution of OIA vocabulary to classification of Old Ir texts was of decisive imp. in this cent., Old Ind texts are being illumined from Old Ir (Sogdian, Khotanese, etc.) considers (1) *khala* = threshing floor (*AV*) from *kram* 'to thresh', (2) *ni nāy-* 'press, apply force to' (also a group of words connected with the idea of 'fat' and 'liquid', cf. *navanīta* many *hapax legomena* in the Vedic texts can be explained by ref to Old Ir vocabulary e.g. *syedu* (*AV*

12 I 30), wh is rendered hesitatingly by 'mucus', can be shown to be connected with sogd *ziwk*, New Persian *xayū* 'spittle' (claim of Dravidian origin has, in such cases, to be reversed)

8 BAILEY, H W *Ariana OS* 4, 1-18

study of Indo Ir words relating to the field of dress and equipment ref to several Asiatic cultures

9 BAILEY, H W *Veda and Avesta UCR* 15 (1-2), 23-35

help in the understanding of II vocabulary rendered by study of living Ir lgg such as Kurdish

10 BAILEY, H W *Adversaria Indoiranica BSOAS* 19, 49-57

11 BAILEY, H W A problem of the Indo Iranian vocabulary *Schayer Comm Vol* (Rocz Or 21), 1957, 59-69.

Ir <sup>+</sup>*san* 'rise' provides the explanation of Vedic *śam-* SK *śmasana*, Ir *sam* discusses question of Mesopotamian Aryans

12 BAILEY, H W *Armeno-Indoiranica TPS*, 1957, 88-126

Armenian vocabulary to help study II considers words like *ghar*, *bhaga*, *citra*

13 BAILEY, H W Language of the Saka *Handbuch der Orientalistik* (pub E. J Brill, Leiden) 4 *Iranistik Linguistik*, 1958, 131-54

two types of Saka Ig—from Khotan and from Tumsuq the latter is more archaic study of these lgg helps better understanding of Vedic vocabulary

14 BALKAN, Kemal *Kassitenstudien, 1 Die Sprache der Kassiten Am Or Series*, Vol 37, 1954, XIV+238

(transl from original Turkish into German by R. KRAUS) attacks the myth of the existence of the oldest Indian or Ir borrowings in the Ig of the Kassites (Kass *sur* (1) *yas*=Sun god has nothing to do with Vedic *sFr* (1) *yah*, same is the case with other names and words in Kass wh are assumed to be Aryan or Indian)

Rev W EILER, *Archiv f Orientforschung* 18 136 ff M LEIBOVICI, *Word* 11, 491-93, M MAYRHOFER, *I I J* 2, 72 73

- 15 BELARDI, W *La formazione del perfetto nell'indo europeo*  
 Rev E. LAROCHE, *Rev hitt asian* 12 (55), 54.
- 16 BELARDI, W *Nomi del centone nelle lingue indo europee*  
*Ric ling* 4, 29-57  
 considers, among others, *lanthā*, *kāṭh na*
- 17 BENVENISTE, E *Noms d'agent et noms d'action en Indo européen* Adrien Maisonneuve, Paris 1948, 175  
 (second part of author's *Origines de la formation des noms en indo-européen* first part published in 1935 a genetic analysis of certain nominal suffixes formed the basis for a theory of the root in IE) in this part an attempt is made so to distinguish among the functions of formally related pairs of suffixes of agent of action and of comparison as to establish for each pair an antithesis parallel to the formal contrast and thus to commence the reconstruction of a binary system of oppositions on the morphemic level in IE 3 main sections (1) agent suffixes \*ter and \*tor (2) action suffixes \*ti and \*tu (3) more widely employed suffix \*t(h)o- considers Vedic Avestan and Homeric Greek  
 Rev W S ALLEN *BSOAS* 13 792 ff M FOWLER *Lg* 28 262-65 E. FRAENKEL, *Gnomon* 22, 162 A MARTINET *Word* 6 91-93 O SZEMERENYI *Arch Ling* 1 187-91
- 18 BENVENISTE, E *Sur quelques développements du parfait indo européen* *Arch Ling* 1, 1949  
 Rev R H ROBINS, *BSOAS* 14 214-15
- 19 BENVENISTE, E *Le problème des noms de parenté en indo européen* *BSL* 46, 20-22
- 20 BENVENISTE, E *The study of the Indo European vocabulary* London  
 (lecture delivered at London Univ) B regards *ari* as the designation of the other moiety of a society with dual organization
- 21 BENVENISTE, E *Homophonies radicales en indo européen* *BSL* 51 (1) 14-41  
 considers words like *dam*, *par*, *pitu*



- 22 BENVENISTE, E Analyse d'un vocable primaire indo européen \**bhāgu-* "bras". *BSL* 52 (1), 60-71
- 23 BERGER, H -[supplements GONDA's observations in *Reflections on the Numerals One-Two*] *MSS* 3, 1 ff
- 24 BIESE, Y M *Some Notes on the Origin of the Indo-European Nominative Singular* *Annales Acad Scient Fenn*, Ser B, Tom 63 (5), Helsinki, 1950, 15  
Rev J KNOBLOCH *Die Sprache* 3, 46
- 25 BIRWE, R *Griechisch Arische Sprachbeziehungen im Verbalssystem* *Beitrage zur Sprach und Kulturgeschichte des Orients*, No 8, Walldorf, 1956, XV+110  
Rev M MAYRHOFER *Kratylos* 3, 35-40, V PISANI *Archivio Glottologico Ital* ano 41, 151-65
- 26 BLOCH, J Échos de l'Inde *Ernout Comm Vol*, Paris, 17-22  
adduces Indo Ir cognates for Lat *belsum*, *balux*, *cūdo*, *fallō*
- 27 BONFANTE, G "Indo Hittite" and areal linguistics *AJPh* 67, 289-310
- 28 BONFANTE, G Animistic thinking in the IE languages *Debrunner Comm. Vol*, 33-56
- 29 BORGSTROEM, Carl Hj Internal reconstruction of pre-Indo European word forms *Word* 10, 275-87
- 30 BRANDENSTEIN, W *Frühgeschichte und Sprachwissenschaft* Gerold & Co (Arb aus d Inst f allgem und vergleich Spw, Graz, I), Wien, 1948, 191  
Rev F R. ADRADOS, *Emérita* 18 225-26 H BRAUMUELLER, *Carinthia* 1, 517-19, A CARNOY, *Le Muséon* 62, 191-93, R PITTIONI, *MIVAG* 78-79, 183-85, J WHATMOUGH, *Lg* 25, 283-85
- 31 BRANDENSTEIN, W (Ed) *Studien zur indogermanischen Grundsprache* Gerold & Co (Arb aus dem Inst für allgem und vgl Spw, Graz, 4), Wien, 1952, 75  
vol of essays devoted to Proto-IE I Lautlehre (pp 5-22), II Wortkunde (23-39), III Forschungsberichte (39-71) in the Foreword, Ed discusses the question Is it justified to assume

idg. Grundsprache and to reconstruct idg. Grund-formen? (ref. to the view of N. S. TRUBETZKOY, *Acta Ling* 1, 1938, 81 ff.).. (1) W. HARL, "Zur Vertretung der Nasalis sonans im Arischen" (Ein Nachtrag zu KZ 63, 1 ff.), (2), W. BRÄNDENSTEIN, "Bemerkungen zum Sinnbezirk des Klimas" (on the basis of climatology and geography, B. fixes the IE cradle in the steppes of eastern Europe or hither Asia..considers the relation bet. \*dieus and \*nebhos..rejects the views of O. RECHE, *Rasse und Heimat der Idg*, Muenchen, 1936, pp 149 ff. and F. SPECHT, "Der idg Himmels-gott im Baltisch-Slavischen", KZ 69, 115 ff. agrees with A. DEBRUNNER, "Indien" in *Mensch und Gottheit in den Religionen*, Bern, 1942, 63), (3) E. MAYRHOFER-PASSLER, "Der Quantitätsablaute in den idg. Sprachen" (considers 'musical' accent and 'dynamic' accent); (4) Margit FALKNER, "Ist idg. \*pelekus ein akkadisches Wort? (the meaning of Akkadian *pilaqu* is far from definite), (5) M. MAYRHOFER, "Gibt es ein idg. \*sor- "Frau"?" (evidence in favour of an answer in the positive is unconvincing; see, however, A. KAMMENHUBER, *RHA* 58, 17 ff.); (6) M. MAYRHOFER, "Das Gutturalproblem und das idg Wort fuer Hase" (SK. *hasa* has no connection with ahd. *haso*, but has to be derived from  $\sqrt{sa^6at}$  - to jump); (7) M. MAYRHOFER, "Idg Wortforschung seit Kriegesende" (a no. of etymological investigations collected), (8) H. KRONASSER, "Structural linguistics and laryngeal theories" (K. rejects many observations made by W. P. LEHMANN in his *Proto-IE Phonology*, Texas, 1952)..

Rev.: A. B., *Anthropos* 48, 1051; H. HARTMANN, *GGA* 207, 213-25; W. P. LEHMANN, *Lg* 30, 99-104; F. M., KZ 72, 124; E. POLOME, *RBPh* 31, 1050-53; B. ROSENKRANZ, *Kratylos* 2, 35-41; E. SCHWENTNER, *IF* 63, 93-95.

32. BROSMAN JR., Paul W. Proto-Indo-Hittite *b* and the allophones of laryngeals. *Lg* 33, 1-18.

33. CARNOY, A. Symbolisme des mains et noms de nombre en indo-européen. *Le Muston* 59, 557-70.

34. CARNOY, A. Broussailles et Proto-Indo-Européen. *Orbis* 5 (1), Louvain, 1956.

35. CARNOY, A. *Lyciens, Etrusques et Indo-Européens: Esquisse comparative*. Imprimerie Orientaliste L. Durbecq, Louvain, 1956, 27.

..C. contends that Lycian and Etruscan and IE are truly related in hist. and comparative sense.

Rev.: J. WHITMOUGH, *Lg* 32, 718-19.

36 COLLINGE, N E Laryngeals in Indo European ablaut and problems of the zero grade' *Arch Ling* 5 (2), 75-87

37 COLLINGE, N E External Sandhi in Indo European *Lingua* 8, 225-32

contextual effects can't be disregarded in the hist study of IE sounds but it is unsafe to take this fact as an invitation to discount even word boundaries as irrelevant, where convenient Sanskrit above all has enticed historians into doing so

38 COUVREUR, W *Hoofdzaken van de Tochaarse Klank en Vormleer* Katholieke Univ, Leuven, 1947, 106  
Rev E H STURTEVANT, *Lg* 24 (3)

39 CROSSLAND, R A Remarks on the Indo European laryngeals *Arch Ling* 10 (2), 79-99

it still seems most satisfactory to operate with two laryngeals,  $H_1$  and  $H_2$  tho a larger no is not improbable either on phonetic or on systematic grounds

40 CUENDET, G Relations indo grecques *Mitteil der schweiz Gesell der Freunde ostasiat Kultur* 6, 1944, 3-16  
some lexicographical cognates in GK and SK

41 CUNY, A Evolution préhistorique de l'indoeuropéen *Ernout Comm Vol*, Paris, 1940, 107-19

seeks to show by a comparison of the phonetic stocks that a relationship existed bet IE and Serindohittite (= ancestor of Hittite and Tocharian) on the one hand and Semitic and Hamitic on the other

42 CUNY, A *Recherches sur le vocalisme, le consonantisme, et la formation des racines en "Nostratique", ancêtre de l'Indo Européen et du Chanaan Sémitique* Adrien Maisson neuve, Paris 1943, VII+164

the term 'nostratique' (coined by H PEDERSEN to denote such lgg as might ultimately be proved to be related to IE group) is here restricted to the hypothetical IE Ham to-Semitic family

Rev C. BROCKELMANN *OLZ* 47, 93, J BROUGH, *JRAS* (1947)

43. CUNY, A. *Initiation à l'étude comparative des langues indoeuropéennes et des langues chamito-sémitiques*. Ed. Biere, Bordeaux, 1946, 275.

Rev.: M. COHEN, *BSL* 43, 108-12; J. KARST, *RHA* 8, 49-53.

44. DEBRUNNER, A. *Das Augment*.

Rev.: V. PISANI, *Paideia* 9, 366.

45. DEBRUNNER, A. *Indoiranisches*. *IF* 56, 171-77.

..I: Dissimilation von al. *svu-* zu *šti-* vor Labialen; II: Zu den altiran. Suffixen *-a-ka-* und *-ā-ka-*; III: Ap. *zb* aus *zr*..

46. DEHO, D. *Isoglosse lessicali greco-sanscrite di origine indoeuropa*. *Rendiconti dell' Istituto Lombardo die Scienze e Lettere*, Cl. di Lettere 91, 1957, 343-80.

47. DESNICKAJA, A. V. *The Problems of Research regarding the Relationship of Indo-European Languages*. (Russian). Moscow-Leningrad, 1955, 332.

..(1) Concept of IE lgg; principal characteristics of individual IE lgg.; (2) Hist. of research; (3) Various methods and hypotheses of linguistics; (4) Future programme for linguistics..

Rev.: R. L'HERMITTE, *BSL* 53 (2), 13-14; L. ZGUSTA, *Arch. Or.* 25, 161-62.

48. DEVOTO, G. *L'uccisione dei vecchi e il lessico indoeuropeo*. *P. Kretschmer Gedenkschrift* I, 1956

49. DIVER, W. *Palatal quality and vocalic length in Indo-European*. *Word* 15 (1), 110-122.

..the concept of the existence of so-called laryngeal consonants in the earlier stages of IE lgg. is now accepted in principle by at least a task force of Indo-Europeanists...the author here seeks to present evidence suggesting that one of the phonetic components of the so-called first laryngeal was a palatal articulation the pervasive lengthening of short vowels in the denominative forms of SK. etc. (*aiwāiti*, *sukhāiti*, *hadrāiti*) suggests that the denominative suffix contained a laryngeal rather than *y* that has been assumed in the past...to summarize the evidence of the SK. verbal forms, it is suggested that those present stems of the type *gīyati* that have cognates showing reflexes of *\*e* be interpreted historically as Class I presents of *wh*, the *y* is the regular reflex of the palatal laryngeal *\*ly* in prevocalic position.

- 50 DUMEZIL, G *Tarpeia* (Essais de philologie comparative indo européenne) Gallimard, Paris, 1947 294

Rev BAYET *REL* (1947) 420-22 V PISANI *Recension*  
1950 55 ff

- 51 DUMEZIL, G *ner et uno* dans les langues italiques  
*REL* 31, 175-90

- 52 ERHART, A Zum Ursprung der indogermanischen  
Komparative und der altindischen *in* Stamme *Arch Or* 24  
432-43

Old Ind adjectives in *in* have good parallels in other idg lgg one may postulate an ur idg verbal adj in \**in(o)* the Indian primary adjectives in *in* are Nomina agentis not "Nomina auctoris" (Acc to BENVENISTE *Noms d'agent etc* accent can distinguish bet these two) in *RV* most forms in *iyas ista* have the sense of verbal adj out of 65 primary comparative and superlative forms occurring in *RV* (where both forms occur they have been counted as one) 37 forms have a distinctly verbal char 7 forms have purely nominal char of the remaining 21 forms the verbal origin can be assumed but their sense is modified thro connection with an adj 4 types of verbal nouns (1) unemphatic composition form—root noun *yaj* (2) unemphatic independent form—in \**-os* *yajas* (3) emphatic composition form—in \**in* *yajin* (4) emphatic independent form—in \**jas* *yaj-yas* in cl SK the participle char of comp and superlative forms is pushed into background

- 53 FEIST S *Die Dialekte in der indogermanischen  
Ursprache*

Rev E. SCHWENTNER *KZ* 68 180 ff

- 54 FITZHUGH, Th *The Indo European Accent* Anderson, Charlottesville, 1937

Rev KOSTER *Museum* 46 228

- 55 FODOR, Istvan The origin of grammatical gender I  
*Lingua* 8, 1 41

gender did not spring forth simultaneously throughout PIE it did not come about in a uniformly identical way and in consequence of identical causes it seems highly probable that the neuter and the non neuter genders emerged due to syntactic motives while the masculine and the feminine got separated as a result of morphological semantic causes

- 56 FRAENKEL, E Beiträge zur baltischen Wortforschung  
KZ 69, 76-94

considers such OIA words as *tandrā tandate*

- 57 FRAENKEL, E Zur Verkürzung von Komposita in  
den idg Sprachen P. Kretschmer Comm Vol I, 1956

- 58 FRIŠ, O Indo Iranica Arch Or 18, 73-79

- 59 FRIŠ, O The IE comparative Arch Or 18,  
170-88

- 60 FRIŠ, O The IE comparative suffix *-ios* and the neuter  
suffix *os* Arch Or 21, 101-113

various views on the subject (1) comp form has its origin  
in the intensification of adj (2) stress laid on the char of  
verbal adj (3) some comparatives are originally substantives  
(4) some comp derived from adverbs acc to author comp  
were old nouns (neut) wh gained the meaning of comp as an  
opposite of adj ref to OIA forms

- 61 FRIŠ, O Die Stamme auf *an* im Avesta Arch Or  
22, 38-62

comparison with corresponding forms in OIA

- 62 FRISK, H Ueber den Gebrauch des Privativprafixes  
im indögermanischen Adjektiv Wettergren & Kerber (Göte-  
borgs Högskolas Aersskrift 47, 11), Goteborg, 1941, 53

study of (among others) OIA negative verbal adjectives wh  
have no corresponding affirmative forms ref to *nañ bahuvrīh*  
(wh occurs even in *RV*)

Rev E SCHWENTNER JF 59 232-33 DLZ 63 973-77

- 63 FRISK, H Substantiva Privativa im Indogermanis-  
chen Eine morphologisch-stilistische Studie Wettergren &  
Kerber (Goteborgs Hogskolas Aersskrift 53, 3), Göteborg,  
1948, 126

Rev W BELARDI Ric Ling 1, 153, P TIDEME, KZ 70 125

- 64 FRISK, H Quelques noms de la tempe en indo  
européen Göteborgs Högskolas Aersskrift, 1951, 21

65. GALTON, H The Indo European kinship terminology.  
*Zeitschrift fuer Ethnologie* 82, 121-38

66. GÄTERS, Alfreds Indogermanische Suffixe der Kom-  
 paration und Deminutivbildung *KZ* 72, 47-63

67. GELB, I J. A contribution to the proto-Indo-Euro-  
 pean question *Jahrbuch fuer kleinasiatische Forschung* 2 (1),  
 Heidelberg, 23-36

68. GEORGIEV, V *Das Schicksal der idg o-Deklination.*  
 Rev B ROSENKRANZ, *IF* 59, 107

69. GOETZE, A Hittite and the Indo European languages  
*JAOS* 65 51-53

controverts the view of I J GELB and G BONFANTE (*JAOS* 64,  
 169-90) that the Hieroglyphic Hittite is a *satem* lg

70. GOETZE, A On the Hittite words for 'year' and the  
 seasons and for 'night' *Lg* 27 (4), 1951

71. GONDA, J [Idg metrical form] *AO* 18, 71 ff

72. GONDA, J *Reflections on the numerals "one" and  
 "two" in Ancient Indo European Languages* N V A  
 Oosthoek, Utrecht, 1953, 80

G concerns himself primarily with pre-semantics of the lower  
 numerals and other words associated with or suggested by them  
 Ch 1 implications of complementariness and collectivity found  
 in the lower numerals, particularly 'two', and also in the dual as  
 a grammatical category, study of occurrences of the dual in  
 various syntactic and phrasal structures in GK. and SK, acc  
 to G, "a duality was considered to be a two-sided entity or  
 unity" Ch 2 deals with words for "half" Ch 3 sets forth  
 linguistic evidence from many families in support of the social  
 anthropological theorem that 'natural man, so far as rationalistic  
 tendencies and intellectual or "modern" one-sidedness do not  
 dominate, thinks and acts collectively' such concepts as "a  
 single individual" are not the same in primitive society as with us  
 an analysis of the pre-semantics of words for "other",  
 "another" a detailed study of *anya* Ch 4 deals with *\*sem-*  
 (=together) and its various derivatives considers in the course  
 of this study words like *ubhau*, *ardha*, *dau*, *nema*, *sa* . difference

bet *sa*, wh expressed the idea of complementary oneness, and *eka*, wh stood for the idea of uniqueness or absolute oneness

Rev J Alexander KERNS *Lg* 30, 285-87, M MAYRHOFER, *ZDMG* 104 267-70, V PISANI, *OLZ* 1955, 113 14, W P SCHMID, *IF* 64, 298-301

- 73 GONDA, J The history and original function of the IE part *Kue*, esp in Greek and Latin *Mnemosyne* 4 (7) 1954, 196 ff

\**kue* was essentially a marker pointing to or emphasizing the fact that two (or more) elements of the same category (nouns, verbs, word groups etc) were not only regarded as belonging together, but constituted a complementary pair (or set)

- 74 GONDA, J The original character of the IE relative pronoun *io*- *Lingua* 4 (1), 1-41

the so-called IE relative pronoun *io* (SK. *yas*) has only in the course of time assumed the char of a relativum proper originally it must have been a pronominal element and a distinguishing defining isolating explicative, annunciatory includer several Vedic references

- 75 GONDA, J Notes on the IE *K\*-i-* and *K\*-o-* pronouns *Lingua* 4 (3), 241-85

some attempts to answer the question as to the hist relations of the indefinite and interrogative functions of the IE *ku* pronouns reviewed and criticized in SK the *ja*-clauses, the interrogative and the indefinite sentences were, both in the form of their pronouns and in their particular char, kept clearly apart discusses the syntax and original function of the pronouns *ka-*, *ki* etc. in SK. and the cognate words in other ancient IE lgg

- 76 GONDA, J Defining the nominative *Lingua* 5, 288-97

the ancient IE nominative essentially expressed the mere nominal idea It cd be used either isolated, or complementary, or predicative cf Pāṇini 2.3.4.6 the accusative, as compared to the nominative, is characterized by a particular feature, the nom may be regarded as *merkmallos*

- 77 GONDA, J *The Character of the Indo European Moods* (with special regard to Greek and Sanskrit) Otto Harrassowitz, Wiesbaden, 1956, VIII+211



exhaustive study of the original function of the subjunctive, optative, and injunctive, and of a no of syntactic problems connected with the use of moods optative and subjunctive not futures in origin the optative acc to G, enables the speaker to introduce the elements of visualization and contingency, the latter being the main char of this mood the general function of the subjunctive may have been to indicate that the speaker views the process denoted by the verb as existing in his mind, or rather, as not yet having a higher degree of being than mental existence, in subjunctive, there is no question of contingency injunctive is a remnant from an epoch when the category of time was not conceived as precisely as it was the case later, it was originally not an augmentless past indicative but a sort of 'primitive' comparable to similar categories in other lgg, the decline of injunctive is not to be regarded as a purely linguistic process, but rather as an event of socio linguistic char

Rev M FOWLER, *Lg* 33 50-54, E H, KZ 75, 245, J KURYLOWICZ, *Kratylos* 1, 123 30, H SEILER, *Kratylos* 1, 131-35, W THOMAS, *OLZ* 1956, 398 402 L ZGUSTA, *Arch Or* 27, 686-89

78 GONDA, J On nominatives joining or replacing vocatives *Lingua* 6, 89-104

in SK. two vocatives can t be connected by *ca* one of them is replaced by the nominative *vāyav indraś ca cetathah* (*RV* I 2 5)

if *ca* is wanting, two vocatives may follow each other freely cf *RV* V 71 3 the curious occurrence of the nom in the above combination of invocations was determined by the very char of particle \**kue* wh was a means of indicating complementary unity in *vāyav indraś ca cetathah* the voc *vāyo* is in a way, an 'elliptical expression for the god denoted and his companion

79 GRAY, L H The Indo-European Base Type \**do*, \**do* ie-, \**do* ue-, \**do* ae- *AJP* 62, 1941, 476-84

80 GÜTERBOCK, Hans Gustav Toward a definition of the term Hittite *Oriens* 10, 233-39

cultural and linguistic connotations of the term 'Hittite' in the ling sense shd be restricted to the Nesian (or Kanesian) lg 'Hieroglyphic Hittite' is, in essence Luwian Hittite civilization had its roots in the Hattic culture of the land of Hatti The IE people who spoke Nesian (or Hittite in the ling sense) developed it in the Colony Age and during the Old Kingdom

- 81 HAHN, E Adelaide The origin of the relative *kwi*  
*kuo* Lg 22 (2) 68-85

Hittite evidence indicates that the relative *kwi kwo-* is the development of the indefinite

- 82 HAHN, E Adelaide More about the vocative in  
 Hittite JAOS 70, 236-38

- 83 HALL JR, Robert A Bartoli's "Neolinguistica"  
 Lg 22 (4), 273-83

B denies the necessity of positing a special phoneme \**ʔ* for Primitive Indo-European no need of setting up a special palatal phoneme \**k̑* for PIE

- 84 HAMMERICH L L Laryngeal before Sonant Det  
 Kgl Danske Videnskabernes Selskab Hist filolog Med 31 3,  
 Copenhagen, 1948, 90

author tries to explain several old problems of IE comp gr by discussing them in the context of the laryngeal theory accepts only one laryngeal phoneme (*H*) for IE

Rev L ZGUSTA, Arch Or 18 547 51

- 85 HAMP, Eric P Indo European nouns with laryngeal  
 suffix Word 9, 135 41

amongst archaic remains of ablauting nouns with laryngeal suffix we find besides Av *panta* and Vedic *mahas* with its neuter *mahi* and their relatives the neuters represented by Vedic *asthi sakthi aksu* and *dadhi* and by Albanian *asht* and *djathe*

- 86 HARTMANN, Hans Das Passiv Eine Studie zur  
 Geistesgeschichte der Kelten Italiker, und Arier Carl Winter  
 (Idg Bibliothek, 3 Reihe Untersuchungen), Heidelberg, 1954,  
 206

the author seeks to show that purely linguistic phenomena can find adequate explanation in the background of mythical religious concepts of the people speaking that lg the linguistic phenomenon of the passive as a special category can only be understood from the belief in the Allkraftbegriff which is the reservoir by drawing from which the waning strength of the individual can always be restored acc to the Celts this power is *nert* similar is Roman divinity *Nerio* (Mars) Iranian *Ch areno*, Indian *brahman* individual acts were largely regarded as functions of a representative or materialization or individual Ausprägung of

this force, the idea of personality was not much developed. Hence comparatively imp part played by cosmic and natural phenomena, by influences outside the immediate personal sphere.. where one had to describe human acts determined, or at least influenced or predisposed by the above fundamental power, the passive construction was common acc. to H, as shown by the evidence of GK, SK, and Hittite, late-H did not possess a specific passive form, and thus this category was developed separately by the several IE lgg

Rev J GONDA, *Lingua* 5 428-41, A HEERMEIJER *Bibl Or* 15, 215-18, H LEROY *Ant Cl* 25 (2) 509, F M, *KZ* 75, 245-46, A NEHRING, *Anthropos* 52, 663-69, O SZEMERENYI, *Erasmus* 3, 348-52, L ZGUSTA, *Arch Or* 26 287-90

87 HARTMANN, P *Zur Typologie des Indogermanischen*. Carl Winter (Bibl d allg Spw, 2 Reihe Einzeluntersuchungen 2), Heidelberg, 1956, 295

Part I Fundamental elements of IE characteristics of IE  
Part II Review of principal theories concerning IE critique of the views re the structure of IE of HIRT, BENVENISTE, SPECIET  
Long introduction

Rev L DEROU, *Erasmus* 10 421-23 J SAFAREWICZ *Kratylos* 2, 153-61

88 HAVERS, W *Zur Entstehung eines sogenannten sakralen u Elements in den indogermanischen Sprachen* (Ein Versuch über Lautbedeutsamkeit in indogermanischer Frühzeit) *Anz. Oesterr Akad d Wiss, Phil-hist Kl.* Jg 1947, No 15

89 HAVERS, W *Zum Bedeutungsgehalt eines indogermanischen Suffixes* *Anthropos* 49, 182-232 (also *Anz. Oesterr Akad d Wiss, Phil. hist Kl.*, 1951, No 88)

deals with suffix *-tu-* wh. in Idg. is used particularly to form the so-called *nomina actionis* discusses the origin of the suffix by an analysis of *nomina actionis* in seven notional categories, such as sphere of sacred law (SK. *g3tu ytu, pitu*) nature (*jantu, j-tu, cūhātu, vastu tanyatu*), food and drink (*pitū, mastu saktu*), arts and crafts (*kratū, otu, mantu, tantu, v3stu*), connection (*ketu*), magic (*33tu*) *-tu*=aptitude, *ti*=actuality

90 HELLER, L G *The first person singular verbal endings in Indo-European* (A study in syntagmatic phonetics) *Lg* 33, 19-21

91 HENDRIKSEN, H *Untersuchungen ueber die Bedeutung des Hethitischen fuer die Laryngealtheorie* Copenhagen, 1941

92 HERMANN, E *Zusammengewachsene Prateritum und Futurum Umschreibungen in mehreren idg Sprachzweigen* KZ 69, 31-75

ref to QIA

93 HEVESY, W van *Finnisch Ugrisches aus Indien* Wien, 1932, VIII+383

94 HINZ, W *Altpersischer Wortschatz* Brockhaus (Abh fur die Kunde des Morgenlandes), Leipzig 1942, VI+160

Rev E. BENVENISTE BSL 42 (2)

95 HIRT, H *Die Hauptprobleme der indogermanischen Sprachwissenschaft* Max Niemeyer, Halle, 1939, X+226

(See VBD I-1093) ed by H ARNTZ

Rev W BRANDENSTEIN IF 58 304-05

96 HOLMER Nils M *Postvocalic s in Insular Celtic* Lg 23 (2), 125-36

comp ref to SK

97 HOLT, J *A propos de la Corolla Linguistica* Quelques problèmes des études hittites Bibl Or 15, 148-57

98 HUBSCHMID, J *Schauche und Fasser* (Wort und Sachgeschichtliche Untersuchungen mit besonderer Berücksichtigung des romanischen Sprachguts) Francke Bern 1955, 171+1 lg map+33 illustr

considers among others words like *drit dara*

Rev A. SCHERER *Kratylos* 1 171 75

99 ISACENKO, A V *The IE and Slavic kinship terminology in the light of Marxist linguistics* (Russian) Slavia 22, 43-80

100 JOHANNESSEN A *Gesture origin of Indo European languages* Nature 153 171-72

101. JONES, D. M. A parallelism between Celtic and Indic. *Bull. of the Board of Celtic Studies* 12 (4), Cardiff, 1948, 88-89.

Welsh *gan* and SK *anu*

102. KAMMENHUBER, A. Philologische Untersuchungen zu den Pferdertexten von Boghazkoy. *MSS* 2, 1957, 47-120

(revised reprint first pub. in 1952) Kikkuli, a man from Mitanni, whose mother lg. was Hurrite wrote a booklet on horse training for the Hittite kings contains such words as *aika* *wartanna* *terawartanna* etc. wh. are clearly akin to OIA *ekawartana*, *trjawartana*, etc.

103. KENT, Ronald G. The accusative in Old Persian. *mām kāma*. *JAOs* 66, 44-49

in OP *yathā mām kāmā tha* (= as was my desire) and the like the acc. *mām* denoting the person feeling the wish, is an expression of goal, the phrase having originally contained a verb meaning 'came'. When the verb 'came' was replaced by the copula *be* the accusative remained in its original function so even when the copula was omitted traces of the development are still to be observed in SK in connection with uses of *kāma* the entire series is extant in GK cf. *mām kāmēna* (AV VI 91 139, 294) and *na hy etā n kāsya cana kāmāh*

104. KERNS, J. Alexander, SCHWARTZ, Benjamin. Multiple stem conjugation: an Indo-Hittite isogloss? *Lg* 22 (2), 57-67

many of the categories used in the discussion of IE verbal paradigm are functional rather than structural

105. KNOBLOCH, J. Zur Vorgeschichte des idg. Genitivs der *a*-Stämme auf *-sjo-*. *Die Sprache* 2, 131-49

106. KONOW, Sten. An Indo-European language. *Christensen Comm. Vol.*, 1945, 44-49

concerns the problem of the designation of the two indigenous lgs. of Chinese Turkestan, so-called Tocharian and Khotanese-Saka

107. KRAHE, H. River names. *Oder* and *Eder*. *Debrunner Comm. Vol.*, 233-39

the oldest stratum of names for the rivers in a large area of Central and Western Europe is IE and interconnected consideration of Old European Hydronomy

- 108 KRAHE, H *Indogermanisch und Alteuropaisch Sacculum* 8 (1), 1957, 1-16

names of rivers in a greater part of ancient Europe derived from a period before the individual idg lgg (2nd half of 2nd mil -B C.)

- 109 KRAHE, H *Indogermanische Sprachwissenschaft Sammlung Goschen* 59, 1958, 106

(first ed 1943, second ed 1948, 134 original work in the series by R. MERINGER M had discussed many general questions relating to Idg. people) K. limits his study to Lautlehre Rev (Second ed) W BELARDI *Ric. Ling* 1, F SPECHT *KZ* 68 236, G STECHER, *ZfDK* (1944), 62, (Third ed) A. B. *Anthropos* 53 1084

- 110 KRAHE, H *Sprachverwandtschaft in alten Europa* Carl Winter, Heidelberg, 1950, 29

based on toponomy and especially on the names of rivers and watercourses north of the line of the Alps with its projections east and west K sees only IE elements when these appear south of the same line they are considered to have been imported

Rev F R ABRADOS, *Emerita* 20 528-30

- 111 KRETSCHMER, P *Objektive Konjugation im Indogermanischen* SBOest AW, Phil hist kl 225, Abh. 2, Wien, 1947, 52

Rev J KNOBLOCH *IF* 60 320-23

- 112 KRONASSER, H *Zur Verwandtschaft zwischen Finnisch Ugrisch und Indogermanisch Fruehgeschichte und Spw* 1, Wien, 1948, 162-85

a careful analysis of the evidence alleged to show such relation sh p leads to a negative conclusion

Rev J WHATMOUGH *Lg* 25 283-85

- 113 KRONASSER H *Strukturelle linguistik und Laryngeal Theorie Studien zur idg Grundsprache*, Wien, 1952, 56-71

- 114 KUIPER, F B J *Die indogermanischen, Nasalpräsentia Ein Versuch zu einer morphologischen Analyse* N V Noord Hollandsche uitgeverijmaatschappij, 1937, 246

(See VBD I-108 24) considers among other things, OIA-7th gana (cf *yunakti*)

Rev N van WUK *IF* 56 221 23

- 115 KUIPER, F B J [Consonantal laryngeal] *Lingua* 5 existence of consonantal laryngeal in proto II seems warranted by the development of the aspirate surds as a new class of phonemes

- 116 KURYLOWICZ, J *Etudes indoeuropéennes I* Cracow, 1935, IV+294

(See VBD I-108 25)

Rev A DEBRUNNER *IF* 56 55-58

- 117 KURYLOWICZ, J *Les racines set et la loi rythmique* *Rocz Or* 15, 1-24

- 118 KURYLOWICZ, J *Le degré long en indo iranien* *BSL* 44 (1), 42 63

- 119 KURYLOWICZ, J *Reflexions sur l'apophonie qualitative en Indo Europeen* *Word* 6 (3) 205-16

- 120 KURYLOWICZ, J *L'accentuation des langues indo européennes* Polska Akad Umiejtnosci, Prace Komisji Jezykowej No 37, Cracow, 1952, 526.

examines the morphological role of the accent in those IE lgg, wh have more or less faithfully preserved the proto-IE system of accentuation gives a detailed account of the accentuation in Vedic SK. as compared with that of PIE of wh it is the most archaic representative (pp 1 120) IE accent can be reconstructed from the Vedic accent In an exam of the dynamics of Vedic accentuation K shows how the opposition bet a barytone or recessive type and an oxytone or progressive type has been put to use in order to distinguish bet various morphological and derivational classes

Rev F B J KUIPER *Lingua* 5 324-26, M LEJUNE, *Rev Et lat* 30 375-76 *BSL* (1952), 24-30 M LEUMANN *OLZ* (1955) 12 15, A MARTINET, *Word* 9 282 86 L ZGUSTA *Bibl Or* 10 164 *Arch Or* 21, 472 74

- 121 KURYLOWICZ, J A propos de l'accentuation indo européenne *BSL* 49 (1), 20-23

(reply to crit by M LEJUNE, *BSL* 48, 24-30) considers Vedic *udṛita* and *svarita*

- 122 KURYLOWICZ, J Remarques sur le comparatif (germanique, slave, v indien, grec) *Debrunner Comm Vol*, 1954, 251-58

discusses the vowel *wh* precedes the inherited comp suffixes in Germanic Slavic, SK., and GK., and argues that while this element appears to be merely a linking vowel it originally had morphological significance SK comp. in *iyas* (from adverbs of the types of Goth *galeiko*) and SK *phali*

- 123 KURYLOWICZ, J *Lapophonie en indo europeen* Polska Akademia Nauk Prace jezykoznawcze, Wroclaw, 1956, 430

Rev E BENVENISTE, *BSL* 53 (2) 46-50 H BERGER, *OLZ* (1958) 22-29, L ZGUSTA, *Arch Or* 27, 153 55

- 124 KURYLOWICZ, J The accentuation of the verb in Indo European and in Hebrew. *Word* 15 (1), 123-29

refers to accent of verb in Vedic SK

- 125 LANE, George S On the present state of Indo European linguistics *Lg* 25 (4), 333-42

brief survey of work done in the field of syntax Etymology Origins of IE inflection, Hittite, PIE

- 126 LEHMANN, W P The distribution of proto Indo European /r/ *Lg* 27 (1), 13 17

PIE must be reconstructed without initial /r/ the development of initial /r/ in most of the IE dialects is another structural feature that we must attribute to the loss of laryngeals

- 127 LEHMANN, W P *Proto Indo European Phonology* Ling Soc of America, Austin, 1952, XV+129

(2nd ed in 1955) an attempt to represent IE phonology in the light of the discovery of new data for comp study more particularly in Hittite acc to L., the laryngeals survived into PIE and disappeared at least in certain positions only later in the separate lgg L attempts to reconstruct, on the basis of the results of the laryngeal theory the phonemic system of PIE



Rev.: W. S. ALLEN, *BSOAS* 16, 418-19; J. M. CAMPBELL, *Arch. Ling.* 6, 57-60; E. H., *KZ* 72, 251; H. M. HOENIGSWALD, *Lg* 30, 468-74; F. B. J. KUIPER, *Lingua* 5, 319-24; A. MARTINET, *Word* 9, 286-90, L. ZGUSTA, *Bibl. Or.* 11, 4-5.

128. LEHMANN, W. P. The proto-Indo-European resonants in Germanic. *Lg* 31 (3), 355-66.

129. LEHMANN, W. P. On earlier stages of the IE nominal inflection. *Lg* 34, 179-202

130. LIEBERT, G. *Zum Gebrauch der w-Demonstrativa im ältesten Indoiranischen*. Lunds Univ. Årsskrift, N. F. Åv. 1, Bd. 50, No. 1, 1954, 93.

..L. comes to the conclusion that demonstrative pronouns in *w* have the sense of 'concomitancy', 'opposition' (*entgegenstehend* and *gegenüberstehend*) *parokṣe*, *uparokṣe* is the sense given by trad. Ind. grammar Ch 2: consideration of *asau*, *amū*

Rev.: E. BENVENISTE, *BSL* 1954, 59-60; M. MAYRHOFER, *IF* 63, 195.

131. LIEBERT, G. *Die indoeuropäischen Personalpronomina und die Laryngaltheorie Ein Beitrag zur Erforschung der Pronominalbildung*. Lunds Univ. Årsskrift, N. F. Åv. 1, Bd. 52, No. 7, 1957, 146.

..phonology: source of OIA phonemes *bh*, *dh*, *h*, *gh*, *j*..morphology: formation of the personal pronouns in Veda.

132. LOMBARDO, L. Isoglosse greco-sanscrite di origine anaria. *Rend. Ist. lomb.*, cl. lett. 91, 223-63.

133. MACHEK, V. *Etymologický slovník jazyka českého a slovenského*. Česk. Akad., Prague, 1957, 628.

..connections with Vedic words indicated in some cases..

Rev.: M. VEY, *BSL* 54 (2), 212-14

134. MANN, Stuart E. The Indo-European Vowels in Albanian. *Lg* 26 (3), 379-88.

135. MANN, Stuart E. Mycenaean and Indo-European *Man* (1956), 26

indication of work done in the field. Mycenaen, unlike Hittite and the "barbaric" neighbour lgg. of ancient Greece, is a linear ancestor of some form of GK.

136. MARTINET, A. Concerning some Slavic and Aryan reflexes of IE *s*. *Word* 7 (2), 91-95

137. MARTINET, A. Some cases of  $-k^h-$  /  $-u-$  alternation in Indo-European. *Word* 12 (1), 1-6

*rināti-rināti bhūñjati bhunakiti*

138. MARTINET, A. Le genre féminin en indo-européen. examen fonctionnel du problème. *BSL* 52 (1), 83-95

139. MAURER JR., T. H. Unity of the Indo-European ablaut system, the dissyllabic roots. *Lg* 23 (1), 1-22

IE roots were monosyllabic, being composed of 2 or 3 (or even 4) consonants with a full vowel *e* (7), which change in quantity (from zero to lengthened grade) and in quality (*e* or *o*) acc. to its surroundings.

145. MEID, W. Zur Dehnung praesuffixaler Vocale in sekundären Nominalableitungen. *IF* 62, 260-95; 63, 1-28.

. many examples from Vedic SK

146. MEILLET, A. *Introduction à l'étude comparative des langues indo-européennes*. Hachette, Paris, 1950, 516.

..(reprint of 8th ed) .

Rev : A MARTINET, *Word* 6, 182-84

147. MENGES, Karl H. Indo-European influences on Ural-Altaic languages. *Word* 1, 188-93

148. MERIGGI, P. Der indogermanische Charakter des Lydischen. *Hirt Festschrift* II, 285-90

149. MERLINGEN, W. Zum Ausgangsgebiet der indogermanischen Sprachen *Archaeol. Austriaca* 18, 1955, 92 ff

..wine, whose home is Caucasus, has an idg name

150. MERLINGEN, W. Idg. *x*. *Die Sprache* 4, 39-73

. arguments in favour of idg *x* in OIA, it changed to *lh* (before original *a*, *o*, *u*, *ai*, *oi*) and to *ch* (before original *e* or *i*) .  
idg. *xs* changed to OIA *ʃ*

151. MEZGER, F. Some Indo-European Formatives *Word* 2, 228-40.

..(1) adverbial *-ā*, *-i*, *-il*, (2) local *-ā*, *-ai*

152. MEZGER, F. Latin *-idus* and *-tūda* *Lg* 22 (3), 194-99.

. ref to SK. words *u* adjectives have the function of present participle..

153. MEZGER, F. Gothic *managet*. *Lg* 22 (4), 348-53

. adjectival *o*-stems have a double fem. formation, one ending in *-ā* and the other in *ī* (*ʃ*) .discussion of types like *rahaā*, *krenīā*, *valā*, *dei*, etc..

154. MEZGER, F. Some formations in *-ti-* and *-tr* (*i*). *Lg* 24 (2), 152-59.

. problem of nouns based on ancient adverbs or adverbial locatives..considers SK. forms..

155 MORGENSTIERNE, G *Indo Iranian Frontier Languages* Vol III The Pashai Language 3 Vocabulary Inst Sammenlignende Kulturforskning, Oslo, 1956 VII+231

Rev E BENVENISTE *BSL* 53 (2) 63-64

\*156 NYBERG H S Contribution a l'histoire de la flexion verbale en iranien *Le Monde Oriental* 31, 63-85

157 OTTEN, H Hethitisch und Indogermanisch *Wissenschaft Ann* 2 (5) 322-30

158 PAGLIARO A *Sommario di linguistica arioeuropa* Fasc I cenni storici e questione teoriche Rome, 1930

Rev A DEBRUNNER *IF* 49 89-90

159 PASSLER E The problem of the beech *Fruehgeschichte und Spw*, Wien, 1948, 155-61

denies existence of *ou* vocalism in IE form wh was \*bhāgo- only and maintains that the meaning is beech only that it is therefore restricted to a comparatively small and late groups of IE lgg into wh it entered from the area to wh the tree is proper Hence it follows that it is of no imp to the argument for a northern Urheimat

Rev J WHATMOUGH *Lg* 25 283 85

160 PEDERSEN, H *Hittitisch und die anderen indoeuropaischen Sprachen* Kon Dan Vid Sel Hist fil Med, Bind 25 Copenhagen, 1938

(See *VBD* I 106 10) numerous historically attested facts in the various IE lgg. can't be traced back to an identical prehist. form unless one assumes the laryngeals to have continued unchanged far into the period in wh. the separate tongues developed

161 PEDERSEN, H *Tocharisch vom Gesichtspunkt der indo europäischen Sprachvergleichung* Kon Dan Vid Sel, Hist fil Med 28, Copenhagen, 1941, 292

Rev E. BENVENISTE *BSL* 42 (2) J FILLIOZAT *JA* 234, G S LANE, *Lg* 24 (3)

162 PEDERSEN, H Tocharische Beiträge *Rev des Etud IE* 3 (17 9) 209-13

163 PEDERSEN, H *Zur tocharischen Sprachgeschichte* Copenhagen, 1944, 56

Rev G S LANE, *Lg* 24 (3)

164 PEDERSEN, H *Lyskisch und Hittitisch* Copenhagen, 1945

165 PEDERSEN, H *Die gemeindoeuropaischen und die vorindoeuropaischen Verschlusslaute* Munksgaard, Copenhagen, 1951, 16

Rev K AMMER *OLZ* (1956), 110-12

166 PIKKUSAARI, L T *New Light on the IE Languages* Part VI Ontario, 1956, VII+72

\*(stencilled)

167 PISANI, V *Studi sulla preistoria delle lingue indoeuropee* Mem dell' Acc dei Lincei 64 6, 1933

168 PISANI, V *La ricostruzione dell' indoeuropeo* Annali della Facolta di Lettere della R Univ di Cagliari, 1936

169 PISANI, V *Introduzione alla linguistica indoeuropea* Manuali Linguistici del R Istituto Superiore Orientale di Napoli 1, Rome, 1939, 86

acc. to P., in the most ancient period IE was composed of many dialects, and one must operate from the start with the system of isoglosses

Rev A HEIERMEIER, *IF* 58, 303-04 G M MESSING *Lg* 23

170 PISANI, V *Geolinguistica e indoeuropeo* 1940

171 PISANI, V. *La Lingue Indoeuropee* Edizioni Universitarie Cisalpino, Milan, 1944 81

a short hist of IE linguistics and a statement of its main present problems

Rev G BONFANTE *Word* 8 270-72

172 PISANI, V *Linguistica generale e indoeuropea* Saggi e discorsi Libreria Editrice Scientifico-Universitaria, Milan, 1947, 226

..(a collection of articles on IE linguistics and reviews)..P. shows an utter disbelief in Ursprachen of a uniform nature, and regards the earliest IE as consisting of a no. of slightly different dialects.. (acc. to reviewer, this removes the basis for scientific linguistics. Acc. to BLOOMFIELD, such assumption as P.'s establishes the basis for comp. linguistics still more firmly, that is, more realistically)..

Rev : R. G. KENT, *Lg* 24 (2).

173. PISANI, V. *Crestomazia indeuropea*. Testi scelti con introduzioni grammaticali, dizionario comparativo e glossari. Rosenberg & Sellier, Torino, 1947, XXVIII+198.

..(second revised and enlarged ed; first ed pub. in 1941 in *Manuali Linguistici* del R. Ist Univ. Orientale di Napoli, No 4, XXVI+169)..texts, with gramm. introductions, in OIA, OPer, Avestan, etc...11 sections..

Rev : F. R. ADRADOS, *Emerita* 13, 359 ff; G. BONFANTE, *Word* 9, 171-72; W. COUVREUR, *Bibl Or.* 4, 131; G. M. MESSING (on the first ed.), *Lg* 23; J. POKORNY, *Erasmus* 3, 142-43; B. ROSENKRANZ, *IF* 61, 130-31; C. C. UHLENBECK, *Anthropos* 41-44, 401.

174. PISANI, V. *Noterelle ario-tocariche*. *Acme* 1, Milan, 1948, 313-23.

..two cases of dissimilation of aspirates in SK.; *upa barbrhi*, *madugha*..

175. PISANI, V. [Idg. metrical form]. *Paideta* 3, 202-05.

176. PISANI, V. *Introduzione alla linguistica indeuropea*. Rosenberg & Sellier, Torino, 1949, VIII+100.

..(revised ed; earlier published in 1939 and 1944) author presents, in a brief form, the essentials of linguistics in its application to IE lgg.

Rev. W. COUVREUR, *Bibl Or.* 9, 1-2; R. G. KENT, *Lg* 25, 196-98

177. PISANI, V. *Glottologia indeuropea*. Rosenberg & Sellier, Torino, 1949, XL+310.

..a comp. grammar of IE lgg, with special ref. to GK. and Latin.

Rev.: G. BONFANTE, *Word* 8, 268-70; W. COUVREUR, *Bibl Or.* 9, 1-2. E. SCHWENTNER, *IF* 61, 286-89.

- 178 PISANI, V Le question de l'indo hitite, et le concept de parenté linguistique *Arch Or* 17, 251-64

sceptical about the existence of a unified idg. Ur language

- 179 PISANI, V *UXOR, Ricerche di morfologia indoeuropea* Miscellanea Giovanni Calbiati 3, Milan, 1951, 38

treats among others many problems of SK morphology  
*uxor \*ukus er yasr*

Rev M LEJEUNE, *Rev et anc* 54 133

- 180 PISANI, V *Allgemeine und vergleichende Sprachwissenschaft—Indogermanistik* A Francke AG Verlag (Wissenschaftliche Forschungsberichte Geisteswissenschaftliche Reihe, Bd 2), Bern, 1953, 1-93, 187-93

a survey of work done bet 1936 and 1940 in the field of IE lgg and cultures (pp 94-186 194-99 Keltologie by J POAORNY)

Rev A HEIERMEIER *Bbl Or* 12 157 60 E P HAMP *Lg* 33 435-39 E MACWHITE, *Anthropos* 50 463 64

- 181 PISANI, V August Schleicher und einige Richtungen der heutigen Sprachwissenschaft *Lingua* 4 (4), 1954

- 182 PISANI, V Due comparazioni Indo Latine *RSO* 32 (2), 765-68

- 183 PISANI, V Noterelle indeuropee *Paideia* 12, 270-73

- 184 PISANI, V L'indoeuropéen reconstruit *Lingua* 7, 337 48

IE is a hist phenomenon it is not a single lg., but rather a collection of dialects

- 185 POLAK V *K theorii indoevropskeho stupnovani somohlasek* CCF 3, 1944-45, 176

observations on the theory of ablaut in IE

- 186 PORZIG, W *Die Gliederung des indogermanischen Sprachgebiets* Carl Winter (Idg Bibliothek, 3 Reihe Untersuchungen), Heidelberg, 1954, 251

examines the results of previous work on distribution and mutual relations of IE dialects and contributes further data

conclusions derived from morphological evidence Indo-Ir Celtic, and Italic share no innovations forms wh. they have in common belong to the oldest IE material Hence Indo-Ir and Celtic are assigned to peripheral areas discusses (pp 161 ff) the beginnings of the lg of Vedic poetry some words occur only in that lg 1500 B.C. mentioned as the uppermost limit of Veda RV dated at 1000 B.C.

Rev F R. ADRADES *Kratylos* 2, 137-46 R. BIRWE, *JF* 62 296-302 W. P. LEHMANN *Lg* 30 461-67 A. MARTINET *Word* 11 126-32 M. MAYRHOFER *ZDMG* 105 234-37 G. R. SOLTA *De Sprache* 3 225-31

187 POTRATZ J. A. *Der Pferdetext aus dem Keilschriftarchiv von Boghazköy* Rostock 1938

Kikkuli's work on horse-training

188 PRZYLUŚKI J. Les thèmes en *i* et en *u* *RHA* (1939-40) 175-82

189 PUHVEL Jaan Indo-European negative composition *Lg* 29 (1) 14-25

(1) *bahu r h* and synthetic compounds (2) distinctly younger types—pronominal hypostatics determinatives and copulatives

190 PUHVEL J. Laryngeals and the Indo-European desiderative *Lg* 29 (4) 454-56

considers SK desideratives like *jigami ati* (TS) *āj gam anto* (Aśv GS IV 13) *p pat satī* (AV) *jj satī j ghu nsa jigān satī p patsatī*

191 PULGRAM E. Indo-European personal names *Lg* 23 (3) 189-206

(1) the fashion of naming wh. appears in several IE idioms not necessarily inherited from the parent speech (2) oldest form of name in IE was a simple appellative and not a compound (3) prevalence of compounds is not local this tradition favours upper classes

192 RAJA C. K. A new orientation to Indo-Italian studies *VBQ* 19 (4) 326-36

even from the philological pt. of view the close relation bet *RV* and *Avesta* is too strongly emphasised linguistically there is



a big gap bet the two linguistic partiality has created various difficulties in the field of Indology, such as, the late date ascribed to *RV* except Soma and Haoma, there is practically nothing that connects *Av* with *RV*, no major god of *RV* found in *Av* bet *Gaihvā* and *RV* there is little that is common from the pt of view of culture *Av* represents a monotheistic rel., while *RV* is a rel. of polytheism tho., from linguistic pt of view, *RV* has to be placed at an age not far removed from the date of *Av*, from the pt of view of culture, it seems that bet *RV* and the other Vedas there has been a long period of time in wh some other great civilization arose and became a rival to *RV*-civilization It is the final victory of the latter that is found in other Vedas *RV* was started earlier than Assyrian or I V civilization, and after being arrested in its progress for a time by these civilizations, it revived in a slightly new form culturally *Av* has to be studied with *Puranas* not with *RV* (Hindi summary of this article, 'Bhārata .rānī adhyayana kṣ nayā dṛṣṭikōṇa in *NPP* 59 165-71)

193 RAUCQ, E Contribution à la linguistique des noms d'animaux en indo européen *RHA* (1940), 223-28

Rev E BENVENISTE *BSL* 42 44-45 B ROSENKRANZ *IF* 59, 332-33

194 RISCH, E Betrachtungen zu den indogermanischen Verwandtschaftsnamen *Museum Helveticum* 1-2, 1944, 115-22

(1) kinship terms and structure of family (3) word for grandfather, (4) Father Heaven

195 ROMANELLI, R O vocabulario indoeuropeo e o seu desenvolvimento semantico I and II *Kriterion* 29-30, 262-81, 31-32, 51-74

(the IE vocabulary and its semantic development)

196 RONA, J P La obra de Federico Hrozny en el dominio indoeuropeo Univ de la Republica, Inst de Filologia Dept de Linguistica, Montevideo 1957, 107

R accepts HROZNY's views re lg. and writing of the proto-Indians as also re the migrations of IE People in Asia

Rev J FRIEDRICH, *Kratylos* 4 (1), 82-84

197. ROSENKRANZ, B. Hethitisches zur Frage der indogermanisch-finnisch-ugrischen Sprachverwandtschaft. *Arch. Or.* 18, 439-43.

..COLLINDER's researches have shown that there must have been some original relationship bet idg and finn-ugr acc to R, the Hittite stands in bet the other idg. lgg. and finn-ugr. (refers to two examples in the sphere of pronouns, and four in the sphere of verb flexion).

Rev. E. LAROCHE, *Rev Hist Asian* 12, 54-56

198. RYSIEWICZ, Z. Contribution regarding the problem of the relative chronology of the formation of feminine in IE. (Polish). *CRAP* 42, 154-57.

199. RYSIEWICZ, Z. De quelques pronoms relatifs *Rocz. Or.* 17, 393-98.

200. SCHAEDEER, H. H. Ein idg Liedtypus in den Gathas *ZDMG* 94, 399-408.

201. SCHAEDEER, H. H. Auf den Spuren idg Dichtung *Die Weltliteratur* 18, 82-85.

202. SCHERER, A. *Gestirnnamen bei den indogermanischen Völkern*. Carl Winter (Idg Bibliothek: 3 Reihe. Untersuchungen), Heidelberg, 1953, 276+8 plates.

..study of IE names of celestial bodies large amount of lexical, onomastic, mythological, astronomical, astrological, and hist information collected names arranged and ordered acc to semantic criteria and a classification of realia

Rev. J. GONDA, *Museum* 59 (5), 146-47, M. MAYRHOFER, *Anthropos* 49, 741-42; Ch. MUGLER, *Rev de Philologie* 29, E. PULGRAM, *Lg* 30, 284-85, H. B. ROSEN, *Erasmus* 8, 213-17.

203. SCHERER, A. *Worauf beruht die Verschiedenheit der indogermanischen Sprachen?* *IF* 61, 201-15.

204. SCHMID, W. P. *Untersuchungen zur Stellung der Nasalpräsentia im indo-iranischen Verbalssystem*. Tübingen, 1955.

.. (Dissertation)..

205. SCHMIDT, Hanns-Peter. Awestische Wortstudien. *I-IJ* 1 (2), 160-65.

..(ref. to the motif of 'bondage') . . .

206. SCHRÖDER, F. R. Eine idg. Liedform : Das Aufreih-  
hed. *GRM* 4, 179-85.

207. SCHWARTZ, B. *The Root and its Modification in Primitive Indo-European*. Ling Soc. of America (Language Dissertation No. 40), 1947, 67.

in support of STURTEVANT's Indo-Hittite hypothesis (acc to STURTEVANT, I-II branched off into pre-Anatolian and pre-IE, out of pre-Anatolian was developed Anatolian, out of wh were further developed Hittite, Luwian, and Hieroglyph Hittite, and out of pre IE was developed IE, out of wh were further developed SK, GK, Lat, etc )

208. SCHWENTNER, E.. Tocharia *KZ* 65, 126-33

Tocharian and the Urheimat of IE

- 209 SCHWENTNER, E Zur Bezeichnung der roten Farbe  
im Idg. *KZ* 73, 110-112

among all idg colour-names, that for the red colour is most  
widely and surely evidenced

- 210 SCHWENTNER, E Der Specht als "Holzschläger"  
in den idg Sprachen *KZ* 73, 112 ff.

211. SCHWENTNER, E. Eine indoiranische Bezeichnung des  
Esels. *KZ* 73, p 197.

- 212 SCHWENTNER, E Ein zentralasiatisches Wandernwort  
*KZ* 75, p. 57.

. *pūtra*, taken in Tocharian, Khotanese, etc.

213. SGALL, Petr *Vyvoj flexe v indoevropských jazycích  
zejména v cestine a v angličtině*. Čsl Akad, Prague, 1958.

Rev · Marc VEY, *BSL* 54 (2), 56

214. SHARMA, Aryendra. Some new Indo-European para-  
llelisms. *PAIOC* (12th Session), Banaras, 1948, 627-32.

. considers parallels of SK words, *arjī*, *vasī*, *pūlava*, *ska*.

- 215 SIMENSCHY, Th *Limba hittita si rolul ei in gramatica comparata* Monitorul Oficial, Bucarest, 1944, 48

Rev E BENVENISTE, *BSL* 1946 127

- 216 SIMENSCHY, Th *La construction du verbe dans les langues indo européennes* Bulletin de l'Inst de Philologie Roumaine 13 Iassy 1949

construct ion of verb in four princ pal anc ent IE lgg namely SK GK Lat and Goth c

Rev J GONDA *Lingua* 4 99 103

- 217 SINOR, D *Ouralo altaique indo européen* *Toung Pao* 37, 226 44

presents new parallelisms (vocabulary) bet Ural-alta c and Idg

- 218 SOMMER F *Zum Zahlwort* SBBAW Phil hist KI 1950 No 7, Munchen 1951

Rev J GONDA *Lingua* 4 103 07

- 219 SOMMER, F *Hethitische Verbalsubstantive auf at (t) und ai at und Denominalia auf ant/d* MSS 4 (1954)

*hemanta (g mmant)*

- 220 SOMMERFELT A *Some new ideas on the structure of the IE parent language* TPS (1945) 206-12

d scusses latest work of KURLYLOWICZ and BENVENISTE

- 221 SPECHT F *Der Ursprung der indogermanischen Deklination* Vandenhoeck & Ruprecht Gottingen 1944 VII+432

(attempts to co-ordinate linguist cs and prehist criticism of the book by P ARUMAA n *Apophore a Tartuens a* Stockholm, 1949 73 ff)

Rev B ROSENKRANZ *IF* 61 114-16 M VASMER *Zit Ph* 19 439-45

222. SPECHT F *Zur Herkunft der Kausativa mit p Erweiterung* KZ 68 122 28

of the type *dhīma—dhūpa* (V MACHEK has shown [Z f Sla, Phil 17, 258 ff] that the usual causal formations in *p* in SK, normally in roots with long vowels, are to be found also in Slavonic)

- 223 SPECHT, F Das idg Wort für gestern KZ 68, 201-05

*ghies (h)as* shows comparative suffix *ies / ios*, because the word expresses opposition to 'today' and 'tomorrow'

- 224 SPECHT, F Zum sakralen *u* Die Sprache 1, 43-49

HAVERS shows that this velar vowel is used to indicate what is great, powerful prodigious S supports this thesis by tracing numerous examples of *u* sounds in verbs of washing (ceremonial purification), in words denoting solemn speech or prayer as well as in expressions connected with genesis growth prosperity, generally in words relating to phenomena wh are particularly associated with divine operation and dominion

- 225 SPECHT, F Die "indogermanische Sprachwissenschaft von den "Junggrammatikern" bis zum ersten Weltkrieg Lexis 1, 1949

- 226 STANG, C S Zum indoeuropäischen Kollektivum NTS 13, 282-94

theory of genders in early IE

- 227 STANG, C S Zum indoeuropäischen Adjektivum NTS 17 (1954)

two kinds of adjectives can be assumed in proto-IE namely, appositive and descriptive (attributive and predicative), the appositive adjectives preserved their noun-characteristics and did not develop motion

- 228 STURTEVANT, E H Hittite and Areal linguistics Lg 23, 376-82

- 229 STURTEVANT, E H Indo-Hittite collective nouns with a laryngeal suffix Lg 24 (3), 259-61

- 230 STURTEVANT, E H An Indo European word for woman Lg 25 (4), 343-45

231 STURTEVANT, E H The pronunciation of written *a i* and *a u* in Hittite *Lg* 26 (1), 1-5

232 STURTEVANT, E H, HAHN, E Adelaide A *Comparative Grammar of the Hittite Language* Yale Univ Press (Whitney Linguistic Series, Vol I), New Haven, 1951, XX+199

(from the standpt of Indo-Hittite hypothesis acc to wh H is not a branch of IE but rather a sister lg)

Rev J FRIEDRICH *JAOS* 73 106-09, V SOUCEK *Arch Or* 24 136-43

233 STURTEVANT, E H The prehistory of Indo European A summary *Lg* 28 177-81

234 TAVADIA, J C Indo Iranian studies *VBQ* 14 (2), 123-31

Vedic forms both declensional and conjugational, were considered irregular and even faulty by some Indian Sanskritists, but the same alleged faulty forms are preserved even by Avestic it is suggested that the original meaning of the word *dahyu* was enemy (further developed enemy people, enemy country) but this is not convincing the word originally meant people or country without any bad connotation, it got bad sense when applied to conquered people by Vedic tribes (cf Avestic *arjanam dahyunam* = of peoples of Āryas) the 8th *maṇḍala* of *RV* bears most striking similarity to *Avesta* it is only there (and partly in the related 1st *mandala*) that common words like *uṣtra* and the strophic structure called *pragūṭha* occur lit devices and forms wh are common to both *RV* and *Av* (1) use of third person by the writer referring to himself intended for more dramatic effect (2) *sa nṛvoda sūktas* in *RV*, SCHROEDER's theory that the dialogues are dramatic scenes seems to be correct *Yasna* 29 is a very characteristically dramatic piece with 5-6 persons taking part in it Zarathustra's teaching shows an advanced stage of religious thought pure monotheism with a definite moral system (the so-called dualism is but another aspect of monotheism) the character of Ahura Mazda is more pronounced and clear in Varuṇa the tendency of monotheism was retarded compares *Yashtas* and Vedic ritual texts Yājñavalkya's conception of *karma-soul* (*BAUp* III 2.13) has parallels in ancient Iranian (and Jaina) thought

235. TAVADIA, J. C. *Indo-Iranian Studies II*. Vishva-bharati Studies No 15, 1952, V+192.

. (first 3 *Gāthās* of Zarathustra and 4 principal prayers in Avestan) .

Rev.: J DUCHESNE-GUILLEMIN, *Le Muston* 67 206-07; Q. FRIS, *Arch. Or.* 22, 619-20, H HUMBACH, *IF* 62, 302-05

236. THALBITZER, W. Uhlenbeck's Eskimo-Indoeuropean hypothesis. *Travaux du Cercle Linguistique de Copenhague* 1, 66 96.

237. THOMAS, E. J. Aryan languages and peoples in Europe. *Siddheshwar Varma Comm. Vol. I*, 1950, 1-4

. five types of Aryan speech in Europe—Greek, Italic, Celtic, Germanic, Slavonic refers to a few general problems relating to them latest archaeological discoveries support FEIST's view of an Asiatic origin of the Aryans it may still be possible to hold that Vedic Aryans originated in India or that they came from the North Pole, but such inquiry goes back beyond the period of the primitive Aryans inferred by linguistic methods..

238. TRAGER, G. L.; SMITH, H. L. A chronology of Indo-Hittite. *Studies in Linguistics* 8, 61 ff.

239. TRITSCH, F. J. Lycian, Luwian, and Hittite. *Arch. Or* 18, 494-518.

240. UHLENBECK, C. C. *Oer-Indogermānisch en Oer-Indo-germanen*. MKAW, Afd Letterkunde, Deel 77, Ser A, No. 4, 1935

. idg. as the mixture of two lg-types—one of these reminds us of caucasian and the other of finisch ugrisch lgg .

241. UHLENBECK, C. C. Ur-und altindogermanische Anklänge im Wortschatz des Eskimo *Anthropos* 37-40, 133-148

. suggests many parallelisms refers to several SK. words suggests a common home for Ur-Idg and Eskimo at pre-lgg. period .

242. UHLENBECK, C. C. Uraltaisch und Indogermanisch. *Anthropos* 37-40, p 315

(a propos D SINOR, "Ouralo-altaïque-I E", *T'oung Pao* 37, 226-44) .

- 243 VAILLANT, A Les origines du médio passif *BSL* 42, 76-83
- 244 VAILLANT, A Hittite *sakhi*, Latin *scio* *BSL* 42, 84-88
- 245 VAILLANT, A Hypothèse sur l'infixe nasal *BSL* 43 (1946), 75-81
- 246 VENDRYES, J, BENVENISTE, E *Langues Indo Européennes* *LM*, Paris, 1952, 1-80
- 247 VENDRYES, J *Choix d'études linguistiques et celtiques* C Klincksieck (*Coll ling* 55), Paris, 1952, VI+352  
papers on general linguistics and on idg linguistics (comp grammar)  
Rev J WEISWEILER *Erasmus* 8 604-06
- 248 WACKERNAGEL, J *Indogermanische Dichtersprache*. *Philologus* 95, 1-19  
(introd and foot notes by A DEBRUNNER)
- 249 WACKERNAGEL, J *Indoiranica* *KZ* 67, 154-82  
(contd from *KZ* 55 104-12 59 19-30 61 190-208) ed by A DEBRUNNER  
Rev L. RENOU *BSL* 42 (2)
- 250 WAGNER, H *Indogermanisch Vorderasiatisch Mediterranées* *KZ* 75, 58-75
- 251 WEISWEILER, J *Das altorientalische Gottkönigtum und die Indogermanen* *Paideuma* 3 112-17  
Idg. \**potur* from Sumerian *patesi* priest king  
Rev M MAYRHOFER *Stud zur Idg Grundsprache* 40-41
- 252 WHATMOUGH J *Root and base in Indo European* *Harvard Studies in Classical Philology* 54 1-23
- 253 WINDEKENS A J van *Lexique etymologique des dialectes tochariens* *Bibl du Muséon* Vol 11, Louvain 1941, LV+219  
Rev J FILLIOZAT *JA* 234



254. WINDEKENS, A. J. van. *Morphologie comparée du tocharien*. Bibl. du Muséon, Vol. 17, Louvain, 1944, XVIII + 380.

Rev.: E. BENVENISTE, *BSL* 42 (2), J. FILLIOZAT, *JA* 234.

255. WINDEKENS, A. J. van. Studies in the vocabulary of Tocharian. *BSOAS* 12, 67-70.

..ref. to SK words, *rūpa*, *ḍyafa-*, etc ..

256. WINDEKENS, A. J. van. Two Tocharian notes. *BSOAS* 12, 71-72.

..ref to *ca* (=and).

257. WINDEKENS, A. J. van. Une concordance de vocabulaire indo-tocharienne. *Arch Ling* 9 (2), 118-20

*dhira* and Tokh B *tsire*, Toch A *tsrasi* (=strong, energetic)

258. WINTER, W. An Indo-European prefix \**n-* "together with". *Lg* 28 (2), 186-91.

259. WISSMANN, W. *Der Name der Buche*. Deutsche Akad. d. Wissen. zu Berlin, Vorträge und Schriften, Heft 50 (Akademie-Verlag), Berlin, 1952, 38.

. first half of the lecture gives a hist. survey of Indogermanistics (the term "IE" first used by the English philologist, Thomas YOUNG [1813], on the continent, it was used by J. C. PRICHARDS in *The Eastern Origin of the Celtic Nations* [1831], J. GRIMM [1832] reviewed the book F. BOPP accepted the term. As against this, POTT chose "Idg", the term which originated from J. von KLAPROTH [1823] "Idg" is a more significant term, since it covers various lgg from SE [Ceylon] to NW [Ireland])  
..acc to L. GEIGER (1871), the Buchen-argument favours the western home of the Idg people W re-examines the question (in the second half of his lecture), its pros and cons, he finds the name in GK, Latin, Celtic, Slavonic, and Kurdish, and decides in favour of the western home.

Rev. F. B., *Anthropos* 48, 705

260. WÖST, W. (Ed.) PHMA: Mitteilungen zur idg., vornehmlich indo-iranischen Wortkunde sowie zur holothetischen Sprachtheorie. In Commission bei J. Kitzinger, München.

. Heft 1, 1955, 28, Heft 2, 1956, 89, Heft 3, 1957, 136, Heft 4, 1958, 156 (*adhriḡu-*, *aika*, *taru*, *humālaya*).

Rev: N. van BROCK, *BSL* 54 (2), 62-63, H. MITTEBERGER (on Hef 4), *WZKSO* 3, 173-74, C. REGAMEY, *Anthropos* 54, 252-58

261. Wüst, W. Die paläolithisch-ethnographischen Bärenriten und das Alt-Indogermanische. *Quartar* (s. L.) 7-8, 154-65.

262. Wüst, W. Indogermanistisches zur Urgeschichte der Sexualvorstellungen. *Quartar* (s. l.) 7-8, 166-70.

263. ZAMBOTLI, P. L. Intorno alle origini e alla espansione degli Indoeuropei. *Festschrift O. Tschumi*, Frauenfeld, 1948, 9-17.

264. ZGUSTA, L. Sprachwissenschaftliche Bemerkungen zur Sprachphilosophie des Indogermanischen. *Arch. Or.* 27, 149-52.

..(marginal notes on P. HARTMANN, *Zur Typologie des Idg.*, Carl Winter, Heidelberg, 1956)..

#### 46. GENERAL LINGUISTIC STUDIES.

1. ALLEN, W. S. Phonetics and comparative linguistics. *Arch. Ling.* 3 (2), 126-36.

. ref. to Indo-Aryan phonetics .

2. BALASUBRAHMANYA, N. The origin of language. *H-YJMU (Arts)* 17 (1), Sept. 1957, 16-32.

..Indian and Western views discussed..

3. BALLY, C. *Linguistique générale et linguistique française*. A. Francke, Berne, 1950, 440.

..(3rd ed.)..B's theory of general linguistics is a restatement of the basic doctrines of SAUSSURE...accepts S's cleavage bet. the speech of individual speakers in a linguistic community (*la parole*) and the linguistic system of the community (*la langue*)..

Rev.: G. M. MISSINO, *Lg* 27, 586-90.

4. BARANNIKOV, A. P. Elements of comparative-historical method in Indian linguistic tradition. (Russian). *Voprosy Yazykoznananiya* 2, 44-61.

5 BENVENISTE, E Structure des relations de personne dans le verbe *BSL* 43, 1-12

6 BENVENISTE, E Langues non identifiées *LM*, Paris, 1952, 219-20

7 BHAGAVAD DATTA *Bhāsū kā itihāsa* (Hindi) Oriental Book Depot, Delhi, 1956, 307

2nd Vol Indo-European Vedic Iranian Hittite

8 BHAGWAT, Durga Folk etymology with reference to Indian folklore *J Anthropol Soc (Bombay)* (10) 1, 1-7

ref to folk-etymology in Vedic lit *agnī nyagrodha manuṣa indra aś a, rasabha*

9 BLOOMFIELD L *Language*, London, 1950, 319

deals with prehistory in connection with IE linguistics

10 BODMER, F *Die Sprachen der Welt Geschichte Grammatik Wortschatz in vergleichender Darstellung* Kiepenheuer & Witsch, Köln-Berlin 1955, 754+46 illust

(German transl. of English original pub in 1943 English original rev by L. BLOOMFIELD *Am Sp* 19 211 13) Introd (1 30) Parts I II (33-411) hist of lgg (alphabets problems of morphology syntax, basis of a genetic classification of lgg of the world hist. of Germanic and Romance lgg.) Part III (413-544) problem of world lg examined (subjects to criticism attempts like Volapuek Esperanto Interlingua Novial etc) suggests necessary features for World Auxiliary lg Part IV Sprachmuseum (lists in parallel columns expressions for the same not ons first in Germanic lgg. and then in Romance lgg.)

Rev O SZEMERENYI *Kratylos* 4 13-18

11 BROUGH, J Theories of general linguistics in the Sanskrit grammarians *TPS* 1951, 27-46

12 CHATTERJI, Sunil Kumar Integration in linguistic pattern in India *Bull Prilolog Soc Calcutta* 1(1) 15-22

IE has now been placed as a development of an earlier Indo-Hittite IE lg. was brought into India probably during the late centuries of the 2nd mil B C. it was a process wh took centuries to be completed from after 1500 B C at the end of the

Vedic period, out of the miscegenation of various kinds of people on the soil of India, the Indian man (as distinguished from Aryan man, Dravidian man, Kirāta man, and Nisāda man) came into being .a linguistic integration, bringing about the conveyance of lg types, wh. were to start with totally different in phonetics, in morphology, in syntax, and in vocabulary, to a single type within the bounds of India was inevitable..waters of primitive IE (not pure, but mingled with those of Dravidian, Austric and Sino-Tibetan) are flowing thro' the dried up channel of the pre-Aryan speeches, following their structures and thought patterns.. there has evolved a "common Indian type of speech" demonstrates characteristics of this common linguistic type under phonetics, morphology, syntax, and vocabulary..

13. CHAVARRIA-AGUILAR, O. L. *Lectures in Linguistics*. DCRI Handbook Series 6, Poona, 1954, X+128.

14. COSERU, E. *La Geografia linguistica*. Univ. de la Republia, Facultad de Humanidades y Ciencias, Inst. de Filologia, Dept de Ling., Montevideo, 1956, 47.

Rev : G GOUGHENHEIM, *BSL* 53 (2), 31-32.

15. DANIELOU, A. Music and language. *VBQ* 11 (4) 284-89.

. lg spoken upon earth is, acc. to *ŚPB*, divided into four parts.. articulate speech spoken by men, inarticulate by mammals, birds, and vile reptiles..

16. DOELHOFFER, E. *Zeichen und Wunder Die Entzifferung verschollener Schriften und Sprachen*. Paul Neft Verlag, Wien, 1957, 352+24 tables+94 illustr.

. the last ch. presents a statement re. the problems, till now unsolved, relating to the Etruscan, the Indus, and the Easter Island scripts..

Rev : M FALKNER, *Bibl Or* 16, 98.

17. DVIVEDI, Kapiladeva. *Arthavijñāna aurā vyākaraṇa-darsana*. (Hindi). *Agra Univ. J. of Res.* 1, 25-32.

..deals with the contribution of ancient Indian grammarians to the study of semantics. the term, *arthavijñāna*, in the sense of semantics used by Venkaṭa Mādhava in *ṚV-Bh*

18. EDGERTON, F. *Notes on Early American Work in Linguistics*. *Proc. Am. Philosoph. Soc.* 87 (1), 1943, 11.

19 EICHBERG, L. W. *Etymologien vorindogermanischer Wörter aus orientalischen Sprachen* Fribourg en Brisgau, 1956

20 EMENEAU, M. B. Linguistic prehistory of India *Proc Am Philosoph Soc* 98 (4), 1954, 282-92 (reprinted in *Tamil Culture* 5, 30-55)

attempts a reconstruction of the hist relationships bet Indo-Aryan, Dravidian, and Munda borrowing from Dravidian into SK possibly even into the lg of Veda there is nothing *a priori* against the assumption of HERAS that the lg of I V Civil is an old member of the Dravidian family W Norman BROWN seems to suggest that the lg of I V Civil was related to the group of Near Eastern lgg in SK records we find linguistic evidence of contacts bet the SK speaking invaders and the other linguistic groups within India some of the non IE features in SK. were Dravidian (possibly Munda) in type many of the borrowed items are names of flora and fauna indigenous in India and not elsewhere in the old IE territory also some proper names (like *Nala*=good or handsome man) BURROW finds in RV some 20 words of Dravidian origin such Rgvedic examples indicate the presence of Dravidian speakers as far towards the NW as Panjab in the first centuries of the presence of SK speakers on Indian soil this is however not entirely clear evidence for the Dravidian nature of Harappan lg Appendix 1 Sanskrit borrowings from Dravidian (a propos T BURROW *TPS* 1946 13-18) Appendix 2 The Muṇḍa Languages (a propos F B J KUIPER Proto Munda Words in SK )

21 EMENEAU, M. B. India and Linguistics *JAOS* 75, 145-53

Indians became exact phoneticians at a very early date (*pratiśakhyā*) *nghanṭus* Pāṇini's achievement in grammar

22 EMENEAU, M. B. India as a linguistic area *Lg* 32 (1) 3-16

(Linguistic area may be defined as meaning an area wh includes lgg belonging to more than one family but showing traits in common wh are found not to belong to the other members of [at least] one of the families) even where IE material yields SK. retroflexes pre-IA and pre-Dravidian bilingualism provided the conditions wh allowed pre-IA allophones to be redistributed as retroflex phonemes Certainly as time went on MIA showed more such phonemes than OIA, and in consequence NIA does so too

This is a clear instance of Indianization of the IE component in the Indic linguistic scene it is clear already that echo-words are a pan Indic trait and that IA probably recd it from non IA (for it is not IE) the use of classifiers can be regarded as one of the linguistic traits wh. establish India as one linguistic area certainly the end result of the borrowings is that the lgg of the two families—IA and Dravidian—seem in many respects more akin to one another than IA does to the other IE lgg

- 23 FADDEGON, B The Semitic and Sanskrit alphabets  
*Orientalia Neerlandica*, 1948, 261-72

ref to *śivasūtras* both Hindus and Semites constructed their alphabets systematically on two principles those of the articulation mode and the articulation place we may feel some doubts concerning BUEHLER's hypothesis that Hindu traders had merely recd the characters from the Semites and that no further influence as to the phonetic science had been exerted (cf BUEHLER *Indische Palaeographie*, p 18)

- 24 FREI, H *Interrogatif et Indéfini* Un problème de grammaire comparée et de linguistique générale P Geuthner Paris, 1940, 16

Rev G DEETERS *IF* 60 111

- 25 FRIEDRICH, J *Entzifferung verschollener Schriften und Sprachen* Springer Verlag Berlin 1954, 147

Rev E BENVENISTE, *BSL* 53 (2) 52 53

- 26 GHOSH, B K *Problems of Indian linguistics IC* 15 (B M Barua Comm Vol ), 146-58

(Presidential address Indian Linguistics Section 14th AIOC Darbhanga 1948) Daivic and Āsuraic speech forms contrasted in Vedic lit. Ind ling suggests that human speech is a *via media* bet godly speech (ideal *chandas*) and demoniac speech (vulgar *bhoga*) the grammar of the *RV* lg is rigid and complex, yet there is nothing to show that the authors of *RV* hymns were grammatically conscious, no trace of gramm. terminology in *RV* *RV* authors conscious of verse forms and metrical terminology's significance of *akṣara varṇa pada* explained *akṣara* and *pada* were of direct metrical origin and were later appropriated by grammar proper gramm. inquiry began in the *Br* in India etymological inquiry preceded gramm. inquiry proper etymologists regarded meaning as permanent and sound merely as an outer apparel of the word, grammarians held the sound-element

to be more essential than the sense element in the word if a verse contained a hint as to the deity to whom it was addressed, it was called *nirukta*, otherwise it was *anirukta* acc to *Br*, term *nirukti* rather signified the inquiry re the relation bet a verse and its *devatā* *Br* authors show complete grasp of verbal system earliest attempts to name and classify the sounds of SK lg are to be found in *Aut Ar* (III 25) and *Ch Up* (II 3 5), where *sparśa* (occlusives), *ūṣman* (spirants), *svara* (vowels) are separately mentioned *antasthah* (for *antasthah* = liquids) in *Rk Prot* (I 9), genders (in *ŚPB* X 512), numbers (*ŚPB* XIII 518, *Atharva Prot* I 7 mentions *divācana*), three tenses (*Aut Br* IV 51, IV 53, V 11) Aryans came into contact with and under the influence of Assyrians' superior civilization, as a result of this, the rel and culture of the Aryans underwent a profound change, IE rel seems to have contained no magical element, Assyrians were magic ridden and believed in the magical potency of sacrificial rites and formulas to compel god to interfere in human affairs, most probably, the Aryans learnt from the Assyrians this new type of rel, more progressive elements among Aryans adopted this cult named Asura cult after the Assyrian city god Assur, while less progressive elements remained faithful to the older Daiva gods of IE antiquity Thus occurred the Deva Asura split among the Aryans *RV* word *manu* connect ed with Babylonian *manū*, *nīka* with Babyl *nīsku*, *kh-ri* with Babyl *koru*, *nāga* (= tin) with Sum *nīggū*, *ora* (= metal) with Assy *eru*, *godhīma* with Semitic *hanīm* discussion about Pasupati Rudra lg of Mohenjodaro

27 GNĀNA PRAKASAR, S Linguistic evidence for the common origin of the Dravidians and Indo Europeans *Tamil Culture* 2 (1), 88 112

evidence of linguistic palaeontology indicates a doubtless pro-ethnic connection bet Dr and IE

28 HAHN, E Adelaide *Subjunctive and Optative Their Origin as Futures* Philological Monographs, No 16, Am Philolog Assn, New York, 1953, XVIII+157

. argues against the unscientific char of the metaphysical approach to defining the moods and against the psychological approach acc to H, IE once had two true future tenses, but no modal contrasts except for the imperative, later one of these futures became the subjunctive, another the optative, beginning in the proto-lg. but with the shift from tense to mood still not complete in Latin, GK, and SK developed new futures, in part from special varieties of

the old subjunctive and optative moods were originally tenses in IE, but not in Indo-Hittite (See GONDA *Character of the IE Moods*)

Rev A CARNOY *Ant Class* 22 488-90 M FOWLER *JAOI* 74, 185-86 J GONDA, *Museum* 59, 186-87, Fred W HOUSE HOLDER, *Lg* 30 389-99, M LEJEUNE *BSL* 1954, 70-74 J PARRET, *Rev Et Lat* 31, 403-04

29 HAYERS, W Neuere Literatur zum Sprachtabu *S IE* 8

30 HOENIGSWALD, H M The principal step in comparative grammar *Lg* 26 (3), 357-64

31 HOENIGSWALD, H M Laryngeals and *s* movable. *Lg* 28, 182-85

32 HOJER, H Linguistic and cultural change. *Lg* 24 (4), 335-45

33 HOMBURGER L. *Le langage et les langues Introduction aux études linguistiques* Ed Payot, Paris, 1952, 256  
Rev W COUVREUR *Bbl Or* 11, 44-45

34 IHARA, S An aspect of transition in linguistic view in India *JIBS* 1 (1), 172 ff

35 IYER, K A Subramania The point of view of the Vayakarana *JORM* 18 (2), 84-96

*vyākaraṇa* oscillates bet. philosophy and linguistics, while it is conscious all the time that its proper sphere is something different from that of philosophy

36 KALELKAR, N G Sound changes a note. *JMSUB* 3, 175-79

37 KORINEK, J M *Introduction to Linguistics* Acad. Sc et Art, Bratislava, 1948, 109

Rev H. G LUNT II, *Lg* 26, 408 ff



38 KRAHE, H *Sprache und Vorzeit* Europäische Vorgeschichte nach dem Zeugnis der Sprache Quelle und Meyer, Heidelberg, 1954, 180

ref to old European hydronomy

Rev E BENVENISTE *BSL* 53 (2) 50-51

39 KRETSCHMER, P Der Name des Elefanten *Anz d Oesterr Akad d Wiss* 88, Wien 1951, 307-25

(summary in *Anthropos* 49 324) ancient Indians used a name wh is apparently the result of contamination bet Idg and Egyptian names

40 KULKARNI K P An ancient linguistic tradition *Silver Jubilee Comm Vol*, N W College, Poona, 1958, 94-112

41 KUNJUNNI RAJA, K The theory of suggestion in Indian semantics *ALB* 19, 20-26

the Vedic sages understood the fact that the literal meaning of an utterance is only a part of its meaning cf *RV* X 71 2 and 4

42 KUNJUNNI RAJA K Indian theories on homophones and homonyms *ALB* 19, 193-222

ancient writers on lg mainly concerned with primary senses of words Even Yāska and Pāṇini don't seem to have fully appreciated the imp of metaphorical transfer in lg

43 KUNJUNNI RAJA K Diachronistic linguistics in ancient India *SP* (18th AIOC) Annamalaiagar, 1955, p 96

ancient Indians concerned with the synchronistic approach to lg. Pāṇini was interested only in describing the lg as he saw it from the time of Yāska the aim of etymology in India has not been to find out the origin and hist of a word but to understand the essence or real significance of it

44 MAJUMDAR, Ramaprasad *Bhasu-tattva manjarī* (Bengali) Calcutta, 1959, 23

(*Philology Primer on model method*) author seeks to establish the fact that *pratna vaid ka* or early Vedic lg is the parent stock from wh all the Aryan lgg sprang forth acc to author Aryans and non Aryans do not form two different races

Rev A THAKUR *JGJRI* 16 508

- 44a MANGALA DEVA, Sastri *Tulanātmaka bhāsāśāstra* (Hindi) Allahabad, 1948, 20+270+4

discusses principles of comparative philology and correlation of different lgg. of the world

- 45 MAROUZEAU, J *La linguistique ou science du langage* Geuthner, Paris, 1944, 127

(2nd ed.)

Rev M C., *BSL* 42 (2)

- 46 MARTINET, A *Au sujet des fondements de la théorie linguistique de Louis Hjelmslev* *BSL* (1942-45), 19-42

47. MEHENDALE, M A Presidential address Indian Linguistics Section PAIOC (18th Session) Annamalaiagar, 1955, 83-94

surveys work done in the field during the preceding two yrs offers some remarks on the lg. of the original Buddhist canon

- 48 MEILLET, A, COHEN, M *Les langues du monde* Centre National de la Recherche Scientifique (Société de linguistique de Paris), Paris, 1952, XLII+1296+21 maps (atlas des langues du monde)

(by a group of linguisticians under the direction of M and C. 1st ed in 1924, 2nd ed in 1952) IE section (1-80) by VENDRYES (revised by BENVENISTE) 25 authors have combined their skills to give information on distribution statistics, characteristic features, and mutual relationships of all known lgg., extinct and living)

Rev J BOTTERO, *BbI Or* 11, 43-44, G DEETERS, *IF* 63, 83-86, H. M HOENIGSWALD, *JAOS* 74, 65-66 A MARTINET, *Word* 10 73 75, G B MILNER, *Man* (May 1954) 106, M O WALSHE, *Erasmus* 8, 600-604

- 49 MISRA, Sivasekhara, *Bhāsaoka adana pradana* (Hindi) SP (17th AIOC), Ahmedabad, 1953, p 98

ref to IA and non IA lgg. of India

- 50 PARANJAPE, K R. Phonetic analysis of Devanagari script SP (20th AIOC), Bhubaneswar, 1959, 122-23

..Devanāgarī is not derived from Brahmi, but from some ancient Vedic script based upon *om*..out of *om*, *a* represents the effects of the throat (vowels); *u* of mouth-cavity (consonants); *m* of the nose (nasals)..

51. PERROT, J. *La Linguistique*. P. U. F., Paris, 1953, 136.

. describes present state of knowledge and direction of current study in linguistics..parallel development of linguistics and anthropology .from the study of processes of diffusion from a diachronic pt. of view to synchronic studies of function and structure..

Rev.: G. B. MILNER, *Man* (Nov 1954), 267

52. PISANI, V. *Paleontologia linguistica*. Annali della Facolta di Lettere della R. Univ. di Cagliari, 1936.

53. PISANI, V. *Origini dell'alfabeto* Annali della R. Scuola Normale Superiore di Pisa, 1936.

54. PISANI, V. *L'etimologia: (Storia-questioni-metodo)*. Casa Editrice Renon, Milan, 1947, 203.

..survey of the entire etymological field examples largely drawn from IE and Romance studies..

Rev.: G. M. MESSING, *Lg* (1949)

55. PORZIG, W. *Das Wunder der Sprache*. Probleme, Methoden, und Ergebnisse der modernen Sprachwissenschaft. A. Francke-Verlag, Bern, 1952, 415.

Rev.: W. COUVREUR, *Bibl Or* 10, 164-65, G. KANDLER, *IF* 61, 267-72.

56. ROSS, Alan S. C. *Etymology* (with special reference to English). André Deutsch (The Language Library), 1958, 169.

Rev.: E. BENVENISTE, *BSL* 54 (2), 40-41.

57. SANDMANN, M. *Subject and Predicate*. Univ. Press, Edinbourg, 1954, IX+270.

Rev.: A. MARTINET, *BSL* 54 (2), 42-45.

- 58 SANKARANANDA, Swami The Hindu philologists gam  
boscoed PIHC (18th Session), Calcutta, 1956, p 73

(summary) IE lgg were offshoots of SK., the Sanskrit lgg went to Europe with Buddhist monks and Indian Brahmins in Rome known as 'Flaman Dealis', and to Western part of Europe with Druids the Dravidian priesthood

- 59 SANTANGELO, P E *Fondamenti di una scienza della origine del linguaggio e sua storia remota* Milan  
Vol X, 1957, Vol XI 1958

- 60 SASTRI, P S The Aryo Dravidian family of languages SP (14th AIOC), Darbhanga, 1948, 106-08

it is wrong to speak of an Aryan family of lgg and a Dravidian family of lgg, IE and Dravidian constitute one family Aryans and Dravidians—both original inhabitants of India—later migrated to Northern India and then to Western Asia and Europe the 8th mandala of RV is by a Dravidian seer Andhras were children of Visvāmitra and, therefore, Aryan cognate words bet Dravidian and European Aryan the octagenal system is common to both final u of Telugu is a Vedic relic

- 61 SASTRI, Raghunandana Bhasa vijnāna ka prarambha tatha vikasa (Hindi) VJ 1 (11), 2-6

various gramm categories ref to in PV I 164-45, IV 58.3 etymology of several Vedic words in Br first linguistic attempt is Padapāṭha of Sākalya Prātisākhya, Nir, Pāṇini

- 62 SKALICKA, V The structure of languages of the ancient orient Arch Or 18, 485-88

- 63 SLUSZKIEWICZ, E Vindo arien Turuška Roczn Or 16

- 64 STALIN, J Concerning Marxism in linguistics. (Russian) Journal of Ancient History 2, 1-3

- 65 STALIN, J Some questions of linguistics Journal of Ancient History 2, 20 ff

- 66 STURTEVANT, E. H An Introduction to Linguistic Science Yale Univ Press, New Haven, 1947, IX+173

Rev H M HOENIGSWALD, Lg 23 (4)

- 67 TARAPOREWALA, I J S *Elements of the Science of Language* Calcutta Univ, 1951, XXI+654  
(2nd revised and enlarged ed)
- 68 TARAPOREWALA, I J S *Linguistics in India* S K Chatterji Comm Vol, 1955, 153-56
- 69 VENDRYES, J *La comparaison en linguistique* BSL (1942-45), 1-18
- 70 WARTBURG, W von *Einfuehrung in Problematik und Methodik der Sprachwissenschaft* Niemeyer, Halle / a Saale, 1943, V+209  
Rev M C BSL 42 (2)
- 71 WHATMOUGH, J *Language A Modern Synthesis* Secker & Warburg, 1956, VIII+270  
Rev E BENVENISTE BSL 53 (2) 18-22
- 72 WISTRAND, E *Ueber das Passivum* Göteborg, 1941, 134  
originally passive was absent in idg lgg author investigates the question about the forces wh led to the creation of this new category
- 73 ZGUSTA, L *Conclusive evidence in historical linguistics* Arch Or 23, 184-204  
discusses question of method connected with LEHMANN's *Proto-Indoeuropean Phonology*
- 74 ZOLLINGER, G *TAU oder TAU t an und das Ratsel der sprachlichen und menschlichen Einheit* A Francke AG Verlag, Bern, 1952, 98  
author seeks to solve the ultimate problems of mankind with the help of linguistic material from all the world also of symbols of writing Idg. lg. as the starting pt Tau (=cross), Wort varman  
Rev B. ROSENKRANZ, IF 63 110

## XII RELIGION AND MYTHOLOGY

## 47 RELIGION AND MYTHOLOGY IN GENERAL.



1 ARCHER, J C *Faiths Men Live By* The Ronald Press Company, New York, 1934, X+497

Ch. 8 and 9 deal with Indian religions

2 ARCHER, J, C *The Sikhs in relation to Hindus, Moslems, and Amadiyyas A Study in Comparative Religion* Princeton Univ Press, 1946, XI+353

Rev J MURPHY, *Man* (1947), 32.

3 BARDY, G *Les religions non-chrétiennes* Desclée & Co, Paris, 1949, 358

popular presentation of non Christian rel (1) Religion and Religions (2) Primitive Religions (3) Civilized Religions

Rev J H HENNINGER, *Anthropos* 49, 362

4 BIANCHI, Ugo *Zamān i Ōhrmazd lo zoroastrismo nelle sue origini e nella sua essenza* Soc Ed Internazionale, Torino, 1958, 263

a critique of the more imp works on Zoroastrianism published during the last 30 yts or so

Rev R C. ZAEHNER *BSOAS* 22 366-67

5 BRANDON, S G F *Mithraism and its challenge to Christianity* *The Hibbert Journal* 53, 107-114

6 BURTT, E A *Man seeks the Divine A Study in the History and Comparison of Religions* Harper & Bros, New York, 1957, 651

(1) How rel outgrows its primitive forms (2) The religions of the East (Confucianism Taoism, Buddhism, Hinduism) (3) The religions of the West (Old Testament Christianity Islam) (4) Summary, comparison, and forecast (discusses Communism as a rel) the author has attempted a philosophical exploration of religions acc to him, there are four features common to all great civilized religions (1) acceptance of a universal moral ideal (2) a monistic interpretation of God and the world (3) discovery of man's spiritual selfhood (4) realization of a

new possibility of happiness for man..the religions of the East and West are also characterized by mysticism, ideal of spiritual perfection, obedience to the divine law, Golden Rule, and self-giving love not only in doctrine but in demonstration as well..

Rev.: Wing-tsit CHAN, *PEIV* 6, 262-64.

7. CHAMPION, S. G.; SHORT, Dorothy (Ed). *Readings from World Religions* London, 1951, VIII+336.

. selections from scriptures of 11 religions including Hinduism

8. CHATTERJEE, Sachindranatha. *Spot-lights on ancient religions.* CR 122 (1), 24-33.

..Vedic rel starts at a pt. where the polytheism of primitive nature-worship has ended with the dawning of a monotheistic conception..Vedic rel free from fanaticism or bigotry..acc. to that rel, 'knowledge is virtue'..

9. CHRISTENSEN, A. *Essai sur la démonologie iranienne.* E. Munksgaard, Copenhagen, 1941

Rev : W. KIRFEL, *Theolog.LZ* 72 (5), 276. J. C. TAVADIA, *OLZ* 47, 136.

10. COOMARASWAMY, A. K. *East and West Biosophical Review* 8, 287-97.

11. COOMARASWAMY, A. K. 'Pantheism', Indian and Platonic. *JIH* 16, 249-52.

12. CORNELIUS, Fr. *Typen indogermanischer Religionen. Deutschlands Erneuerung* 46, 1944, 113-16.

13. CUMONT, F. *Oriental Religions in Roman Paganism.* New York, 1956, XXV+298.

Rev : E. S. DROWER, *Man* (1956), 46.

14. DHARMADEVA. Religion and mankind's morality. *Ved Dig.* 3 (7), 237-43.

15. DRITOV, E.; CONTENAU, G.; DUCHESNE-GUILLEMIN, J. *Les religions de l'Orient ancien* Librairie Arthème Fayard (Encyclopédie du Catholique au XX<sup>ème</sup> siècle). Paris, 1957, 143.

. D-G writes (pp 99-143) about Iranian rel. in Zarathushtra's conception of Ahura Mazda, he sees the combination of sovereignty

wh found expression in Vedic Varuṇa and Mitra Amesha Spentas are explained in terms of DUMEZIL's theory of a tripartite organization of IE society

Rev S G F BRANDON, *BSOAS* 21, 183-84

- 16 DUCHESNE GUILLEMIN, J *The Western Response to Zoroaster* Clarendon Press, Oxford, 1958, VII+112

(Ratanbai Katrak Lectures, 1956) passes in review the whole hist. of Zoroastrian studies author is convinced that DUMEZIL has proved his thesis about the tripartite classification of Indo-Ir gods Varuṇa and Asha on the one hand, and Mitra and Vohu Manah on the other, respectively represent the terrible and benevolent aspects of the function of 'sovereignty' Asha and Vohu Manah owe their respective aspects to a conscious translation into Zoroastrian terms of the same aspects of the discarded gods Varuna and Mitra

Rev J GERSHEVITCH, *BSOAS* 22 154-57, R C ZAEDNER *The Hibbert Journal* 57, 80

- 17 DUMEZIL, G *Naissance d'archanges Essai sur la formation de la théologie zoroastrienne* Gallimard, Paris, 1945

- 18 ELIADE, M *Mysteres et régénération spirituelle dans les religions non Européennes* *Eranos-Jahrbuch* 23 (1954), 1955

- 19 ENDRES, F C *Die grpsen Religionen Asiens, eine Einfuehrung in das Verstandnis ihrer Grundlagen* Rascher Verlag, Zurich, 1949, 186

- 20 EVERETT, J R *Religion in Human Experience* Allen and Unwin, London

forward looking study of Hinduism, Buddhism Hebrew Trad. and Christianity

- 21 FINEGAN J *The Archaeology of World Religions.* Princeton Univ Press, 1952, xi+600+9 maps+260 illustr

archaeology used to illustrate rel. practices among various peoples Primitivism (=rel of prehist. and preliterate man), Zoroastrianism, Hinduism Jainism Buddhism Confucianism Taoism, Shinto, Islam Sikhism Ch 3 (1) The Pre-Aryan Period Harappa, M D, Chanhudaro, Rel of the Pre-Aryans (2) The Vedic Period



Rev B Ch CHHABRA, *AP* (April 1953) 180-81, G P CONGER, *PEW* 3, 374, J E van LOHUIZEN DE LEEUW, *Bibl Or* 15, 90-91, G MENSCHING, *OLZ* 48, 506

22 FORMAN, H. J., GAMMON, R *Truth is One The Story of the World's Great Living Religions in Pictures and Text.* 1954, 254+250 illustr

covers Christianity, Judaism, Buddhism Hinduism Moha medianism, Confucianism, Shintoism, Taoism Jainism Zoro astrianism

23 FRANKFORT, H *Kingship and the Gods A Study of Ancient Near Eastern Religion as the Integration of Society and Nature* Univ of Chicago Press, 1948, XIX+444

study of kingship in ancient Egypt and ancient Mesopotamia the common and essential quality is its central position within both the political and the cosmological systems of the two societies, kingship is as necessary for the orderly functioning of nature as it is for the orderly functioning of society, natural order and social order being different aspects of an inclusive moral order of the universe

Rev E E EVANS-PRITCHARD, *Man* (April 1949)

24 FUCHS, W and others *Die grossen nichtchristlichen Religionen unserer Zeit* Kroner, Stuttgart, 1954, 126

GLASENAPP—Hinduism K JASPERS—Concluding remarks  
Rev A SCHIMMEL-TARL, *OLZ* (1956) 114-15

25 GLASENAPP, H von *Die fuenf grossen Religionen I* Eugen Diederich, Dusseldorf Köln, 1951, XIV+228

Brahmanism Buddhism Chinese Universalism Islam, Christianity (present Vol deals with the first three)

Rev E EVANS, *Erasmus* 6, 268-69

26 GLASENAPP, H von *Die Religionen der Menschheit Ihre Gegensätze und ihre Übereinstimmungen* Wilhelm Frick Verlag, Wien, 1954, 150

(1) Doctrine of World Law (China) (2) Transmigration of the Soul (India), (3) Dualism (Zoroastrianism and Manichaeism) (4) Theism (Jews Christians Muslims) (5) Pantheism (Hindus)

Rev G MENSCHING, *OLZ* (1956), 112-14

- 27 GLASENAPP, H von *Kant und die Religionen des Ostens* Holzner Verlag (Die Göttinger Arbeitskreis, No 100) Kitzingen/Main, 1954, XX+193

collection of KANT's significant observations about Orient—India to Japan

Rev E. FRAUWALLNER, *ZDMG* 105 377 78, W RUBEN *OLZ* (1956) 64-66

- 28 GOETZE, A, STURTEVANT, E H *The Hittite Ritual of Tunnaui* Am Or Series 14, 1938, XII+129

ritual used by a priestess of 2nd mill B C to restore the generative powers of men thro magic rites

- 29 GOOSSENS R *Notes de mythologie comparée* *ic N Chio* 1/2 1949 50, 4-22

- 30 GORCE, M, MORTIER, R (Ed) *Histoire générale des religions* Quillet, Paris, 1945, 486

deals among others with Indo-Iranians

- 31 HEILER F *The idea of God in Indian and Western mysticism* *OH* 5(1), 1-12

(1) most imp formula of mystical speech is *negation* *neti neti*  
(2) second imp way of mystical statement concerning God is *contradiction* *niruktam ca aniruktam ca tad ejati tan nai jati*  
(3) third way is *superlat on climax* *va eminent ae* mystical idea of god is imp on account of the recognition of all dogmatic formulas and theological doctrines

- 32 HEILER, F *Prayer* OUP, 1958 376

in 13 chapters the author reviews the course of prayer from its prototype in the free spontaneous petitionary prayer of primitive man to its development into ritual prayer and from there to the problems raised by philosophical thought he defines prayer as a living communion of the religious man with God conceived as personal and present in experience a communion wh reflects the forms of the social relations of humanity

- 33 HEILER, F *The great unity of major religions* *BJ* 6 (16) 6-3-1960, 17-23

seven principal elements wh unite the major religions namely Confucianism and Taoism Hinduism and Buddhism Mazdaism

Judaism, Islam, Sikhism, Christianity : (1) reality of the transcendent world, the holy, the divine, the quite other ; (2) transcendent reality is immanent in the human heart ; (3) this reality is for man the highest truth, the *summum bonum* ; (4) this reality is, in the deepest sense, love, wh. reveals itself to man and in man ; (5) path of sacrifice is the path of divine reality ; (6) all major religions teach not only the way to God, but the way to one's neighbour as well ; (7) all major rel. stretch out towards the ultimate goal of divine infinity in wh. all finiteness finds its fulfilment, even tho' this goal may be visualised in different images..

34 HOOKE, S. H. *Babylonian and Assyrian Religion* Hutchinson, London, 1953, 128.

..from about 2800 B C to 300 B C

35. HOOKE, S. H. Omens—ancient and modern *Folk-Lore* 66, 330-339.

. ref to Babylonian and Sumerian omen

36. JAMES, E. O. *The Concept of Deity* Hutchinson, London, XIII+200.

acc to author, 'the idea of Deity is a beneficent providential order of transcendental reality' Indian religions valued as stages of lower or higher pantheism, and it is stated that they never reveal a pure monotheistic view three universal problems of rel for wh. Indians have found solutions (1) they established a concept of the Absolute, under the name *brahman*, the all-embracing, neutral *It* beyond all defined personifications of male and female deities. (2) *brahman* is at the same time transcendent of and immanent in the heavenly and earthly worlds. (3) concepts of good and bad reconciled thro' the concept of the perfected *yogin*

Rev : B HEIMANN, *The Hibbert Journal* (July 1950), 411-13

37. JAMES, E. O. *The Nature and Function of Priesthood*. A comparative and anthropological study. Thames & Hudson, London, 1955, 336.

..relation of priesthood to kingship ; priesthood and sacrifice ; priesthood and absolution ; priesthood and sacred learning..only a few ref. to Indian priesthood..

Rev. : E. L. ALLEN, *AP* 27, 234 ; S. H. H., *Folk-Lore* 57, 116-17 ; D. F. POOCOCK, *Man* (Mar. 1956), 40.

38 JAMES, E O *History of Religions* E. U P, London, 1956, X+237

39 JAMES, E. O *The nature and function of myth Folk-Lore* 68 474 82

true myth is not idealized hist or allegorical philosophy ethics or theology still less is it an idle tale told for intellectual amusement or popular entertainment acc. to prescribed custom or a day-dream to be interpreted by symbols of psycho-analytical exegesis legend is distorted or deficient hist containing nucleus of fact with later embellishments actiological, ethnological mythological and romantic

40 JAMES, E O *The Cult of the Mother Goddess* Thames & Hudson, London, 1959, 300

ref among others to mother goddess in India

Rev RAGLAN *Man* (1959), 219

41 JAMES, E. O *Religions of the East A Readers Guide* National Book League.

bibliography with brief comments on various rel of the East excluding Christianity and Judaism

42 JOCKEL, R *Götter und Dämonen* Holle Verlag, Darmstadt, 1953, 637

selected myths of various peoples with introductory remarks

Rev G MENSCHING *OLZ* (1955) 17-18

43 JURET, A *Le methode linguistique comparative appliquée à la détermination des survivances ie dans la religion des Romains, des Grecs et des Hindous Et linguist de la Fac de Lettres de Strasbourg* Paris, 1947, 1-21

44 JURJ, E. J (Ed) *The Great Religions of the World* Univ Press, Princeton, 1946, VIII+387

ch. on Hinduism by J C ARCHER

Rev A. K. COOMARASWAMY, *JAS* 67, 71 72

45 JURJ, W *Die dreikapfge Gottheit (Archäologisch-ethnologischer Streifzug durch die Ikonographie der Religionen)* Dümmler, Bonn, 1948, 210+213 illust

discusses problem of the three headed figures of gods from the pre Aryan times in India and in Europe

Rev F BELLONI FILIPPI *RSO* 25 133 35 W BRANDENSTEIN  
*IVZKM* 52 250-51 O J MAENCHEN HELFEN *JAOS* 72 127 29  
 E MAYRHOFER PASSLER *Arch Or* 19 302-04 F PFISTER *Wuerzb*  
*Jb f d Altertumswiss* 170-71 W RUBEN *OLZ* 48 75-78

46 KRAMER S N *Sumerian Mythology* Memoir of  
 the Am Philosoph Soc Vol 21, Philadelphia 1944 XI+125

Sumerian myths are sacred stories evolved and developed in an effort to explain the origin of the universe

Rev RAGLAN *Man* (1947) 28

47 LANCZKOWSKI G *Forschungen zum Gottesglauben*  
*in der Religionsgeschichte* *Saeculum* 8, 392 403

discusses v ews of SCHROEDER R OTTO WIDENGREN re Aryan religions

48 LE RENARD A *L Orient et sa tradition* Ed Dervy  
 Paris 1952, 223

a popular survey of oriental religions

Rev B SPULER *Erasmus* 9 34-35

49 LESKY A *Griechischer Mythos und vorderer Orient*  
*Saeculum* 6 (1) 35-52

50 *The World's Great Religions* *Life* (Magazine) 1957,  
 314+illustr

Hinduism Buddhism Rel of China Islam Judaism Christianity  
 original sources given in selections

51 MASSON OURSEL P *Les religions de l Inde* *Histoire*  
*des Religions* (pub Blond & Gay) 1953 85-163

52 MENSCHING G *Der Schicksalsgedanke in der*  
*Religionsgeschichte* Rein Friedrich Wilhelms Univ, Bonn  
 1942 15 -

(Antrittsvorlesung)

53 MOLE M *Some remarks on the nineteenth fargard*  
*of the Videvdut* *Rocz Or* 17, 281 89

..( char. and original meaning of the Iranian dualism classified by NYBERG, *Die Religionen des alten Iran*, and WIKANDER, *Der arische Maennerbund* and *Vayu*) .there was in the Gāthic rel. a myth of two primordial twins, that originated at their meeting both life and death..the warrior's cults were most opposed to Zoroastrianism this enmity was much older than Z.'s reform..

54. MURPHY, J. *The Origins and History of Religions*. Manchester Univ. Press, 1949.

..five culture "horizons" posited: primitive, tribal-animistic, tribal agricultural, civilized, prophetic..

Rev : F. H. SMITH, *Folk-Lore* 62, 338-39.

55. MURRAY, A. S. *Manual of Mythology*. Tudor Publishing Co., New York, 1946, 427.

..(a complete survey of GK., Roman, Norse, old German, Hindoo, and Egyptian mythology..revised by KLAPP)

56. NOSS, J. B. *Man's Religions*.

..Part II: Religions of India..

57. OHM, Th. *Die Religionen in Asien*. Westdeutscher Verlag, Köln, 1954, 37.

58. PARRINDER, E. G. *An Introduction to Asian Religions*. London, 1957, VI+138.

Rev. : A. A. G. BENNETT, *AP* ( Jan. 1958 ), 34-35.

62. PETTAZZONI, R. *Essays on the History of Religions*.  
E. J. Brill, Leiden, 1954, VIII+225+12 plates.  
. (1) formation of monotheism; (2) truth of myths;  
(3) creation myths; (4) wheel in the ritual symbolism of some  
IE peoples, etc.  
Rev: RAGLAN, *Man* (1955), 70
63. PETTAZZONI, R. *Das Ende des Urmonotheismus*.  
*Numen* 3 (2), 156-59
64. PHILLIPS, G. E. *The Religions of the World*. The  
Rel. Ed. Press, Wellington, 1952, 159.  
. emphasizes pessimism, *māyā*, merger of individual souls, imma-  
nence, etc., in Hinduism.  
Rev: K. S. RAMASWAMI SASTRI, *Pr Bh* (April 1953), 188-89.
65. QUARITCH WALES, H. G. *The Mountain of God* (A  
study in early religion and kingship). London, 1953, VIII+  
174.  
Ch 3 India (Indus Valley culture was a barrier, wh was  
demolished by the Aryans)
66. RADHAKRISHNAN, S. *Science and religion*. Coomara-  
swamy Comm Vol (*Art and Thought*), 1948
67. RIEMSCHEIDER, M. *Der Wettergott*. Fragen der  
vorgeschichtlichen Religion II. E. J. Brill, Leiden, 1956, 184.
68. SCHMIDT, P. W. *Der Ursprung der Gottesidee*.  
Paulus Verlag, Freiburg (Switz.), 1949, XXXII+900  
. (III part: Rel of the Pastoral Peoples II Vol 9 Rel of  
Asiatic Pastorals)  
Rev: C. von FÜRER HEIMENDORF, *BSOAS* 13, 1046-48
69. SCHNAPPER, E. B. (Ed) *One in All*. John Murray  
(Wisdom of the East Series), London, 1952, XVI+155.  
. an anthology of rel from the sacred scriptures of the living  
faiths Preparation. Path. Goal..  
Rev: J. O. M., *AP* (April 1953), 183.

70 SMITH, HUSTON *The Religions of Man* Harper & Bros., New York, 1958, XI+328

seven major religions, including Hinduism, presented

Rev W. E. NAGLEY, *PEW* 7, 157-59

71 STEINMANN, J and others *Litterature religieuse Bible, Coran, religions de l'Inde et de la Chine* Libr Armand Colin, Paris, 1949, VIII+843+116 illustr

72 SYED, M Hafiz. Rational basis of religion *KKT* 20 (12), 661-63

73 TARAPOREWALA, I J S The holy word of the religion of Zarathushtra and the holy immortals *NIA* 8 (4 6) 98-106

74 THIEME, P *Vorzarathustrische bei den Zarathustern und bei Zarathustra* *ZDMG* 107, 67-104

mantra in Veda and Avesta considers words like *danisat ar arya*, *aryaman*

75 THIERFELDER, F *Religion und Gesellschaft Persönliche Freiheit und soziale Bindung* 1953

(German transl of *Religion and Society* by RADHAKRISHNAN)

76 TUCCI, G *Asia religiosa* *Parthena* (Il mondo della fede V 2), Rome, 1946, 339

77 VARADACHARI, K C The relation between East and West *SP* (14th AIOC), Darbhanga, 1948, 148-49

in the West, rel is of a lower order than philosophy because of adulteration or immature of revelation with diverse elements such as social custom and ritual philosophy is a pure rational synthesis in the East rel. as *śarma* is of the Eternal and the Absolute *śarma* is the dynamis of *satya*, and *satya* is the protector and source of *śarma*



- 79 WADIA, A R *Religion as a Quest for Values*  
Calcutta Univ (S N Ghosh Lectures) 1951, 208+8  
Rev D N SHARMA *Pr Bh* (Jan 1956) 71-72.

80 WIDENGREN, G *Hochgottglaube im alten Iran Eine religionsphanomenologische Untersuchung* Uppsala Univ Aerskrift 1938, 420

Rev P de MENASCE *Anthropos* (35-36)

81 WIDENGREN G *The great Vohu Manah and the Apostle of God* Uppsala, 1945

82 WIDENGREN G *Religiones varld* Svenska Kyrkans Diakonistyrelses Bokforlag (Rel Stud och översikter) Stockholm, 1953, 533

(2nd enlarged and revised ed) World of Religion from the pt of view of religion hist and rel phenomenology myth is the sacred word wh serves the ritual as descript on or confirmation of the holy act It moves bet reason and poesy legend originates from mythology the Marchen as distinguished from the two is not subject of belief totemism is not only a sociological phenomenon but also a rel one *mana=brahman=xvarnah* in Iran

Rev M PAGAC *Arch Or* 24 639-40

83 WIDENGREN, G *Stand und Aufgaben der iranischen Religionsgeschichte* 1955, 158

84 ZACHARIAS H C E *Human Personality Its Historical Emergence in India, China and Israel* B Herder Book Co, London, 1950, VIII+360

in India human personality emerged in 750-184 B. C. (in China in 1122 206 B C in Israel since the times of Patriarchs) the hist facts as we read them, are that whereas India experimented with God God experimented with Israel both experiments are fundamental to the subsequent development of human thought

85 ZAEHNER R C *Zurvan A Zoroastrian Dilemma* W Heffer, Cambridge, 1954, 482

a rival theology to Zoroastrianism, wh evolved around Zurvan or Infinite Time Infinite Time regarded as the first principle from wh good and evil spr is proceeded origin and growth of the sect traced

86. ZAEHNER, R C *At Sundry Times* - an essay in the comparison of religions Faber & Faber, London, 1958, 230

gives an account of the development and spiritual meaning of the great living rel—largely of Indian religions translates monistic utterances of *Up* from the realm of metaphysics to that of psychology speaks of two fundamental types of higher rel attitudes (1) the prophetic or Judaic type, wh is concerned with a personal God experienced as an objective fact, (2) the mythological or Indian type, wh is concerned with the eternal as a state to be experienced within the human soul tries to show to what extent the faiths and systems of India and Iran cd be regarded as a *preparatio evangelica* in relation to Christianity

Rev M BOYCE, *JRAS* 1959, 187-88, T. GELBLUM, *BSOAS* 22, 609-11, E. O JAMES, *The Hibbert Journal* 57, 200-201

#### 48 INDIAN RELIGION AND MYTHOLOGY HINDUISM

- 1 ABHISHIKTESHWARANANDA, Swami *L'hindouisme est-il toujours vivant? Vie intellect* 28 (11), 1956, 2-40

- 2 ACHARYA, P K *Forms of Hindu Religion J Kalinga HRS* 2 (1), 4-13

earliest form of rel in India was Totemism the animistic conceptions have distinguished the worship of trees from the time of M D and Harappa general consideration under such headings as river worship, animal worship, phallus worship, Hinduism, Vaisnavism, Saivism, etc

- 3 ADHIKARY, R C *Mythology, metaphysics, and mysticism Hellenic and Hindu Scientia* 91 (No 509), 156-63

all philosophical systems begin with mythology, develop with metaphysics, and finally end with mysticism *RV* (mythology)—*Up* (metaphysics)—Saktism and Vaisnavism (mysticism) (Homer—Aristotle—Plotin)

- 4 AGAMANANDA, Swami *Hinduism—its chief tenets Ved Kes* 44, p 130

supreme object of human life—to attain eternal bliss by destroying misery once for all, (2) this is attained thro' the realisation of *paramatman*, (3) *paramatman* is self-effulgent and free from impurities

5. ANON. Brotherhood in Islam and Hinduism. *KKT* 12 (8), 560-62.

6. ARAYAMUTHAN, T. G. Origin and growth of religion. Indian evidence. *Trans. Arch Soc of South India* 1, 101-43.  
 Rev : J FILLIOZAT, *RHR* 152, 106-07

7. ATMA. From Nature to God. *Ved Dig* 2 (6), 8-12.

8. BANERJEE, Jitendra Nath. Presidential address. Section I. *PIHC* (9th Session), Patna, 1946, 32-46  
 discusses evolution of different cults and sects within Brahmanism, Vaishnavism, Saivism, etc.

9. BANERJEE, S. C. Puranic basis of the vratas mentioned in Bengal Smṛti. *IC* 13 (1), 35-43

term *vrata* is as old as Vedas, but it passed thro' various shades of meaning till at last it attained the present sense in the *Paras*. (*vrata* in earlier part of *RV* means "law" or "ordinance of *ṛta*". In 9th *maṇḍala*, a late book, *vrata* = rule of life or occupation. In later Vedic period, *vrata* = a course of observances specially undertaken by an individual for some special purpose, in *Ṛg* and *Br*, the sense of the term degenerated into 'vow' used by one undertaking a vow or penance)

10. BARUA, B. M. On the antiquity of image-worship in India. *JISOA* 11, 65-68

worship of idols as cult images is as old as the 1st civil civilisation is proved by figurines of deities on early Indian seals described at M D and H. author draws attention to certain ref. in *Sh* and *Pali* texts, which are of interest in this connection. data furnished by Kautilya's *Arthashastra* and *Manu-Smṛti*. *Pāṇini's* discussion re. *pratikṛti*.

11. BARUA, B. M. The role of Buddhism in Indian life and thought. *The Mahā-bodhi* 55 (5-6), 63-66, 105-119

12. BARUA, Debabrata. Religion—a landmark. *The Mahā-bodhi* 55 (7-8), 179-81.

world wd. never have witnessed Buddhism had there not been the Vedic thoughts and the *Ṛg* simplicity of the Vedic times was gone. people were merged in superstitions and customs. so arose the Kṣatriya class; then came the *Ṛg*, also arose Mahāvira and Gautama..

13. BENJAMINS, M. Hindouisme et védanta. *Symbolisme* No. 4-338, 231-45.

..(a brief hist. survey)..

14. BHATTACHARYA, Haridas (Ed.). *The Cultural Heritage of India*. Vol. IV : The Religions. R. K. Mission Inst. of Culture, Calcutta, 1956, XIX+775.

..(2nd revised and enlarged ed.)..an account of the various religions and rel movements in India from the early times to the present day..Preface by Sunil Kumar CHATTERJI. "Attitude of Hindu mind on religio philosophical and spiritual matters". R. C. MAJUMDAR : "Evolution of religio-philosophical culture of India"..

Rev. : G H. BHATT, *JOIB* 6, 299 ; S M CHINGLE, *Phil Quart* 30, 135-43 ; B. G. RAY, *VBQ* 23, 69-72 ; Floyd H. Ross, *FEW* 6, 358.

15. BHATTACHARYA, Lokanath. Magic in religion and its acceptance in Indian religious literature. *SP* (16th AIOC), Lucknow, 1951, p. 212.

16. BHATTACHARYA, Lokanath. Magic religion and Indian religious literature with a special reference to a Śaiva stone inscription. *Bh Vid.* 13, 137-45.

..sacrificial act and magical one intermingled in Vedic ritual .  
Br. are full of magical conceptions..

17. BHATTACHARYA, S. Kṛṣṇas tu bhagavan svayam. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 146.

..the equation bet. Kṛṣṇa and Bhagavān suggests a long process of evolution, before Vedic Viṣṇu, the prototype of B., and the hist. K. cd. crystallise into a grand unity, wh we find as an established fact in *Bhāgavata Pur* thro' four stages of evolution, the gods of the Vedas and the rel ideals of *Tantras* forged a grand unity in the concept of K.-B .

18. BHATTACHARYA, T. P. *The cult of Brahmā* Patna, 1957, VIII+196.

Rev R. S\*SHARMA, *JBR* 43, 392-94

19. BISOONDOYAL, B Un grand mouvement religieux *France-Asie* 9 (90)

- 20 BISWAS, Dilip Kumar Sun worship in India (Bengali)  
*Sāhitya Parīsat Patrikā* 57 (1-2)

the practice of regarding the sun as the healer of diseases was one of the features of Indian sun worship in the Vedic age the hist of the development of this conception traced from the earliest times to 16th cent

- 21 BOLLE, C W Remarks on the pre history of Tantric  
 Bijas *SP* (20th AIOC) Bhubaneshwar, 1959, p 144

traces the development of the use of supreme mystical sounds ' (bijas) in Tantrism (described in the *Śaṭcakraṇirūpana*) begin ning with some of the oldest recorded words of a cosmogonic char (*akāra vak*) in the Vedas one finds their imp stressed especially in a ritualistic context

- 22 BOSE, A C Vitality of Hinduism *BJ* 1 (15) 22-23

- 23 BOSE, A C Hinduism *BJ* 3 (19), 41-44

- 24 BOUQUET, A C *Hinduism* Hutchinsons Univ Library,  
 London, 1949, 171

H presented as an event rather than as something static, as an organism, developing reforming itself and even changing and absorbing new elements rather than as a rigid creed or even as a survival from the past H acc to author is a culture quite as much as a rel begins from Mohenjo-daro and ends with the present day conditions

Rev F Harold SMITH *Folklore* 61 158-60 M N SRINIVAS  
*Man* (Oct 1949) 154

- 25 BOUQUET, A C. *Hinduism* *Man* (Jan 1950) 12  
 (a propos SRINIVAS rev of the above)

- 26 BRELOER, B *Fontes Historiae Religionum Indica-  
 rum* Bonn, 1939

- 27 BROWN, W Norman The name of the Goddess  
 Minakṣī—Fish-eye *JAOS* 67, 209-14

Minakṣī = (1) one who has eyes like the eyes of fish—large and brilliant (2) one who has eyes of the shape of fish—long and slender and with graceful curves (3) one whose eyes dart about like fish in water idea of M as goddess of fisher folk loosely based on the fact that Madura is coastal place, no positive

evidence to support the theory that the goddess or her name is borrowed from coastal people more pregnant significance of the term M (for Pārvatī) is that the eyes of P, the embodiment of world's kinetic energy, *never close* like those of a fish *non winking* as a characteristic of gods frequently mentioned in *RV* (III 29 14, X 103 1, IX 73 4, *AV* V 6 3) unwinking can't be always understood literally, figure of speech of one generation becomes dogma of another Hindus did not perhaps know the physiological reason, why fish can't close their eyes, but they did know the psychological reason, namely, timidity born of *matsya nṛjā*

28 BUDDHA DEVA The gods that Hindus worship *Ved Dig. 3* (in instalments)

29 BUDDHI PRAKASH Hindu *avatāras* and evolution theory. *The Astrological Magazine* 46 (4), 371-76

30 CARPANI, E G *Quattro note sul Krishnaismo*. Reggio Emilia, 1935

31 CHATTERJEE, Satis Chandra *The Fundamentals of Hinduism* (A Philosophical Study) Das Gupta & Co, Calcutta, 1950, XIV + 178

*Rev D M, Pr Bh* (Mar 1951), 150, *G M AP* (May 1951) 226, S K NANDI, *CR* 145, 327-28, L. K R., *Min I* 31, 101-02, S. K. SAXENA, *PEW* 2, 88-89

32 CHATTOPADHYAYA, Basant Kumar *Essentials of Hinduism* *KKT* 19 (7), 583-88

33 CHATTOPADHYAYA, K P Dharma worship *JASBL* 8, 1942

34 CHENCHIAH, P A new critique of theism *AP* 17 (7), 241-44

in Hinduism from Nature-worship symbolised in personalised forces of nature contacted and induced into human fellowship thro *yajña* we pass to an unparalleled revolution in wh intellect predominates at first and retains its primacy to the end if in *Up* there was antithetic swing from *RV* cult marking a radical change in temper, mood and method it is likely that pantheistic monism was its earlier fruit and theism a later synthesis emerging from the modification of earlier impressions in the light of wider

and deeper experience Saiva and Vaisnava theism of the *dar ana* scheme refutes the suggestion that the monotheism of the *Puranas* is the evolutionary product of the *RV* cult

35 CHITALE, M P *Bhagwat Gita and Hindu-Dharma*  
Continental Publishers, Poona, 1953, 411+VI

36 CLARK, T W *Evolution of Hinduism in medieval*  
*Bengali literature* Śiva, Candi, Manasa BSOAS 17 (3),  
503-18

37 COOMARASWAMY, A K *The Religious Basis of the*  
*Forms of Indian Society, Indian Culture and English*  
*Influence, East and West* Orientalia, New York, 1946 51

(a collection of three essays) (1) *Rel Basis etc* (pp 1 27)  
Every established custom has a metaphysical (rather than  
biological or psychological) *raison d'être* for instance whole  
pattern of marriage is founded upon the natural relations of the  
sun to the sky, or of the sky to the earth which is also that of  
spiritual authority to temporal power institutions may be defined  
as means to the perfectibility of the individual the ethical bearing  
of the equation of justice with truth (*dharma satya*) will be  
apparent from *RV* X 109 6, *AV* V 17 10 *dharma* is the uni-  
versal pattern and law of all order under the sun *svadharma* is  
that share of this law for which every man is made responsible by  
his physical and mental constitution

38 DAS, Matilal *The basic teachings of Hinduism* CR  
145 (3), 319-25

39 DAS GUPTA, S B *The role of mantra in Indian*  
*religion* BRMIC 7 (3), 49-57

in early Vedic period the *mantras* had their *raison d'être* in  
the implicit faith of the people the *Up* idea of *mantra* ideation  
and creative vibration (*vak*) *bindu* and *nāda*

40 DAS GUPTA, S B *Aspects of Indian Religious*  
*Thought* A Mukherjee & Co Calcutta, 1957, III+V+247

41 DE, S K *Sects and sectarian worship in the Maha*  
*bhārata* OH 1 (1), 1 29

rise of sectarianism in Vedic times

- 42 DEBRUNNER, A    *Mensch und Gottheit in den Religionen Indiens Kultur-historische Vorlesungen*, Univ Bern, 1942, 47-89
- 43 *Les message de la mythologie hindoue*, pub Derain, Lyon, 1950
- 44 DURKAL, J B    *Hindu religion KKT* 14, 306-09, 318-23
- 45 ED    *The normal view of traditional teachings Vishvamanava I*, Lucknow, Oct 1947, 25-29  
           (rev article on *Hinduism and Buddhism* by A. K COOMARA SWAMY) myth (acc. to C.) is the penultimate truth of wh. all experience is the temporal reflection God (with capital G) is a personality annihilated in charity—one who \*knows whatever is to be known as it has been and will be with the Indians immortality is not a physical condition at all but an accident of liberation
- 46 EIDLITZ, W    *Die indische Gottesliebe* Walter-Verlag, Olten, 1955, 340
- 47 ELIADE, M    *Des methodes de l ascetisme hindou Le Courier des Indes* 1949
- 48 ELIOT, C    *Hinduism and Buddhism An historical sketch* Reiss, 1954, X+1180  
           (three Vol 3rd ed )
- 49 ETIENNE G    *Inde sacrée texte et photographies* 1955
- 50 FAHRENFORT, J J    *India, Land van Hindoes en Mohammedanen* Meppel, 1950, 268  
           Rev J E van LOHUIZEN DE LEEUW, *Bibl Or* 10 136-37
- 51 FILLIOZAT, J    *La doctrine des brahmanes d'après saint Hippolyte* RHR (July Dec 1945), 59-91
- 52 FILLIOZAT, J    *L'apport de l'étude des religions de l'Inde à la science de l'homme Anthropologie religieuse* (ed C J BLEEKER), E J Brill, Leiden, 1955, 108-119



53. GARDNER, E. C. Altruism in classical Hinduism and Christianity. *J Bibl. Rel.* 22 (3), 172-77.  
 ..acc. to author, one great defect of H. from the point of view of C. is that it does not occupy itself with society..
54. GARDNER, E. C. Reply to Professor Piper. *J Bibl. Rel.* 22 (3), p. 184.  
 ..re. Hinduism and Christianity..
55. GLASENAPP, H. von. Hinduismus und Islam in der Krise der Gegenwart. *Zeitschau für Religions- und Geistesgeschichte* 3 (1951).
56. GLASENAPP, H. von. Die Religion im neuen Indien. *Zeitschau für Religions- und Geistesgeschichte* 5 (1953).
57. GLASENAPP, H. von. Alt-indische und modern-abendländische Elemente im heutigen Hindutum. *Saeculum* 6 (3), 307-28.
58. GLASENAPP, H. von. *Die Religionen Indiens*. Kroners Taschenausgabe 190, 1956, XII+394.  
 ..(2nd ed.; 1st ed. pub. in 1943, X+391)..traces hist. development up to the present time..rel. of Veda (56-123) .  
 Rev.: F. R. HAMM, *ZDMG* 108, 217; W. RUBEN, *OLZ* (1958), 60-63
59. GONDA, J. *Het Hindoeïsme*. The Hague, 1943.
60. GONDA, J. *De indische godsdiensten* (Vedische godsdiensten : Hindoeïsme : Boeddhisme). Servire, 1955, 147.
61. GONDA, J. Brahmanisme en Hindoeïsme. *De godsdiensten de wereld* I (ed. van der LEEUW : one chapter), H. Meulenhoff, Amsterdam, 1955. \*  
 ..(original ch. by FADDEGON completely revised by G.)..survey of ancient Indian religions except Buddhism
62. GOSWAMI, K. G. Vaiṣṇavism. *IHQ* 30 (4), 354-73.  
 ..(a hist. sketch)..Viṣṇu is a Vedic deity (=sun-god); *MBh.* Vaiṣṇavism owes its origin to cult of Vāsudeva; *Purāṇa* Vaiṣṇavism is amalgam of cults of Vedic Viṣṇu, Nārāyaṇa, and hist. god Vāsudeva .(to be contd.) .

63 GUENON, R *Sanatana Dharma Cahiers du Sud*  
( *Approches de l'Inde, tradition et incidences* ), 1949-50

(See 31 11)

64 HACKER, P *Religiose Toleranz und Intoleranz im Hinduismus Saeculum* 8, 167-79

65 HACKER, P *Über den Glauben in der Religionsphilosophie des Hinduismus Zeitschr für Missionswissenschaft und Religionswissenschaft* 38 (1), Munster, 1954

66 HAIGH H *Leading Ideas of Hinduism* Susil Gupta (India) Ltd, Calcutta 1952, 113+3

(2nd ed 1st ed in 1903) transmigration—origin of the theory its attraction critique impersonal one triad illusory many idealism—east and west fruits of Indian pantheism

67 HANUMANTHA RAO G *What is Hinduism? Hiriyanna Comm. Vol.*, 1952 22-30

no definite conception of god in H. no common prayer no common scripture H is not a single rel. but a universe of religions it is a dynamic growing rel known for its spirit of tolerance ethical idea which is part and parcel of H is the law of conservation of values the law of *karman*

68 HEIMANN, B. *Hinduism Encyclopedia Americana* New York, 1954

69 HEIMANN, B *Comprehensive Laws of Mythology*

eight axiomatic laws of mythology mirrored in India's complementary logic (*abhava arthāpatiti apoha* etc.) laws of mythology evident in all trends of Hindu thought mythology not merely primitive stage

70 HERBERT, J *Valeur pratique actuelle du mythe hindou France Asie* 72, 167 77

Hindu myths not a collection of heterogeneous childishnesses they embody cosmic laws and as such have present day value and practical application Atrii hymns in *RV* and their lessons in yoga and rel

71. HERBERT, J. *La mythologie hindoue—son message*.  
Ed. Albin Michel, Paris, 1953, 461.

• general principles underlying the Hindu myths. characteristics of myths in H., acc. to author, are their permanence, coherence, and continuity..

Rev.: P. COROZZ, *Triades* 2 (1954), 66-73.

72. HINDWAL, D. N. H. *Hindu All* Thacker Spink & Co., Calcutta, 1952, VI+264.

73. HUTTON, J. H. Review of Bhugwan, the Supreme Deity of Bhils, by KOPPERS. *Folklore* 54, 267-68

..(See 1BD 1-11234a) (K. seeks to analyse Bhil legends of the Creation and the Deluge, and the general Bhil attitude to their High God to throw light on the hist. of religions in India. Acc. to K., Bhils represent a population element wh. is fundamentally distinct from Aryan, Dravidian, and Munda elements) acc. to H., there seems little justification for K.'s postulate that Hindu evolutionary pantheism developed as a result of the loss of belief in a personal God and in his act of creation

74. HUART, A. *Hindouisme et tolérance religieuse*. *Revue théol.* 88 (8), 1956, 834-52.

(1) Vedic times: twilight of gods, pantheism and syncretism.  
(2) early Up.: agnosticism and mystic experience, rel. of authority vs rel. of spirit, orthodoxy vs caste-system. (3) Christian exclusiveness vs Hindu tolerance..

75. IYENGAR, M. C. Krishnaswamy. Some notions or aspects of god, religion, etc. *SP* (20th AIOC), Bhubaneswar, 1959, 145-46

God, Veda teachings, and Up.

76. JAGADISWARANANDA, Swami *Hinduism outside India*. Ramakrishna Ashram, Rajkot, 1945, 262.

77. JOHANNS, P. *La pensée religieuse de l'Inde* Bibl. de la Faculté de Philosophie et Lett. de Namur, Fasc. 14, Paris and Louvain, 1952, IV+224.

..Part I: Leading philosophers of Vaishnavism; Part II: Yoga system, its origin and development, its psychology and metaphysics. Part III: Sankhya & Vedanta, Parts IV-V: Indian mysticism..

Rev.: J. FILLIOZAT, *JA* 240, 404-06; S. FUCHS, *Anthropos* 48, 1018-19; E. LAMOTTE, *Le Muséon* 66, 189-90

78. KAIKINI, V. M. *Interpretation of Hindu mythology.*  
*J Anthropol Soc. Bombay* 2 (2), 28-46.

..every story in mythology has some hidden esoteric or physical basis. knowledge of sciences like astronomy condensed in small formulas having double meaning in mythological stories.

79. KAKATI, B. K. *The Mother Goddess Kāmākhyā.*  
Assam Publishing Corporation, Gauhati, 1948, 91.

..(studies in the fusion of Aryan and primitive beliefs of Assam).

80. KAMATH, M. A. *Hinduism and Modern Science*  
Mangalore, 1947.

81. KARMARKAR, A. P. *The Religions of India: Vol. I: The Vṛātya or Dravidian Systems.* Mira Publishing House, Lonavla, 1950, XVI+327.

..(comprising Saivism, Śāktism, Zoolatry, Dendrolatry, and other minor systems)..Vṛātyas (Dravidians) were predecessors of Vedic Aryans; they had to their credit a highly evolved civilization proto Indian V. were adepts in yoga. Aryans assimilated elements of V. culture and patterned a synthetic whole.. author suggests that Dravidian man has radiated all culture and civilization to the four corners of the world from the Deccan. rejects the theory of IE home of Aryans acc. to him, original home was a tract embracing Egypt, Iran, and borderland of India all theistic elements in the later synthesis ascribed to V. and all pantheistic elements to Aryan..

82. KELLER, C. A. *Pensée hindoue et pensée hébraïque.*  
*Rev. Theol Philos.* 7 (4), 266-77.

83. KIRFEL, W. *Symbolik des Hinduismus und des Jinnismus* Symb d. Rel. IV, 1959, 167.

84. KONOW, Sten; TUXEN, Poul. *Religions of India.*  
G. E C Gad, Copenhagen, 1949, 216.

.. a short hist. of religions and rel. movements in India from the age of Indus Valley civilization down to Gandhism unity underlying the apparent diversity brought out..the conception of oneness found in Vedic *ṛta* and Upanisadic *brahman*, the so-called

henotheism, and in *iṣṭadevatā* Hindu conception of God is rather a common denominator in wh polytheism and monotheism may be included .

Rev : S. K. R C, *M in I* 31, 104-05; *G. M.*, *AO* 22, 86; *K de VREESE, Bibl Or.* 9, 62-63.

85. KOPPERS, W. Probleme der indischen Religionsgeschichte. *Anthropos* 35-36, 1940-41, 761-814

a contribution to the problem of female divinities in Śaktism and Mother right, Shamaism, Magic, etc investigation in the light of new indological and ethnological researches. linguistic questions considered

Rev. : L. D. BARNETT, *BSOAS* 12, 249-53

86. KOPPERS, W. Zum Ursprung des Mysterienwesens im Lichte von Volkerkunde und Indologie *Eranos-Jahrbuch* 1944, Zurich, 1945

87. KOSAMBI, D. D. The Avatāra syncretism and possible sources of the Bhagavad-Gītā *JBBRAS* 24-25, 121-34.

\* (ref author's articles in Vol. 22, 23 existence in ancient Ind. trad of an element hostile to Aryan and Ksatriya superiority has been demonstrated). this clearly Brahmanical element has resulted in a complete rewriting of some imp stories both caste-system and work of revision must be regarded as consequences of Aryan conquest, after wh the priest class of the conquered was assimilated to the priesthood of the conquerors this implies that some of the later documents contain a germ of pre-Aryan myth and legend, sometimes with a hist foundation ('nature-myths' don't explain these legends; it is more plausible that the similarity with a natural event reinforced a story wh had some real happening in human hist as its basis) crucial in the peculiar Br synthesis in its present form is *avatāra*-theory gradual raise to pre-eminence of a substratum in trad, wh. is hostile to the general tone of Vedic legend, plays a leading part in the syncretism ..for the Vedas, there are no *avatāras* this submerged portion of trad. must have had some hist. foundation, and was, therefore, retained in Br. memory throughout the early period of Ksatriya domination.

88. KOSAMBI, D. D. At the cross-roads: Mother Goddess cult-sites in ancient India: Part I. *JRAS* 1960 (1-2), 17-31.

. Mother-cult (Tryambaka : Ambikā) borrowed from non-Aryans ..author tries to explain why cross-ways are logically the original

sites for mother goddess cults the fixed cult spots for pre-agri culture people wd be where their regular paths crossed and they met for their pre barter exchange with the ceremonial and communal ritual that always accompanied it, or where groups celebrated their periodic fertility cults in common

89 KUIPER, F B J *De goddelijke moeder in de Voor Indische religie* Leiden, 1939, 25

90 KURULKAR G M Demons of Hindu mythology with special reference to their body forms *J Anthropol Soc Bombay* 1 (1), Oct 1946, 81-100

91 MACDONALD, A W Juggernaut reconstruct *J A* 241, 487-528  
(a religio-historical study)

92 MAHADEVAN, T M P *Outlines of Hinduism* Chetana Ltd, Bombay, 1956, XVI+312

treats of fundamental aspects of Hinduism distinguishing characteristics of H universality of outlook tolerance of other modes of thought and ways of life, its special scriptures its elaborate scheme of rituals and their meanings its bewildering cults and the triple spiritual discipline

Rev S ANNAJI RAO *Ved Kes* 43 484-85 P NAGARAJA RAO *AP* (June 1957) 279, A D P, *The Indian PEN* (June 1957) 212 13

93 MANGALA DEVA, Sastri Bharatiya aryadharmaki pragatisilata (Hindi) *Kashi Vidyapith S J Vol*, 1947, 71-85

consideration of Vedic dharma in its several stages—maulika brauta aupaniṣada pauranika, etc.

94 MATTEN, K *Die Krise des Hinduismus. Schweiz Rundschau* 57 (1), 1957, 20-22

95 MEHTA, P D *Early Indian Religious Thought* Luzac & Co, London, 1956, 532

96 MEYER, J J *Trilogie altindischer Mächte und Feste der Vegetation* (Ein Beitrag zur vergleichenden Religions und

Kulturgeschichte, Fest-und Volkskunde). Max Niehaus Verlag, Zurich.

..I. Kāma; II. Balī (= Saturnus); III Indra (the ancient Indian god of spring-sun and fertility)..Nachträge in *WZKM* 46, 1939, 47-140..

Rev.: W. RUBEN, *Anthropos* 34, 463-69.

97. MORGAN, Kenneth W. (Ed.). *The Religion of the Hindus*. The Ronald Press Company, New York, 1953, XII+434.

..Part I: Beliefs and Practices: (1) The Nature and History of H. (D. S. SHARMA); (2) The Hindu Concept of God (J N. BANERJEA); (3) The Hindu Concept of the Natural World (R. G. BASAK); (4) The Role of Man in Hinduism (R N DANDEKAR); (5) Religious Practices of the Hindus (S P BHATTACHARYA); (6) Hindu Religious Thought (S C CHATTERJI). Part II Selections from Hindu Sacred Writings with Introduction (V RAGHAVAN)..

Rev.: P. J BRAISTED, *PEW* 4, 79-81, K. CHEN, *HJAS* 17, 284-87; B. HEIMANN, *JRAS* 1954, 191-92; *The Hibbert Journal*,<sup>4</sup> (April 1954); K. F. LEIDECKER, *Rev Rel* 19, 44-46, G. TUCCI, *EW* 8, 109-110

98. NAG, Kalidas. Hinduism—its universal appeal. *BRMIC* 10 (12), 265-72. (also in *MR* 104, Nov. 1958, 357-63.)

99. NEOG, M. Śaivism in Assam. *OT* 1(3), 46-58.

..worship of Śiva in vogue in Kāmarūpa from great antiquity.

100. NIELSEN, Th. *Indiske Religioner*. Copenhagen, 1946, 58.

101. NIKHILANANDA, Swami *Essence of Hinduism*. The Beacon Press, Boston, 1948, 118.

Rev.: H. E. MCCARTHY, *PEW* 1, 77-78.

102. NIKHILANANDA, Swami. Hinduism and the future of India. *CR* 122 (2). Feb. 1952, 103-115.

..there is nothing in Hindu view of life wh. is essentially in conflict with healthy modern thought..

103. NIKHILANANDA, Swami. *Basic ideals of Hindu religion and philosophy*. MR (May 1954), 357-61.

..Hindu phil. not only originated but in a sense attained its maturity in prehist. age..Hindu phil. characterized by both rigidity and flexibility..

104. NIKHILANANDA, Swami. *Hinduism : its meaning for the liberation of the spirit*. Harper Bros. (World Perspective Series, 17), New York, 1958, XXII+196. (London ed., Gorge Allen and Unwin, 1959, 189.)

..account of H. in its theoretical and practical aspects..

Rev. : B. HEIMANN, AP 30, 321-22 ; J. A. MARTIN (Jr.), PEW 7, 160-62.

105. NIRVEDANANDA, Swami. *Hinduism at a Glance*. Model Publishing House, Calcutta, 1947, 229. (originally pub. by Vidyamandira, Dhakuria, 1944.)

106. NITYABODHANANDA, Swami. *La notion de l'incarnation selon la conception hindoue*. France-Asie, 1957, 135-36.

107. OTTO, Rudolf. *Mysticism East and West : a comparative analysis of the nature of mysticism*. Meridian Books (Living Age Books, 14), New York, 1957, 262.

..(English transl. of the original German book by B. L. BRACEY and R. C. PAYNE)..

108. PANDE, Govind Chandra. *Studies in the Origins of Buddhism*. Univ. of Allahabad, 1957, IX+600.

. non-Vedic or pre-Aryan elements contributed to the rise of Buddhism..

Rev. : R. S. SHARMA, JBRS 43, 396-98.

109. PANDIT, D. K. *Dharmādarśaḥ. Sanātanadharmojjivini Sabhā*, Taloda (W. Khandesh), 1952, 39+628.

110. PHADKE, S. K. *Śivalingopāsanā* (Marathi). Poona, 1954, 5+2+646+5.

. exhaustive study of the cult of Śivalinga..



- 111 QUEGUINER, M Intolérance hindoue et tolérance indienne *Etudes* 290 (8), 1956, 161-76

- 112 RADHAKRISHNAN S Indian religious thought and modern civilization *PAIOC* (18th Session), Annamalaiagar, 1955, 7-23 (also in *I AC* 7 1-30)

(General Presidential address) indicates fundamental spiritual values of Ind trad wh may be helpful for fostering world unity goal of life is communion with the supreme (intuition is not emotion but claim to certain knowledge) emphasis on divine possibilities of man Godhead can be described and approached in various ways similarities in rel experience of mankind owing to the common humanity reacting more or less similarly to man's encounter with the Divine

- 113 RADHAKRISHNAN S *Recovery of Faith* George Allen and Unwin (World Perspectives), London, XVII+205

covers a great variety of rel. thought from the ancient *Up* to the ideas of William PENN and SARTRE answer to man's need for a new faith

- 114 RAJA C K Hindu religion and Hindu customs *ALB* 14 (1) 21-48

In Veda no distinct on is made bet worldly aspect and spiritual aspect of life universe consists of two parts—one being permanent unmoving immutable and the other that moves and changes Former is *satya* the latter is *rita* gives a general survey of *dharma sutra* and *dharmaśāstra* ideology

- 115 RAJGOPALACHARI C *Hinduism* Delhi, 1954

- 116 RAMASWAMI SASTRI, K S Shaivism and Veer shaivism *Pr Bh* 48, 287-89

(a review article on *Līngadharaṇacandrika* by M R SAKHARE) agrees with SAKHARE in assuming that the primary meaning of the word *li ga* is not phallus but a mark or a sign or an emblem, and that it is the least anthropomorphic emblem in the world *līnādeva* in Veda means man of useful mind

- 117 RAMASWAMI SASTRI K S *Integral Hinduism* KKT 23 (3), 67-68

(begins a series of articles on the subject)

- 118 RENO, L. *L'Hindouisme, les textes, les doctrines, l'histoire* Presses Univ. de France (Collection "Que sais-je?", 475), Paris, 1951, 127

i survey of rel beliefs and practices from Vedic time to present day

Rev I FILLIOZAT, *RHR* 142, 248

- 119 RENO, L. *Religions of Ancient India* Univ of London (Jordan Lectures in Comparative Religion, I), 1953, VIII+139

two chapters on Vedism, three on Hinduism, one on Jainism H or at least some form of it already existed in Vedic times, and even earlier going back to I V civil Tantrism is a technique designed to revitalize current practice and make it more expressive and effective esoterism of Tantra traced to Veda itself assumption of an Ur Veda existing before the schools incorporating in itself a mythology and an agreed ritual that had arisen in the original Vedic community in the Veda, there is a blend of ritual and mythology each of wh has been sought to be explained in terms of the other, but without complete success RV is much more than an adjunct to ritual and deals with esoteric correspondences bet the sacred and the profane the function of sacrifice is to bring together all uncoordinated phenomena and build them up into an organic whole, and make of the *sarvam* a *viśvam* Up carry the speculations of *mantras* and Br to their logical conclusion *grhya* rites contain very little of Vedic element already that rel is really Hinduism and at times even anticipates Tantrism R. accepts the view of BERGAIGNE that all mythological portrayals in Veda are variants of the sacred fire and the sacrificial liquor he regards Veda as a 'lit anthology drawn from family traditions acc to him, I V civil and Vedic civil do not owe anything to each other

Rev S K. DE, *IHQ* 30, 291-93, W GURNER *JRAS* 1954 91-92, K GURU DUTT, *QJMS* 44, 150-53, W KIRFEL, *OLZ* 1956, 63-64, O LACOMBE *Année Sociol* 3, 376, H van LOOY, *Bibl Or* 11, 24, H SAKAI *J Rel Stud. (Jap)* 148, 67-70, O H de A WUJSEKERA, *UCR* 12, 125-26

- 120 RITAJANANDA, Swami *The spirit of Hinduism* Ved Kes 43 (5), 235-39

- 121 ROSS, Floyd H *The Meaning of Life in Hinduism and Buddhism* Kegan Paul, London, 1952, 167.

122. ROY, R. N. The antiquity of Indian images and temples. *Pr. Bh.* 48, 274-79.  
 ..India had her images and temples long before she came into contact with the Greek world, and even in *RV*-times..
123. RUBEN, Walter. *Krishna*.  
 ..study of successive themes constituting K.'s life..synthesis of activism and quietism..  
 Rev.: L. RENOU, *Critique* 6 (42), 184-87
124. SAHA, Kshetralal. Sex in the cosmic scheme. *KKT* 12 (2), 357-61.  
 . *ChUp.* 1 1. 5-6, *BAUp* 1 4 1-3
125. SAHA, Kshetralal. Sex in celestial life. *KKT* 12 (4), 418-23.
126. SARAN, A. B. A study of language and symbolism in Hindu religion. *JBR* 43, 131-39.  
 evolution of lg in relation to Vedic mysticism
127. SARDA, Har Bilas. Religion and sects in India. *Ved. Dig.* 2 (10), 15-18.
128. SARMA, D. S. Communism and Hinduism. *Ved. Kes.* 39, 452-59.  
 ..H. is radically opposed to C, while H. exalts moral and spiritual values above material and biological values, C. reverses the process..
129. SARMA, D. S. *Hinduism through the ages*. Bhavan's Book Univ. Series 37, Bombay, 1956, 303.  
 Rev.: U. N. GHOSHAL, *MR* (June 1956), 490; P. SANKARANARAYAN, *Ved Kes.* 44, 76.
130. SASTRI, Shakuntala Rao. *Lights of Eternity*. Bharatiya Vidya Bhavan, Bombay, 1952. VI+154.  
 ..development of Siva's char (pp 44-51) .
131. SASTRI, S. Srikantha. The original home of Jainism. *Jaina Antiquary* 15 (2), 58-62.

I to be traced to an earlier phase of Aryan culture Vedānga Jyotiṣa calendar is practically the same as in Jaina astronomical works like *Sūrya-prajñapti Kalalokaprakāśa* antiquity of Aryan traditions—Vedic, Jaina and Buddhist—goes back to at least 20 000 B C. original home of the race must have been in Bhāratavarṣa, wh extended up to the 4th degree latitude

132 SCHAYER, St Aryans Brahmanism Buddha and Buddhism (Polish) *Swiat i Zycie* 1, 1933, 316 ff , 792 ff , 825 ff

133 SCHAYER, St Introduction Brahmanism Buddhism Iranian religions (Polish) *Biblioteka Wiedzy* 39 (Religie Wschodu), 1938

134 SEN, Kshitimohan The Bauls of Bengal I VBQ 18, 122-47

incidentally considers role of man in Veda mysticism in Veda parallelisms in the songs of the Bauls

135 SHRIVASTAVA, S N L The spirit and ideals of Hinduism *Pr Bh* 60, 30 ff , 136-40

136 SINGH, T P The astronomical origin of Hindu mythology *JBRS* 39 (3) 293-305

ΔPB ref to Kūrma Varāha Matsya incarnations many mythological legends interpreted as astronomical phenomena

137 SINHA, Jadunath The Foundation of Hinduism Sinha Publishing House, Calcutta, 1955, X+207

from Veda to Gītā Ch 1 The philosophy of the Vedas and the Upaniṣads Ch 3 The cults in the minor Up

138 SKURZAK, L *Études sur l'origine de l'ascétisme indien.*

Rev O FRIS *Arch.Or* 18, 385 88

139 THOMAS, P *Epics, Myths, and Legends of India* D B Taraporevala Son & Co, Bombay, 1947, XVII+134 (3rd ed )

140. TUCCI, G. Earth as conceived of in Indian and Tibetan religions, with special regard to the Tantras. *Eranos* 22 (6).
141. TUXEN, P. *Kvinden i det gamle Indien*. Festskr. udg. af Københagens Univ., 1944, 100.
142. VARADACHARI, K. C. *Idea of God*. (The Foundations of Religious Consciousness). SVO Inst., Tirupati, 1950, VI+155.  
 . exposition of the various conceptions of God in Hindu rel..  
 three approaches—objective (*ūdhubhāutika*), psychological (*ūdhyātmika*), theological (*ūdhdāivika*) acc. to V., oneness of God  
 . was fully realised by Vedic seers Ch 4 deals with Vedas, Ch 5 with *Up*.
143. VEERASINGHAM, V. Spiritual culture of India : A reality. *Ind. Rev* 58 (11), 481-84.
144. VIENNOT, O. *Le culte de l'Inde ancienne* Annales du Musée Guimet, bibl. d'études 59, Paris, 1954.  
 Rev.: J Ph VOGEL, *Art As.* 19, 87-89.
145. WEBER, Max. *The Religion of India : The Sociology of Hinduism and Buddhism*. The Free Press, Glencoe, 1958, 392.  
 ..(transl. from original German and ed. by Hans H. GERTH and Don MARTINDALE) Part I : The Hindu social system (India and Hinduism ; main groupings of castes, caste forms and schisms). Part II : Orthodox and heterodox holy teaching of Indian intellectuals (anti-organistic and ritualistic char. of Brahmanical religiosity ; orthodox Hinduism ; heterodox soteriologies of the cultured professional monks) .Part III The ascetic sects and the redemption religions (transformation of ancient Buddhism, the missions, orthodox restoration in India, general char. of Asiatic rel )..  
 Rev : B HEIMANN, *JRAS* 1960, 89-90.
146. WILLIAMS, Monier. *Hinduism*. Susil Gupta (India), Calcutta, 1951, VI+170.  
 ..(reprint)..

- 147 YAMUNACHARYA, M Dharma and social progress  
H-YJMU 5 (1), 1-16

Vedic concepts of *ṛta* and *satya* are the germinal principles of  
*dharma*

- 148 YAMUNACHARYA, M Professor Rudolf Otto's concept  
of the "Numinous"—and its relation to Indian thought  
H YJMU 7 (2), 115-25

- 149 ZIMMER, H. *Maya Der indische Mythos* Deutsche  
Verlags Anstalt, Stuttgart, 1936, 506

(See VBD I—112. 62) a psycho-analytical study of Indian  
mythology

Rev W KIRFEL, OLZ 1955, 406-08

#### 49 VEDIC RELIGION AND MYTHOLOGY

- 1 APTE, V M Rgvedatila bhakti-marga (Marathi)  
*Navabharata*, April, 1949

path of *bhakti* in *RV* almost all elements of later *bhakti*  
doctrine traced to Varuṇa hymns of *RV*, where Vasuṣṭha is  
*bhakta*

- 2 AUROBINDO, Sri *Le secret du Veda* Pondicherry,  
1955, 240

new spiritual interpretation of Vedic myths and symbols

- 3 BANERJEE, S C Religion in Dharma Sutras BJ 3  
(24), 30-6-1947, 41-44

- 4 BASU, D N Some myth making words in the Rg  
veda. SP (17th AIOC), Ahmedabad, 1953, 1 3

trad. from Vedic to Purāṇic mythology is evolutionary and  
organic some words in *RV* discussed with a view to demon-  
strating this evolution the processes are (1) concretisation of  
abstract words (2) personification of epiphenomena, and abstraction  
and development of stories from analysis of metaphors, (3) pre-  
dominant use of one meaning of a word, (4) greater imp of  
attributes in case of one deity, (5) expansion of the implication  
of a word by which some other deities are related together  
(6) transference of the meaning of a word by which an expression  
becomes symbolic then suggestive

5. BHARADWAJA, K. D. The cult of bhakti. *KKT* 19, 721-28 (and in further issues).

. cult of bhakti as old as *RV* .I. 156.3: *upāsana* in *YV* synonymous with bhakti..

6. BHATTACHARYA, Ram Shankar. Asura sambandhi eka vicāra (Hindi).. *Vedavāṇī* 12 (9), 8-9, 14.

7. BOSE, A. C. Foundations of Vedic henotheism—the cult of the One in Many. *Pr Bh* 51, 63-70.

. *Aesthetic factor* : in the Veda, each vision of divinity carries an aesthetic value *Ethical factor* : all Vedic gods represent the concepts of satya and rta *Metaphysical factor* : oneness of the Divine, implied thro' psychological and ethical factors, is presented in the Veda as a definite metaphysical proposition.. *Ritualistic factor* : Vedic ritual is one uniform ceremonial without ref to the deity worshipped *Social factor* the four social orders, tho' separate by quality and occupation, are the same in spirit.. henotheism has made poetry and music alone its media of expression, whereas polytheism has used plastic arts polytheism is federation of different grades of theism, monotheism constitutes imperialistic challenge, henotheism is advaitic theism

8. BOSE, A. C. Some basic principles of Vedic religion. *Pr.Bh.* 52, 412-17; 440-47; 484-90

. *AV* XII 1.1.. Vedic realism, collectivism, universalism .

- 9 BOSE, A. C. Vibhūtiyoga (the path of splendour) in the Vedas. *Pr.Bh* 60, 91-95.

. *RV* IV 26 1, IX 96 6..

10. BOSE, A. C. Vedic universalism. *BJ* 1 (17), 27-3-1955, 24-26.

11. BOSE, A. C. Bhaktiyoga in the Veda. *Pr.Bh.* 61, 374-80.

. (1) musical prayer (*RV* VI. 47 11), (2) intimacy bet. worshipper and deity (III 53 2; I 164 49; X. 114.4); (3) erotic approach (X. 30 5-6; VIII. 35 5); (4) God the refuge (VII. 95.5; 100 4; X 40 8), (5) Vāspava melancholy and Vedic contrast..

12. BOSE, A. C. Rājayoga (the mystical path) in the Vedas. *Pr Bh.* 62, 291-96.

13. BOSE, A. C. Jñānayoga in the Vedas *Pr Bh* (Aug 1957).
14. BOSE, A. C. Vedas roots of religion *BJ* 4 (11), 29-12-57, 35-37.
15. BOSE, A. C. Cult of bhakti in the Vedas *BJ* 4 (24), 29-6-58, 28-31
16. BOSE, A. C. Karmayoga in the Vedas 1-2<sup>nd</sup> *Pr Bh* 64 (9-10), 380-85, 419-24.  
 karmayoga in Veda follows a twofold aim (1) to help man survive in the struggle for physical existence, (2) to make his ideals dominate over his instincts.
17. BOSE, A. C. Vedo me bhakti-yoga (Hindi) *GKP* 12 (3), 87-90, 94
18. BRAHMA DATTA, Jijñāsu Yaska aura devatavāda (Hindi) *Vedavān* 10 (1-2), 100-103
19. CHATTOPADHYAYA, B. K. Religion in the Vedic age *KKT* 19 (3), 460-64  
 (a propos certain observations about Vedic rel in *Vedic Age* pub by BVB) *Up* do support rituals (*Iśa* 2, *Kena* IV 8, *Kaṭha* I 1 13) no anti ritual view in *Mundaka* I 2 7 *Up* also believe in existence of Vedic gods (*Iśa* 18, *Kena* IV 3, *Kaṭha* I 1 22)
20. CHAUDHARI, J. P. Veda me radha kṛṣṇa līlā (Hindi) *Vedavān* 12 (9), 10-11.  
 (ref to the view of Gaurisankar SHRIVASTAVA that there is ref to Rādhā Kṛṣṇa in *RV* I 123 1, 156 4) the view not accepted by C.
21. DANDEKAR, R. N. Some aspects of Vedic mythology Evolutionary mythology *UCR* 12 (1), 1-23  
 statement re evolutionary mythology in Veda Varuṇa, Indra Viṣṇu
22. DILIP Vaidika ekesvaravāda (Hindi) *GKP* 12 (9), 224-27



23. DUMEZIL, G. *Déeses latines et mythes védiques*. Collection Latomus 25 (Rev. d'Et. lat.), Brussels, 1956, 123.

..emphasises parallelism bet. fundamental structure of old Roman rel. and that of Vedic rel... (1) Mater Matuta (Roman) = Usas; rites connected with the former can be explained by ref. to myths connected with the latter; (2) Roman goddess Angerona = goddess of short days (connected with *RV* V. 40.5-8); (3) Fortuna Primigenia = Aditi; (4) Lua Mater = (divine char.) of Nirrti..

Rev.: P. E. DUMONT, *JAOS* 77, 143-44; B. SCHLERATH, *ZDMG* 110, 195-98

24. FILLIOZAT, J. Inde dans symbolisme cosmique et monuments religieux. *Ed. des Musées nationaux* 1, Paris, July 1953, 40-43.

.. cosmic symbolism in Veda, Br., etc

25. GANGAPRASAD. Yajurveda me vāmanāvatāra. (Hindi). *Vedavāṇī* 12 (3), 4-5.

26. GONDA, J. *De vedische godsdienst*. The Hague, 1943.

27. HANS RAJ. *Physical and Scientific Interpretation of Aryan Mythology: Part I*. New Delhi, 1957, 28

..acc. to author, Aśvinau = *prāṇāpanau*; Yama = *kāla* or time; basic char. of Skanda and Gaṇeśa (in Purāṇic mythology) is that of Agni.

Rev.: C. G. KASHIKAR, *ABORI* 38, 158.

28. HEIMANN, B. Kathenotheism and Dānastutis or Kathenotheism and Iṣṭa-Devatās. *ABORI* 28, 26-33.

..the idea of a primary monotheism is excluded at any rate in *RV*  
 ..the idea of Ur-monotheism, as a starting primitive conception, does not seem convincing; it comes at the end of primitive thought.. 'pantheism' or 'theopanism' can't be adequate description of *RV* thought comparison of 'Kathenotheism' with *dānastutis* is unwarranted; 'K.' is wider spread throughout Vedic lit. the *do-ut-des* principle of *RV* contains an ethical or biologicico-ethical value. 'K.' of *RV* is to be viewed together with the later *īṣṭa devatā* concept and *bhakti* concept.. 'K.' does not arise from worldly utilitarian motives, but from the visualisation of a profound rel. truth ever present in the Indian mind;

such Vedic laudations are not gross flattery as *danastutis* acc to H, 'K' represents the profound rel faith acknowledging that the one divine principle may be grasped under various accidental personal names

29 HEIMANN, B Contrasts in Fundamental Postulates Monotheism or Henotheism? Miracles or Law of Nature? History of Mythology? *Belvalkar Felicitation Vol*, 1957, 219-27

fundamental difference bet. Western and Ind religions—their divergent attitude towards the problem of 'person'. In the West, 'person' is a supreme and final value, in India, 'person' is viewed as of but relative significance, implying transitoriness and limitation. West is 'monotheistic', India is 'henotheistic'—she believes in not 'unique' god, but 'one for the time being'. In Veda various natural forces are defined in a kind of polytheism or a selective pantheism (W SCHMIDT's view that all polytheism is a distortion of an original *Ur gott*—original monotheism—not applicable to Vedic mythology). Western god 'creates' *ex nihilo*—it is his main function, in India no creation *ex nihilo* or for all times or for the sole benefit of a certain class, say mankind, is postulated. In India, creation is not a purposeful act, but a quasi mechanical outflow. In Judaism (and in religions influenced by it) another divine predicate is that of a Supreme Judge. As against this in India it is *karma* theory. God can't interfere with *karma*. In the West, 'miracle' is interference with law of nature, in India, it is only a compassionate partnership bet. all beings. West is sceptical towards mythology, Indian mythology is a quasi pedagogic postulate, it stimulates the higher individual to reach beyond the limitations of human deficiency. Christianity and all modern civilization defies history, Indian religions de-historize events in time to give them the fulness of timelessness, and, as such, of divinity. History is an asset for the West, a limitation for India in all its aspirations, empirical and metaphysical. West is fascinated by its own postulate of selection, arbitration, exclusive singleness. West thinks in terms of progressive evolution (it discards the lower rung as soon as it reaches a higher one), India believes in coexistence of divergent developments, West thinks in progression—one vertical line of evolution, India believes in a spiral.

30 KRETSCHMER, P Saturnus. *Die Sprache* 2 (2)

31 LOMMEL, H Blitz und Donner in Rigveda *Oriens* 8 (2), 258-83

32. MANKAD, D. R. *R̥gvedanā prācīnatama mantromā devasvarūpa*. (Gujarati). R. B. *Trivedi Comm.* Vol., 1958, 14 ff.

33. NATARAJAN, S. Vedic society and religion. *Cultural Hist. of India*, Hyderabad, 1958, 14-28.

34. OJHA, Madhusudana. *Svargasandēśa*. Manavashram, Jaipur, 1947, 31:

...explains concept of *svarga* in its *adhidātā* and *adhibhūta* forms. ideas of *nōka* and *bradhnaviṣṭapa* the seven *devasvargas*, *almūprīni*, *dharuna*, *ukṣā*, *aruṣa*, and *Varuṣa's preṣkha* (*RV* VII 87.5)...

35. OJHA, Madhusudana. *Devāsura-khyāti*. Jaipur, 1952.

...Vol. I, 38; Vol II, 82. discusses symbolical significance of *Devas* and *Asuras*, with ref. to *Veda*, *prajā*, *loka*, and *dharma*...

36. PANDIT, Ananda Priya. Is monotheism foreign to the Vedic conception? *Ved. Dig.* I (11), 11-14.

37. PANDIT, Ananda Priya. The distinguishing feature of the Vedic religion. *Ved. Dig.* 2 (2), 32-33.

38. PARANJPE, V. G. The *Devas* and the *Asuras*. *M. P. Khareghat Mem Vol. I*, 1953, 262-70.

...was there a rel. schism bet Vedic Aryans and Avestan Aryans in prehist. times? if the early *RV*-hymns are older than 2000 B C and the *RV*-people were cut off from the rest of the Aryan folk by the *Asura* invasion of their common home, the rel. reform inaugurated by *Zarathushtra* about 1200 B. C. cd. be only in the midst of his own rel., wh., surrounded as it was by idolatrous beliefs, must have been in a state of disintegration...

39. PRABHAVANANDA, Swami. *Vedic Religion and Philosophy*. Madras, 1957, 171, ...  
... (1st impression)...

40. PUSALKER, A. D. Śinadeva in *R̥gveda* and *Phallus* Worship in the Indus Valley. *Sarup Comm. Vol.*, 1954, 49-54.

...Śinadeva can hardly mean the worshipper of *phallus* as god... no ref. to *phallus*-worship in *RV*... *Śinadeva* refers to the non-celibates among the Aryan fold...

41. RAGHAVAN, V. The Vedas and Bhakti. *Ved Kes.* 42 (8), 330-36.

42. RAGHAVENDRACHAR, H N. Monism in the Vedas. *H-YJMU* 4 (2), 137-52

..RV-hymns seem to teach many contradictory doctrines but, acc to author, monotheism or monism found in Veda from the very beginning Veda believed in a single principle of the universe . the central teaching of the hymns is that we are all *in* God and of God, and to realise God in all is the aim of our life

43. SAHODA, T. The diagram of the development of the Vedic thought. (Japanese), *Ritsumeikan Bungaku*, May-June 1954.

Vedic rel started as a sacrificial rel. with its centre in polytheistic mythology, but at the later period of PVrel, there appeared a form of mystics, as a result of the development of its religiosity The main current of the development of Vedic rel thought proceeded along the line, passing thro' AV's magic-mystical rel and *Brahmana's* philosophy, from the mystics of RV to the mysticism of Up

44. SARMA, D. S. Survey of Hinduism. I. The Vedic Age. • *BJ* 2 (14), 12-2-1956, 25-28, 38.

45. SARMA, D. S. Survey of Hinduism Age of Kalpa-sutras: Buddhism. *BJ*, 26-2-1956, 38-42.

46. SATAVALEKAR, S. D. *Apane andara brahma kã daršana.* (Hindi). *VJ* 8 (12), 3-6

..brain as the seat of *brahman*..

\* 47. SATPRAKASHANANDA, Swami. The Vedic religion : a twofold way. *Pr. Bh* 56, 42-48 (and in the following 8 issues)

48. SCHAEDEER, H. H. Arische und altiranische Religion. *Rev. Entz Mesopotam.*, 1958.

49. SHENDE, N. J. The Foundations of the Atharvagic Religion. *BDCRI* 9 (3-4), 197-414.

(issued in book form, pp. 216) .

Rev . L. RENOU, *JA* 241, 153 54

- 50 SHENDE, N J. *The Religion and Philosophy of the Atharvaveda* BORI (Bh Or Series 8), Poona, 1952, III+252

unorthodox tendencies of the *AV* authors reflected in the theory and practice of *AV* rel. *AV* texts problem of *AV* Up

Rev C BULCKE, *Min I* 34, 168, L. RENOU, *JA* 241, 153-54

- 51 SHENDE, N J. *The mythology of the Yajurveda.* *J Bom U* 26 (2), 34-72, 27 (2), 29-94

Agni, Prajapati, Indra Solar and Lunar divinities, Rudra, Devas and Asuras Minor deities, etc

- 52 TAVADIA, J C. *From Aryan mythology to Zoroastrian theology* *ZDMG* 103, 344-53

(a review of DUMEZIL's researches) D's *Mitra Varuna* deals with the double conception of Divine Sovereignty to be observed in various spheres of IE world—epic or political or rel in *Le troisième souverain* D brings out the real char of Aryaman in his relation to Mitra and Varuna as well to the 'third function' including marriage and finally as the God of the Aryan community (THIEME's conclusions on the subject as stated in *Der Fremdling im RV* rectified) in *Naissance d'Archanges*, D suggests that Zarathushtra has based his group of Ahura Mazda on the patron gods of the three grand functions cosmic and social.

- 53 VAIDYANATH SASTRI. *Vedic religion* *Ved Dig* 2 (10), 11-14

- 54 VARADACHARI, K C. *God and man* *KKT* 13 (3), 305-09.

various attributes of godhead in Veda are particular experiences of the seers of the one sempiternal God (*RV* I 164.46, III 20.3)

- 55 VARMA, S B. *Origin and development of image-worship in India* *SP* (17th AIOC), Ahmedabad, 1953, p 137

Vedic Aryans were not image-worshippers, I.V civil rel. is iconic image worship began from the time of Mahāyāna Buddhism

- 56 VARMA, V P. *Decline of Vedic religion* *JBRs* 31 (4), 268-74

popular objective foundations of Vedic rel destroyed by *Up* attack on Vedic rel. from Sophistic and Ethical movements (Buddha)

57 VARMA, V P *Monism and the Vedas* (Hindi) *Parijat* (Oct. 1946), Patna

58 VASUDEVACHARIAR, S *The Bhakti movement* *Ved Kes* 34 (3), 96-103

*bhakti* yoga demands a direct study of *Up* and the obtaining therefrom of the knowledge of God

59. VELANKAR, H D *Rgvedānta bhaktimārga* (Marathi) S P Mandalī, Poona, 1952, 10+94

concept of *bhakti* better expressed in the Indra hymns than in the Varuṇa hymns

60 WöST, W *Biologische Deutung vedischer Mythologie? Yoga (Ind z. f. Wissen Yoga Forschung)* 1 (1), 125-30

61. WöST, W *Von indogermanischer Religiosität Sinn und Sendung* *Arch Rel* 36, 64-108

based especially on Vedic references

## 50 MAJOR DIVINITIES OF THE VEDA

### (1) Agni

1 AGRAWALA, V S *Fire in the R̥gveda.* *EW* 11 (1) 28-32.

Agni is the supreme deity of *R̥V*. A is three-fold—has 3 mothers, 3 births, 3 stations all manifestation of Agni or Energy at a pt. and within a system is *yajta*. A is explained in terms of the doctrine of heat (*akṛtya*) generated by two opposite clashing forces (called in the lg. of ritual as *upāhū* and *antar-yāma* or wh is the same thing as *prāna* and *apāna*). What is produced by this friction is the Divine Heat (*daivausṇya*) and he is verily *puruṣa* (*Maitrī Up* II 6), what is *puruṣa* is the same as *agni* *valisṇara* *apām garbha*—laying of germ (Agni) by Creator in the Primordial *prakṛti*

2 BHĀGAVAD DATTA *Bhāratīya samskṛti ka agrāṇi-agni.* (Hindi) *VJ* (Nov 1952)

- 3 COOMARASWAMY, A K [Buddha Agni] *HJAS* 4,

145 ff

the hist Buddha is surely an euphemerisation of Vedic Agni

- 4 RONNOW, K *Agni and Vāyu 'Orthodoxy and' Heresy in Vedic India* Quaestiones Indo Iranicae, No 3, Uppsala

- 5 ŚAṬAVALEKAR, S D *Agni devatā* (Marathi) Svādhyāya Maṇḍala, Pardi 1956, 32.

*RV* 1 143, III 9 III 29 explained nature of A discussed

- 6 VIPRADAS, Y R *Agni in the Rigveda* *SP* (18th AIOC), Annamalainagar, 1955, 19-20

attempts study of A in a true perspective A is not merely the fire in the hearth but some peculiar entity possessing intelligence, talent power

#### (11) Aditi

7. APTE, V M *Is Diti in Rgveda a mere reflex of Aditi?* *Bh Vid* 9 (K M Munshi *D J Vol*—Part I), 1949, 14-22

Diti is no reflex of Aditi D (from  $\sqrt{dā}$  = bind) in her naturalistic aspect is the pt. on the western horizon on the belt of zodiac (*ṛta*) on reaching wh the luminaries enter into bondage of darkness—a pt exactly opposite to the one on the eastern horizon represented by Aditi (=unbinding), on reaching wh the Devas (luminaries) emerge into freedom from bondage of darkness A is the presiding deity of *punarvasu* wh appears on the eastern horizon at the beginning of the Arctic day, commencing with the vernal equinox after the long night

- 8 GHULE, Krishnasastri *Diti āni aditi* (Marathi) *Ghule Lekha-Samgraha* Nagpur, 1949, 13-26

*aditi* = infinite space upper hemisphere *diti* = lower hemisphere, *sunahsepa* = Sun below horizon at the time of long nights

- 9 PANDIT, M P *Aditi mother worship of the mystics.* *Sri Aurobindo Mandir Annual*, Jayanti No 12, 1953, 102-21

*aditi* is the supreme or infinite consciousness

- 10 PRZYLUSKI, J *La grande déesse Introduction à l'étude comparative des religions* Payot (Bibl Hist), Paris, 1950, 220+21 figures+8 plates

P does not accept the usual three stages of human progress, namely, magic, religion, irreligion. Acc to him, three stages of human evolution are economic, social, and spiritual. (1) In the economic stage, man is *homo faber*, who by the creation of tools harnesses his economic environment, he knows no gods, no spirits, no individual souls, only a diffuse mana. (2) In the second stage he becomes *homo sapiens* by team work, thus creating his own social environment, there is magic ritualism, the myth becomes conscious, mythology and ritual become systematic. (3) In the spiritual stage, self-consciousness and morality bring about the autonomous person, and create a spiritual environment, the myth, object of traditional belief, is replaced by dogma, object of faith and mythological ritualism by theological gnosticism. The 'Great Goddess' is in the first stage Mistress of Animals, in the second, she becomes wife of two men in the third, wife of one husband (the rel of Mother Goddess thereby becoming transformed into that of Father God).

Zeno becomes the god of the heavens, Ouranos, because he succeeds Ourania, who is none other than Varuṇā, the Great Goddess Sūryā wife of two Asvins, becomes wife of one Soma.

the change-over from matriarchy to patriarchy is due to the influence of an alien civilization or the transformation of a technique. P accepts the second possibility.

Rev H C E. ZACHARIAS, *Anthropos* 48, 307-09

- 11 RAGHAVAN, V *Mother Worship—Vedic concept*  
*Ved Kes* 39 (7), 310-15

mother worship neither non Vedic nor post Vedic various local and popular female deities, as indeed some from the trans Indian regions of Tibet and China in the later times, and modes of worshipping them may have been assimilated into the original Vedic mother worship. Aditi is the most complete Mother Goddess.

### (iii) *Aśvināu*

12. DAVE, K N *Discoveries in Vedic Mysticism : Part I* Nagpur, 1955, 85

notes on *Aśvināu* as deities of<sup>xy</sup> honey, honey bees, and bee-culture.



\* 50 171

- 13 GADGIL, V A Asvins SP (13th AIOC), Nagpur,

1946

\* A intimately associated with plant life one of A represents plants, that is the well known process of carbon assimilation effected by the interaction of the rays of the sun and plants second A represents psychical factor in healing plants operating under the influence of solar system and force of will power or *bhūvanā* are the two main factors represented by Asvins

- 14 IYER, K Balasubrahmanya A note on Nasatyau and JORM 17 (4), 232

Dasrau . (ref to P S S SASTRI's article on the subject in JORM 15, 18-20) I supports S's point by means of a ref from *Bhṛgavata* (II 2 29) the words N and D in their old Vedic applications, meant separately each one of the Asvinau

- 15 JAYAPALA Asvinau deva (Hindi) GKP 5 (10),

297-99

- 16 MACHEK, V Origin of the Asvins Arch Or 15, 413-19

(summary in *Rev d Et Sl* 23 51 55) acc to M it is not possible to interpret all the details of a Vedic divinity harmoniously (Arch Or 12, 152 ff) (1) A are native IE deities, not two Indian princes identifiable with GK. Dioskures the ancient IE imagined gods in acc. with the ideal of aristocratic class on the transition bet boyhood and youth, the riding animal is rather ass than horse, therefore ass connected with A as an afterthought by a Vedic pedantic thinker char of A as youths not yet grown up explains that their drink is *madhu* and not *soma*, that they *do not fight* but only survey the Vṛtra A are young sons of the mighty highest ruler, legitimate, rightful—really typical princes divine pater familias endowed with sons IE thus formed an ideal picture of the family princes occupied with horse-riding sport author explains their mention on Boghazkoi tablet [dis cusses views on A of VADER (IHQ 8, 272 ff) CHANDAVARKAR (J Bom U 3, 63 ff) PRZYLUŚKI, KEITH (IC 3, 721 ff), and JHALA (J Bom U 1, 270 ff)]

- 17 PRABHU, R K The riddle of the Asvins. SP (15th AIOC), Bombay, 1949, 12-13

A = Punarvasu, alpha and beta Geminorum observed by dwellers of circumpolar home to be invariable and immediate forerunners of Long Dawn (Uśas or Sūrya) wh commenced its continuously circling movements from the region of the *puṣya nakṣatra* A = stars 1 and 2 of *mithuna rasi* of Hindu zodiac

- 18 SASTRI, P. S. S. [Nasatyau, and Dasrau] *JORM*  
15, 18 20

(iv) *Indra*

- 19 AGRAWALA, V S *Indra* (Hindi) *Vedaśāstra* 12  
(1 2), 90 99

*Indra is prajāna in the cosmos in the form of human body*

- 20 APTE, V M The name 'Indra' — an etymological  
investigation *J Bom U* 19(2), Sept 1950, 13-18 (also in  
*SP*, 15th AIOC, Bombay, 1949, 1-2)

(1) *indra* connected with *indu* (MACDONELL) (2) *indra* con-  
nected with Hitt *te unaras* (KRETSCHMER) (3) *indra* and *nr* lingui-  
stically related (JACOBI and FRIEDRICH) (4) *indra* derived from  
 $\sqrt{\text{in}}$   $\sqrt{\text{inv}}$  = to stir to impel these etymologies discussed acc.  
to A. *indra* may be derived from  $\sqrt{\text{indh}}$  (as suggested by  
GRASSMANN) or it may be linked up with the (hypothetical)  
 $\sqrt{\text{ind}}$  (= to be bright) this derivation acc. to A. fits in emi-  
nently with the essential and original char of *Indra* as god of light  
(= 'blazing, shining god') *Indra* = Arctic sun *Indra* as god  
of thunderstorm is a misunderstanding caused by his description  
as releaser of waters these waters are really speaking cosmic,  
celestial waters, wh. carry the luminaries on their surface.

- 21 APTE V M *Indra as a god of light in the Rgveda*  
*Saugor Univ Journal* 1, 1952 105-110 (also in *SP*, 16th  
AIOC, Lucknow, 1951, 24 25)

(1) in some passages *I* is directly identified with the sun,  
(2) also indirect identification, (3) his connection with light  
is unmistakable associated with deities of light, (4) ref to his  
winning back the luminaries (5) *I*, along with sun and fire  
generates dawns (6) word *indra* derived from  $\sqrt{\text{indh}}$  *vajra* is  
not thunderbolt but a metallic weapon wh forms part of the  
stable equipment of *I* *Vṛtra* = demon of wintry darkness  
assignment of mid-day libation to *I* points to his char as mid-day  
sun support for this from post Vedic ritual

22. ARAVIND *Indra, divya prakāśa kā pradātā* (Hindi)  
*GKP* 5, 113-116

- 23 BHAGAVAD DATTA *Divya mana indra hai.* (Hindi)  
*GKP* 5, 233-36

- 24 BROWN, W Norman Indra's infancy according to  
Rgveda IV 18 Siddheshwar Varma Comm Vol 1, 1950,  
131-36

ref to author's article in JAOS 62, 93-95 (VBD I-125.S1)  
where attempt is made to reconstruct general outline of the story  
of I's birth and infancy here, full transl of IV 18 given acc  
to author there is no necessity of assuming I's unnatural birth  
from his mother's side *p rāyān nir gamanī* (st 2) means 'I shall  
accompany'

- 25 CHATTERJEE, Sachindranath Indra fights the demons  
a Vedic myth CR 120 (2), Aug 1951, 93-100

Indra myths reverberate distant echoes of the glorious deeds of  
some national heroes

- 26 CHOUDHARY, R K Indra in Hindu mythology  
Ganesh Dutt College Magazine, Begusarat, Feb 1949, 24-31

I = leader of primitive Vedic Aryans

- 27 DANDEKAR, R N Vratra Indra ABORI 31,  
1-55

exhaustive study of the god from the pt of view of evolutionary  
mythology I human hero deified into national war god, then  
associated with cosmic phenomena, and made rain god influence  
of ancient myth of hero and dragon

- 28 DUMEZIL, G A propos de "Varāthrgna" Melanges  
H Grégoire, 223-26

- 29 GAJENDRAGADKAR, S N Indra in the Epics  
PAIOC (13th Session), Part I, Nagpur, 1951, 79-82

I in epics much different from Vedic I inspte of a not  
altogether moral conduct ever remains pre-eminent this eminence  
dwindling particularly with Viṣṇu's ascendance epic I haunted  
by shadow of defeat and dethronement as the Aryans settled  
down standard of value shifted from physical power to moral  
life and Brahmanical wisdom and prowess

- 30 GANGOLY, O C Indra-cult versus Kṛṣṇa-cult.  
JGJRI 7 (1), 1-27

conflict bet. Vedic Indra-cult and Abhira Kṛṣṇa-cult reflected  
in Govardhana Parvata episode (Harivamśa 15-18) {clear evid  
ence in RV of Indra Festival, in wh *indra-dhīrāja* was raised—  
I 101}

31. GODBOLE, G. H. Indra in the Śatapatha Brāhmaṇa. *SP* (17th AIOC), Ahmedabad, 1953, 6-7.

I. subordinated to sacrifice concepts of *Indra loka* etc. noticed in *SPBr*.. I's subordination to sages is peculiar to *Br.* period.

32. GODBOLE, G. H. Indra in the Brāhmaṇas. *J Bom U* 25 (2), Sept. 1956, 32-41.

examines causes of I's deterioration found in post-*RV* lit. (especially in *Purāṇas*) I's warlike nature subordinated to mysticism (in *AV*); exaltation of sacrifice (in *Br*) throws I. into background; exaltation of Viṣṇu and Śiva (in *Pur.*) brought about further degradation of I

33. KARANDIKAR, A. J. Indra-vṛtra-yuddha hi āryāme bhāratāvarita svāri navhe (Marathi). *Jñāneśvara* 7 (3), 26-38.

Indra-Vṛtra-conflict does not represent Aryan invasion of India, it reflects the conflict bet. the Aryans influenced by Assyrian culture and the Aryans who stuck to ancient *RV* culture Indra-Mitra..

34. KARANDIKAR, A. J. The riddle of 'Indra' and 'Soma'. *PO* 22 (3-4), 12-22.

in *RV*, I is the deity of summer solstice constellation Crater is the heavenly Soma of *RV*..

35. KONOW, Sten. Note on Vajrapāṇi-Indra. *AO* 8, 311-17.

constant companion of Buddha, depicted in Buddhist art, easily recognizable on account of *vaṇṇa*. GUTHRIE believed that this Vajrapāṇi was originally Indra, and that he was subsequently identified in some cases with Māra. TOULIER and SENART identified the figure with Yaksas mentioned in *Lalitavistara*. acc. to KONOW, Vajrapāṇi of Gandhāra art is simply a duplicate of Indra, for, in Buddhist lit., Indra is repeatedly mentioned as a Yakṣa (the term *vajrapāṇi* occurs for the first time in *Pañcaviṃśa Br*) .

36. LILLY, V. [Indra] *AO* 4, 259.

I. has his counterpart in no other II. mythology of Ig..

37. LOMMEL, H. *Der arische Kriegsgott*. V. Klostermann (Rel. u. Kultur der alten Arjer, 2), Frankfurt, 1939, 76.

..L. refers to three fields of Indra's activity—solar, tempest, battle..acc. to him, I. also found outside Indian mythology..

Rev.: E. SCHWENTNER, *JF* 58, 279-82.

38. LOMMEL, H. Blitz und Donner im Rigveda. *Oriens* 8, 1955, 258-83.

..Indra, generally god of thunder and lightning .I has elements of sun god (LIEDERS denies the char. of I. as god of thunder and lightning; acc. to him, he is creator god) LOMMEL quotes nearly two dozen passages where I is connected with *vidut* (also *didut*, *atant*, *a-man*). also with thundering cloud .

39. MACHEK, V. Name und Herkunft des Gottes Indra AO 12, 143-54.

*Indra* is an adj. of IE origin and means 'strong', 'virile'. It is not the original name of the Vedic god, it is merely his epithet . acc. to M, I is purely Indian personification of *Dieu* (*dyaus*)

old IE people filled with respect towards celestial phenomena, they imagined the supreme god of the sky together with his family, they transposed the social organization of a patriarchal and aristocratic court into the heavenly heights together with its life . Indra's anthropomorphisation occurred after separation of Aryans from IE . I shows certain traits not seen in Jupiter-Zeus (in his article "Ario-Slavica", *KZ* 64, 261 ff. [VBD I-103 75], M connects *indra* with Sl *jedra*) (the present article summarised in *Rev d Et Sl* 23, 51-55)..

Rev W. KIRTEL, *Theologische LZ* 72 (1947), 277.

40. MANOHAR. Maghavā kaun? (Hindi). *GKP* 4 (10), 28.

41. MEHTA, M. J. Indra and his devotees SP (15th AIOC), Bombay, 1949, 10-11

42. OHA, Madhusudana. *Indravijayaś Manavashrama*, Jaipur, 1952, Part I pp. 137, Part II : pp. 140.

..historical and geographical exposition regarding Aryans and Dāsas..

43. RENOU, L. Indra dans l'Atharvaveda. *NIA* 8 (K. N. Dikshat Mem. No.), 123-29.

..AV represents I more concretely and in a more life-like manner..

## (vii) Rudra-Śiva:

62. ABROL, S. Siva-cult in Sanskrit literature. *SP* (19th AIOC), Delhi, 1957, 63-64.

how Vedic Rudra became Śiva..

63. AMMER, K. [Etymology of śiva]. *ĪVZKAM* 51, 134 ff.

64. APTE, V. M. Is the Rgvedic Rudra a 'Howler'? *JGJR* 5 (2), 85-92.

..R. is not a 'howler'. *rudra* and √ *rud* are deaspirated forms of *rudhira* and √ *rudh* (in *rudhira*) respectively. R. is resplendent, ruddy..

65. APTE, V. M. From the Rgvedic Rudra to the Purāṇic Śiva. *Saugor Univ. Journal* 6 (6), 1957, 81-85.

..epithets, appearances, characteristics, and functions of Śiva have gradually evolved from those of Rudra..origin of phallus-worship discussed..

66. BAKE, A. A. The appropriation of Śiva's attributes by Devī. *BSOAS* 17 (3), 519-25.

67. BANERJEE, J. N. Some emblems of Śiva in the early coins and seals. *IHQ* 12, 131-34.

..three-headed, one-headed and four-armed representations of śiva on some gold coins of Ifuvika and on coins of Vāsudeva.. cf. three-headed śiva of Indus Valley..

68. BANERJEE, Priyatosh. A note on the antiquity of the Linga-worship in India. *JBR* 40 (2).

..linga-worship much earlier than 2nd cent. B.C..came to be associated with Neo-Brahmanic śiva-cult..

69. BHANDARKAR, D. R. Śiva of pre-historic India. *JISOA* (June-Dec. 1937).

..accepts MARSHALL's suggestion that the three faces of the Mohenjo Daro figure illustrate syncretic representations of three deities connects that characteristic with Vedic Rudra's epithet, *tryambaka*..

- 70 BHATTACHARYA, Kamaleshwar The *aṣṭa mūrti* concept of Śiva in India, Indo China and Indonesia *IHQ* 29 (3), 233-41

brief introductory observations on Rudra Śiva cult concept of eight fold manifestation of Śiva bringing out the immanent aspect of the god, spread to Farther India in the form already developed in India itself.

- 71 CHOUDHURI, N N Lord Śiva *SP* (16th AIOC), Lucknow, 1951, p 224

- 72 COOMARASWAMY, A K The mystery of Mahādeva *Indian Art and Letters* 6, 10-13

- 73 DANDEKAR, R N Rudra in the Veda *JUPHS* 1, Poona, 1953, 94-148

a detailed study of Rudra Śiva red god of the proto-Dravidians Paśupati Yogīvara of the Indus Valley people supreme male-god associated with the Mother Goddess cult and the cult of mothers, god of procreation fecundity and vegetation the cultivator god and god of cultivators the god of vagrants, the creator and the destroyer the demon-divinity associated with wilderness Vedic Rudra has inherited most of the characteristics of the personality of this proto-Indian god R. is but an aryanised version of S

- 74 DIVANJI, P C The Mahesvara cult and its off shoots *JASBom* 30 (2), 1955, 6-22

- 75 GHULE, Krishnasastri Mahādevāce mūla svarūpa. (Marathi) *Ghule Lekha-Samgraha*, Nagpur, 1949, 121-244

Mahādeva is really Agni with 8 *dāśinīs* while anthropomorphising this god two factors were effective (1) Meru mountain, (2) the fearful situation there at the time of the great night

- 76 GOSWAMI, M L. Vede saivadarśanasya vicārah *SP* (20th AIOC), Bhubaneswar, 1959, p 169

- 77 GREGORIE, H, GOOSENS R, MATHEU, M *Asklēpios, Apollon Smintheus et Rudra études sur le dieu à la taupe et le dieu au rat dans la Grèce et dans l'Inde* 1950

Rudra—by GOOSENS

78. GUPTA, S. K. Coconut (Tryambāka in the R̥gveda) is the origin of Śiva-cult. *SP* (14th AIOC), Darbhanga, 1948, 7-9.

..all traits of Rudra in *RV* found in coconut (as described in *Bhāṣya* prakāśa, *Nighantū*, and by Caraka and Susruta). concept of Śivalinga derived from phallus like shape of coconut. Maruts = water taken out from the flower of coconut..

79. HARIHARANANDA SARASVATI, Swami. The inner significance of linga worship. *JISOA* 9, 52-80.

80. KIRFEL, W. Śiva und Dionysos. *Z.f.Ethnologie* 78, 83-90.

81. MACHEK, V. Origin of the gods Rudra and Pūṣan. *Arch. Or.* 22, 544-62.

..Rudra is the manager of cattle in the aristocratic court of heaven he is divine shepherd can be traced back to IE period.. Sarva is the original name of Rudra, the latter being merely an epithet. Pūṣan, who is also to be traced back to IE period, is the 'second' or 'younger' shepherd..

82. MAYRHOFER, M. Der Gottesname Rudra. *ZDMG* 103 (1), 140-50.

. (1) derivation of *rudra* from √ *rud* creates difficulties, (2) to understand *rudra* as 'red' is good so far as Rudra's char is concerned, but linguistically it is unsatisfactory, (3) M suggests that *rudra* may be linguistically connected with *rodas* (neuter) = heaven, Rudra = belonging to heaven; (4) this derivation supported by Rudra's char and confirmed by fact that various Vedic gods are referred to as *rudra*.

83. MILES, A. *Le culte de Śiva* 1951, 280.  
.. (2nd ed.)

84. NARAHARI, H. G. Soma and Rudra in Vedic mythology. *Bh. Vid* 13, 62-64.



94. YADU VAMSHI. The historical basis of Śaivism. *Siddheshwar Varma Comm. Vol. II*, 1950, 123-28.

..origin of Śaiva faith traced back to Rgvedic Rudra (who appears as personification of lightning issuing from a dark cloud and accompanied by thunder and rain)..R. as fertility-deity in AV. assimilation by R of some deity worshipped by indigenous tribes. *liṅga*-form and associated *śakti* borrowed from I. V. civil ..

95. YADU VAMSHI. *Śaiva-mata* (1951). Bihar Rashtra-bhāṣha Parishad, Patna, 1955, 2+.

.. Chh 1-3 : Pre-Vedic, Vedic, .. .. . Vedic Rudra.

- (viii) *Varuṇa* (Mitra, Aryaman) :

96. APTE, V. M. *Varuṇa in the Rgveda*. *NIA* 8 (K. N. Dikshit Mem. No.), 136-56.

..natural basis of V is the waters—not merely terrestrial or rain waters, but also and primarily the all-pervading celestial and cosmic waters..

97. APTE, V. M. The natural basis of *Varuṇa* in the *Rgveda*. *PAIOC* (13th Session), Part II, Nagpur, 1951, 32-38.

..V = lord of ocean of cosmic waters..

98. CUMONT, F. *The Mysteries of Mithra*. New York, 1956, XIV+239.

99. DUMEZIL, G. *Ouranos-Varuṇa* Etude de mythologie comparée indo-européenne. Adrien Maisonneuve, Paris, 1934, 103.

..(VBD I-114 54)

Rev. • E. BENVENISTE, *BSL* 42 (2), A. DEBRUNNER, *IF* 53, 239, H. POLEMAN, *JAOS* 43, 78-79

100. DUMEZIL, G. *Mitra-Varuṇa, Indra, les Nāsatya comme patrons de trois fonctions cosmiques et sociales*. *Studia Linguistica* 1 (2), Lund, 1947.

101. DUMEZIL, G. *Mitra-Varuna. Essai sur deux représentations indo-européennes de la souveraineté*. Gallimard, Paris, 1948, 216.

..(2nd ed; 1st ed., pub. Leroux, Paris, 1940, XII+150)..M is the sovereign in his clear, regal, calm, benevolent, sacerdotal, aspect; V. is assailing, sombre, inspiring, violent, terrible, warlike aspect..M. is *brahman*, V. is king of Gandharvas double sovereignty—*raj-brahman . rex flumen* M-V

Rev: (1st ed) DAYZ, *RHR* 124, 191-96, L. BENVENISTE, *BSL* (1942-43), 43-46; BOYANCE, *REA* (1941), 85-87, H. POCKMAN, *JAO* 61, 79-80, J. C. TAVADIA, *IF* 52, 231-32. (2nd ed) J. GONDA, *BdI Or* 6, 124-25, R. PITTARZONI, *St M St R* 19-20, 217-20.

102. DUMEZIL, G. *Le troisième souverain. Essai sur le dieu indo-iranien Aryaman et sur la formation de l'histoire mythique de l'Irlande*. Adrien Maisonneuve (Les dieux et les hommes, III), Paris, 1949, 186.

. exegetical and rel.-hist study of Aryaman in Veda and *Avesta* acc. to author, there is great similarity, both from the points of view of mythical function and activity, bet. Aryaman and Heros Lremon of Irish folk-legends. idg. politico-religious mythology discussed THOMAS's views on the subject

103. DUMEZIL, G. Addendum à "Ars, Aryaman" *JJA* 247

(add. to *JA* 246, 67-84)

104. HIRSCH, R. Zur Etymologie des Götternamens Varuna *MIO* 4 (3), 1956.

105. KRISTENSEN, W. B. Het mysterie van Mithra. *MKNALIV*, N. R. 9, 1946, 27 ff

. Mitra-Mahra symbolises "cosmic contract"

106. LOMMEL, H. Die Sphäre des Varuna und Mitra und das Auge des Kuruks. *Oriens* 6 (2), 323-33.

107. LEDERS, H. *Varuna. I Varuna und die Wasser*. Vandenhoeck & Ruprecht, Göttingen, 1951, VIII+337.

. (aus dem Nachlass herausgegeben von L. ALTMAN). in seven chapters, author deals with the position of V. as a resident of water and a demigod of heaven, the tripartition of heaven, relation

bet. terrestrial and celestial seas and rivers; Indra's combat with Vṛtra; role of Soma; etc.. V. as the god presiding over oath.. German word *Wahrheit* covers the exact and whole meaning of *ṛta*; *satya* is a later substitute for *ṛta*..

Rev.: R. BIRWE, *IF* 63, 288-90; T. BURROW, *JRAS* 1954, 85-86; J. GONDA, *Oriens* 6, 386-87; H. LOMMEL, *DLZ* 1953, 400 ff.; G. M., *AO* 22, 82; J. C. TAVADIA, *I-AC* 3, 298; P. THIEME, *ZDMG* 101, 407-18.

108. LODERS, H. *Varuṇa*: II. *Varuṇa und das Rta*. Vandenhoeck & Ruprecht, Göttingen, 1959, XXIII+339-765.

..(ed. by L. ALSDORF)..I: Cosmological Fragments. II: Varuṇa and Rta (V. as guardian of Rta; R. in cult-hymn; R.=Truth; R. as cosmic principle; 'seat' of R; R in *Avesta*, etc.). III: Fragments of the third Volume (V. as king; V. as god of oath; water-ordeal; Mitra and Aryaman, etc.) Appendix I: Pages of press-copy of Vol. I found later. App. II: Additional fragments (seven *vānis*; Soma; threefold seven rivers, etc.)..

109. MEYER, J. J. [Varuṇa]. *WZKM* 46, 138 ff.

..V.=god of oath.

110. THIEME, P. [Aryaman]. *ZDMG* 95, 219-21.

..A. as friendly (*susēva*) (*RV* VI 50.1.; 48.14) but, on occasion, also punishing (I.167.8) and fighting (VII.36.4) *Aditya*..

111. THIEME, P. *Mitra and Aryaman*. Transactions of the Connecticut Academy of Arts and Sciences, Vol. 41, New Haven, 1957, 96.

. book falls into 3 parts Ch. I: controverts DUMEZIL's views on the subject; acc. to T, *RV* knows nothing of the distinction in the roles of Mitra and Varuṇa, threefold classification of Indo-Ir. gods suggested by D. is unacceptable Ch. II A: discusses MEILLET's thesis that *RV* Mitra means exclusively 'contract', not 'friend'. T. accepts this thesis and points out that the imagination of Vedic poets turned a pale abstraction into a colourful, beneficent, and terrible heavenly personality.. Ch. II B: Mithra in *Yashit* 10, T. demonstrates his pt. by translating Mithra everywhere as 'contract'. Ch. II C: analysis of *RV* III 59, the hymn is made up of two hymns, namely, vss. 1-5 and vss. 6-9.. Ch. II D: Mitra and Varuṇa; V.=true speech (from *\*wer* 'to speak'). Ch. III: T. reiterates his view that Aryaman is "God Hospitality": *aryaman* < *arya* < *ari*: *ari* designates now

<sup>2</sup> 'enemy' (II- 23 13), now 'guest' (X. 28 1), now 'host' (III 43 2), therefore, it must designate one single concept under which any of these three may be subsumed, namely, that of 'stranger'.

Rev I GERSHEVITCH, *BSOAS* 22, 154-57, F B J KUIPER, *IJJ* 3, 207 12 (mythology may be described in an 'atomistic' way or in a 'structuralistic' way T follows the former way Varuṇa's relation with inverted tree [RV I 24 7] and his relation with inverted vessel [V 85 3] can't be properly explained on T's assumption In study of mythology, etymology shd not be the starting pt Contrast bet Mitra and Varuṇa is recognised by trad T gives too much credit to 'poetic art')

- 112 THIEME, P [ari aryaman] *ZDMG* 107, 96 ff  
discusses difficulties raised by DUMEZIL

- 112a THIEME, P Remarks on the Avestan hymn to Mithra *BSOAS* 23 (2), 265-74

(a propos I GERSHEVITCH, *The Avestan Hymn to Mithra*, Cambridge, 1959)

(1x) Viṣṇu

- 113 BHĀRADWAJ, K D The nature of god *KKT* 20 (8-9), 544-51, 574-78

a review of the solar char of Viṣṇu criticism of G V L. RAGHAVA RAU's theory identifying V with the Hercules Lyra system of the sky Viṣṇu not modelled after Indra

- 114 DANIELOU, A Viṣṇu—the pervader *ALB* 18 (3-4), 336-80

- 115 DUMEZIL, G Viṣṇu et les Marut à travers la réforme Zoroastrienne *JA* 241, 1-25

- 116 GONDA, \*J. *Aspects of Early Viṣṇuism*. N V A. Oosthoek's Uit Mij, Utrecht, 1954, IX+270

why Vedic Viṣṇu elevated to supreme godhead in later mythology G supplements earlier views on the subject V and fertility, V and the sun, V and Indra Vajra V and sacrifice, *avatara*s etc acc to G, the most prominent characteristic of V is his 'pervading' nature, the other one is his identification with sacrifice also discusses 'ri some aspects of Viṣṇu cult, its rites and festivities, acc. to Vaiṣṇava school

Rev.: E. BENDER, *JAOS* 75, 137; E. FRAUWALLNER, *OLZ* 1956, 258-59; H. v. GLASENAPP, *ZDMG* 105, 378-79; W. GURNER, *JRAS* 1955, 185-86; B. HEIMANN, *The Hibbert Journal* 53, 314-16; W. KIRFEL, *DLZ* 1956, 12; V. RAGHAVAN, *ALB* 20, 198-201; B. SCHLERATH, *Oriens* 8, 318-21.

117. HARIHARANANDA SARASVATI, Swami. *Vishnu, the all-pervading principle.* *JISOA* 12, 135-74.

117a. MACHEK, V. *Origin of the God Vishnu. (with an explanation of Verethragna, Apollo and Frey).* *Arch. Or.* 28, 103-26.

..(earlier papers on Indra, Aśvins, Usas, Rudra and Pūṣan—*Arch.Or.* 12, 143-54; 15, 413-19; 22, 544-62 these deities are anthropomorphic by origin; they came into being in the era of IE ling. unity; they are to be regarded as members of the Divine Court in heaven)..the idea of Viṣṇu being sun-god is not satisfactory..V.'s original char. emerges from the realm of witchcraft, from the world of fairy beings and charms..V., the helper of Indra, is *prius*, he is druid-magician; V., the dwarf, is *posterius*, a magician only..V. surpassed other gods on account of his magical powers..Verethragna may be V. himself..ref. to Ver.'s *ayātūras*..ways of worship of Ver. belong to the witchcraft category..in Ir. myth., V. was thus responsible for killing Vṛtra..in GK. myth., Appollo was V.'s counterpart; and in Teuton myth., Frey..at the time of their ling. unity, IE people worshipped two types of beings: (1) Asuras (=natural phenomena distinguished by certain regularity and order, viz., sun and the starlit sky—Mitra, Varuṇa, etc.; (2) Devas or anthropomorphous members of the divine ruling court of the heaven—with Indra as *pater familias*, Aśvinau and Usas as princes and princess, Rudra-Pūṣan as shepherds, and Viṣṇu as court druid magician..

118. PATHAK, V. S. *The early Vaiṣṇava pantheon.* *JUPHS* 24-25.

..identification of Vedic V. with the later Nārāyaṇa and still later Vāsudeva marks an advance in the Vaiṣṇava movement of ancient times..

119. ROY, P. K. *Early Vaisnavism—its evolution and progress.* Allahabad Univ. Mag. 33 (1), 33-37.

120. SANKARANANDA, Swami. *Viṣṇu in Mohenjo-Daro and the Vedas.* *SP* (16th AIOC), Lucknow, 1951, p. 21.

..emblems of V. in L. V. civil...Vedas composed by the so-called non-Aryan Indus people..

121. SHENDE, N. J. Visṇu as Āditya (in the Vedic literature). *SP* (20th AIOC), Bhubaneswar, 1959, 11-12.

121a. VADER, V. H. Vāmana or the Dwarf incarnation and its Vedic origin. *Orissa Hist Res. J.* 7 (3-4), 221-24.

(x) Soma.

122. AGRAWALA, V. S. Soma. (Hindi). *Chatrika Abhinandana Grantha*, Amritsar, 1950, 1-4.

..S. is the 'brain' in human personality .S = *vrya* or *retas*..

123. BHAGAVAD DATTA. Soma. (Hindi). *GKP* 3 (1), 14-15.

..S. resides in cerebro-spinal-fluid .

124. CHINNASWAMI SASTRI, A. Synopsis of the article on Soma plant. *OH* 1 (1), 85-86.

..S. was not an intoxicating drink..

125. CHINNASWAMI SASTRI, A. Soma-svarūpa-vimarsah. *OH* 1 (1), 87-99.

126. KAPADIA, B. H. Soma in the legends. *Bull. of Chuni Lal Gandhi Vidyabhavan* 5, Aug 1958

127. KAPADIA, B. H. *A critical interpretation and investigation of epithets of Soma*. V. P. Mahavidyalaya, Vallabh-Vidyanagar, 1959, 4+76.

. discussion about S. as god, plant, juice, and from ritualistic pt. of view .S., in *RV*, can't be identified with moon..

Rev.. U. P. SHAH, *JMSUB* 8 (1), 103-04.

128. KAPADIA, B. H. Soma in the poetic setting. *SP* (20th AIOC), Bhubaneswar, 1959, 12-14.

129. LOMMEL, H. Der Gott Soma. *Das religiöse Weltbild einer frühen Kultur* (ed. E. JENSEN), Stuttgart, 1948, 89-92.

130. LOMMEL, H. König Soma. *Numen* 2 (3), 196-205.

..a study of S. and Agn. S.'s kingship is different from that of Indra or Varuṇa; it is a special kind..as creator and life-impeller,

8. MAYRHOFER, M. Kuberah — Nalakūbarah, Probleme eines altindischen Gottesnamens. *Beiträge z. Namenforsch.* 2, 178-81.

..(summarised in *Anthropos* 47, 672)..kūbara is to be derived from austro-asiatic word-group *kubja*, etc ..Kubera is ugly..he is neither imported from Central Asia nor does he belong to an idg heritage..

9. ARAVAMUTHAN, T. G. Ganēśa : clue to a cult and a culture *JORM* 18 (4), 221-45.

..acc to A, G is neither a Yakṣa (as COOMARASWAMY believes) nor a totemic or agrarian god (as suggested by FOUCHER)..he assumes for that god an exclusively Vedic provenance..he believes that G. is a conglomerate of the Vedic Maruts and Bṛhaspati..  
Rev. : J CAMBELL, *Art As* 15, 293-94.

10. DANIELOU, A. The meaning of Ganapati. *ALB* 18, 106-119.

. G is the "Lord of the Numbered", thro' whom the identity bet. macrocosm and microcosm is represented .

11. HARIHARANANDA SARASVATI, Swami. Greatness of Ganapati. *JISOA* 8, 41-55. \*

. G. is the rational and logical visual representation of a metaphysical principle. the primordial essence by wh. the whole universe is regulated is named G ..

12. HERAS, H. The problem of Ganapati. *TC* 3 (2), 151-213.

. G is a deity without any foundation in the Veda..his elephant-head due to Nāgas. possesses many characteristics of his supposed brother, Skanda .S is the only real son of Śiva..

13. HERBERT, J. Śrī Gaṇeśa. *KKT* 12 (3), 386-94.

14. HERBERT, J. *Gaṇeśa, précédé d'une étude sur dieu chez les Hindous.* Lyon, 1946

15. MITRA, Haridas. *Gaṇapati.* Visvabharati, 1959.

..origin and development of worship of G ..

Rev. : Manomohan Guost, *I-AC* 7, 449-50

- 16 SARMA, N Devaraja Ganesa and the antiquity of some Śaiva myths *Bh Vid* 15, 21-28

G as such is not a Vedic deity but Vedic Rudra and Bṛhaspati contributed to the evolution of the later form of G all imp Śaiva and Vaiṣṇava legends in *Puranas* mutually complementary give consistent chronology from at least 7000 B C

- 17 VENKATAKRISHNA RAO The Ganapati cult *QJMS* 41

- 18 SHARMA, B R Some aspects of Vedic Gandharvas and Apsarases *PO* 13 (1-2), 61-66

water spirits such as A and G play not an insignificant part in ancient Aryan myths most imp aspects of G's char are solar and aqueous A. related to aerial waters their sway over human mind (a later development to link mind with deities connected with waters)

- 19 DAS GUPTA, S B A historical study of Candi *BRMIC* 10 (6), 138-43

C records a late trad of Mother-Goddess of India and this trad is definitely distinct from the earlier trad wh. grew around Parvat Umā

- 20 MUKHARJI, P B The Moon Vedic and scientific. *Pr Bh* 65, 133-37

in the 15 lighted aspects of the moon the Vedic science declares that the moon draws cosmic energy and electricity from the solar system governing this earth and condenses them in the 15 dark aspects the moon releases that energy to the earth acc to Veda the 16th aspect of the moon is invisible to the earth it is in *rohini nakṣatra*

- 20a URSEKAR, H S The moon in the Rgveda a neglected luminary *SP* (19th AIOC), Delhi, 1957, 3 4

in *RV* no hymn addressed to Candramas Soma can't be identified with the moon Vedic Aryans were a practical race moon had power neither to help nor to hamper them and therefore did not attain god head

- 21 KIBE, M V Where is Ciklita gone? *SP* (14th AIOC), Darbhanga, 1948, p 15

in the 12th vs of the *śrī-sukta* (*khula* of *RV*) C is asked to stay in one's house acc to comm. C = son of Lakṣmī



- 22 FOWLER, M Trita Soter *JAOS* 67, 59-60

acc to MACDONELL (*JRAS* 25 419-96) Trita is no other than the third or lightning form of Agni the purpose of this note is to add to M's conspectus the observation that, in one hymn of *RV* (VIII 47) this third aspect of Agni appears to have a form proper in any religion to Soter and to suggest that this third person on the evidence of parallels of GK sources may be placed in a similar role in IE period

- 23 WüST, W Trita und Verwandtes *WuS* 21, 225-27

- 24 WüST, W Zur sprachgeographischen Einordnung von Trita—, in n pr *REMA* 1, 1955, p 28

(word *trita*=third not taken into account by PORZIG in *Die Gliederung des idg Sprachgebiets*)

- 25 AMMER K Tvaṣṭar, ein altindischer Schöpfergott *Die Sprache* 1 (*Festschrift für W Havers*), Wien, 1949, 68-77

T had already become in the time of *RV* hymns a semi-mythological figure must have belonged to extra Vedic trad

T as producer of *vajra* as father or grandfather of Indra Rbhus as friendly rivals of T T's connection with creation T as fertility god T can't be thought of only in terms of naturalistic mythology HILLEBRANDT's suggestion that T was a sun god is unacceptable (acc. to LUDWIG T=year) acc to A the central pt of T mythology is the rivalry bet him and Indra T the great father superseded and divested of his functions and position by Indra original nature of T was that of sky god responsible for creation of the world later became a fertility god and god of hand craft

- 26 LEUHMANN M Der indoiranische Bildnergott Tvaṣṭar *Asiatische Studien* (1-4), 1954

- 27 WADIYAR, J C *Dattatreya The Way and the Goal* George Allen & Unwin, London, 1957 XV+285

ref to *Up* *Sundilya Up* describes D ,

Rev S C. CHAKRAVARTY *VBQ* 25 205-06 S. OKA *ABORI* 39 168-69

- 28 GAJENDRAGADKAR K V Devi, the Divine Mother in the new Upanishads *KKT* 14(3), 298-300

three aspects Mahātripurasundarī (*BahvṛcaUp*) Sarasvatī (*Sarasvatī rahasyaUp*) Durgā (*Dev Up*)

- 29 CHAKRAVARTI, Chintaharan The worship of goddess  
Durga BRMIC 9 (4), 81-87

RV X 125 Durgā mentioned in *khilas* (IV 2.12) of RV

- 30 CHOUDHURI N N Mother Goddess Durga PO  
15, 32-38

ref RV *khila* following X 127 D as symbol of vital energy  
and force of eternal time (*mahākula*)

- 31 SHAMASASTRI R Dyavapṛthivī PAIOC (12th  
Session), Vol II, Banaras 1946, 206-10

*dyauh* = winter solstice or *uttarayana* *pṛthivī* = summer solstice or  
*dakṣiṇāyana* (JACOBI was the first to pt out that the *dyavas* sacrifice  
at the close of the year—at the beginning of the rainy  
season acc to RV VII 103.1.9—indicated the adjustment of the  
lunar with the solar year)

- 32 BHATTACHARYA B Aurora Borealis was known to  
the ancients as a manifestation of Narayana NIA 7, 66-69

- 33 CHAUDHARI, N M Some aspects of the worship of  
Narāyana IHQ 22 (3), 191-99

(contd from IHQ 20 275 ff where attempt was made to show  
that it was possible to trace the hist of N as an independent  
deity from the RV times thro Br and Ar to MBh) special  
deity of Sātvatas with the rise of vyāha worship N lost his  
position in later texts N = only a form of Viṣṇu

- 34 KENY, L B The image of Narayana ABORI 29,  
213-26

(author's ref to his article The Origin of N ABORI 23  
250 ff where he has attempted to identify N described in *Vara-  
parvan* with an ancient pre-Aryan deity a prototype of historic  
Śiva) representation of N or Śesa Āyini without Brahmā rising  
from the navel is probably the stepping stone to Brahmanization  
of that pre-Aryan Śiva one such representation from Mahabalī-  
puram studied here

- 35 MOTI CHANDRA\* Our lady of beauty and abundance  
Padmaśrī JUPHS 21, 15-42

from early Ved c lit, Śrī represents the concept of beauty and  
welfare connection bet Lakṣmī and *lakṣman* is obvious (cf  
ΔPBr 8.4.4.11 AV VIII 115)

- 36 GUHA, A C Parjanya CR 136 (2), Aug 1955

Parjanya hymns show later linguistic traits earlier views about P discussed

- 37 SHARMA, B R Parvata in R̥gveda ABORI 29, 118-22

in some contexts P stands neither for the massive darkness nor for the dark cloud but for the mass of sun rays wh dispates the darkness pervading the universe

- 38 FRENKIAN, A M Purusa, Gayomard Anthropos Rev Etud IE 3 Bucarest, 1943

- 39 AGRAWALA, V S Vedic studies 'KA Prajapati JOIB 8 (1), 1-5

P symbolises the endless s gn of interrogation also called samprasna P

- 40 GODBOLE, G H Prajapati in the Taittiriya Brahmana SP (20th AIOC), Bhubaneshwar, 1959, p 26

- 41 MACDONALD, A W A propos de Prajapati JA 240 (1), 323-38

- 42 SHENDE, N J Brhaspati in the Vedic and epic literature BDCRI 8 (3-4), 225-51

B the Āng rasa teacher must have started the priesthood of Agni composed and sung the *śamans* later Lord of *brahman* (=magic) started the Vajapeya, wh. is also called Brhaspati sava

- 43 BHATTACHARYA, T P The cult of Brahma JBRS 41, 403-51

the pre-Vedic cult of *rotṛā* originally associated with B B as creator god opposed to Vedic Visvakarmā Tvastā even in early Vedic period worship of Brahmā was prevalent h s pre-Vedic origin and associations are clear one of his early symbols was *aśvattha*

- 44 MAKODAY, G B Sidelight on Maruts SP (16th AIOC), Lucknow, 1951, p 8

- 45 VISHVA BANDHU Veda me maruta aura unakti yuddha-kala (Hindi) GKP 5 (4), 108-11.

Vedic Maruts and their art of war

46. HOFFMANN, K Martānla und Gayomart.<sup>1</sup> MSS 11, 1957, 85-103.

divine ancestor of man in *RV* and *Avesta* legends from *YV* studied Mārtāṇḍa = Aditi's eighth son, that is, man born of a dead egg (abortion)

- 47 MOTI CHANDRA Some aspects of Yaksha cult in ancient India Ghurye Comm Vol, 1955, 244-65 (also in *Prince of Wales Museum Bulletin* 3, 43 62)

Yaksa cult originated from the indigenous trad of India (pre-Vedic) (ref VBD 1-115 34)

- 48 HARSHE, R G. Yahu, Yahva, and Jehovah SP (18th AIOC), Annamalainagar, 1955, p 9

Jewish god Jehovah can be identified with Rgvedic Yahva as Fire and Storm god

- 49 GOVINDACHAND, Ray Vaidika yuga me lakṣmi ka svarupa (Hindi) NPP 63, 257 66

- 50 MAJMUDAR, M R Iconography of Vayu and Vāyu-worshippers in Gujarat Ghurye Comm Vol, 1955, 277-83

- 51 WIKANDER, Stig Vayu Texte und Untersuchungen zur indo-iranischen Religionsgeschichte A B Lund Bokhandeln, Uppsala, 1941, XVIII+218

(oldest and most imp forms of Aryan rel have come to us only in 'veiled' manner, for, traditional lit has been transformed on account of later tendencies) in rites, myths and speculations relating to Vāyu we have clear traces of an old rel V was not merely a god of wind, but also of 'Breathing' text, transl, and comm of 15th *Yash* of *Avesta* and Vayu hymn in *Aogemadaesha* given in this book

52. SHAH, U P Vṛśākapi in Rgveda JOIB 8 (1), 41-70

*RV* X 86 the hymn refers to an earlier clash bet the Vedic Aryan Indra-cult and the powerful non Aryan Vṛśākapi-cult, and a later reconciliation bet the two Vṛśākapi=*ekaśṛṅga varaha* (rhinoceros), a powerful primitive zoomorphic deity

53. BANERJEA, J. N. Some aspects of Śakti in worship ancient India. *Pr. Bh.* 59, 227-32.

..cult of Mother Goddess in I V. civil is the precursor of Śakti-worship of epic and paurāṇic age in Vedic age, some features of Śakti-cult were gradually taking shape mother-aspect, sister-aspect..

54. BHATTACHARYA, H. D. Evolution of Shakti cult. *Bj* 3 (4), 30-32.

55. CHAUDHURI, Roma. The conception of Śakti in Indian philosophy. *Ved Kes.* 41 (3), 141-44; 41 (4), 102-105.

..S. in *Sam* and in *Up* in *Sam*, we find *gnās* as separate productive consorts of gods in *Br*, the *gnās* have an established place in ritual as 'wives of gods'..

56. CHOUDHURI, N. N. Goddess Sarasyati and her worship. *PO* 21, 12-18.

..S = (not river, but) *yāgdevi* or *idyādevi*..

57. LOMMEL, H. Anahita-Sarasvati. *F Weller Comm.* Vol., 1954, 405-13.

58. PURANI, A. B. *Vaidic Sarasvati*. Sanjeevani Rugnalaya, Ahmedabad, pp. 24.

..Vedic poets refer to some psychological aspect of the power called S...S = power of the Truth-Consciousness..

59. RINGBOM, Lars-Ivar. *Zur Ikonographie der Göttin Ardy Sura Anahita*. Abo Akademi, 1957, 28.

Rev.: W. KIRFEL, *Kratylos* 4, 216-17.

60. RITAJANANDA, Swami. Mother-worship. the concept of Sarasvati *Ved. Kes.* 39, 388 89.

61. WILLMAN-GRABOWSKA, H. Sarasvati-Anāhita et autres déesses. (Etude de mythologie indo-iranienne). *Rocz. Or.* 17, 250-72.

..observations about Vedic female-divinities such as Sarasvati, Sūryā, Vāk, Aditi, Gāṇ, Rākā, Gungū, Sūnīvālī .

- 62 AGRAWALA, V S Surya (Hindi) *VJ* 9 (2), 3-5  
S = *prana*

- 63 HOTA, S The miracle of the dying sun *JAHR* 19, 99-116

pre Vedic culture characterised by scientific study of the sun

- 64 SOMAN, V B Śvetasūrya va kṛsnasūrya anī tyamce svarūpa (Marathi) *Kevalananda Comm Vol*, 1952, 267-72

two suns described in *RV* dark sun moves round its own axis, power waves emanating from this motion are concentrated in the atmosphere round the earth, white sun is generated therefrom (ref to two suns also in Egyptian mythology)

- 65 SEN, Sukumar Iranian Śraoša and Indian Skanda *Indo Iranica* 4 (1), 27 ff

Kumāra ref to in *RV* X 135 is the prototype of post Vedic Skanda and a counterpart of Iranian Śraoša

- 66 HOMMEL, H Der Himmelvater *FF* 19, 95-98

- 67 KHOL, A M Der indogermanische Himmelsgott *Wien*, VII+103

(dissertation in typescript)

- 68 LOMMEL, H Again The two headed celestial cow *Jackson Comm Vol* 1954, 86-94

aims at coordinating the concept of heaven's cow with a great hind myth complex *TS* I 242 (where *somakrayanī* cow is addressed as 'two headed Aditi') *AV* IV 118, V 197 (evidence of double bovine) *RV* IV 58 (two-headed buffalo—example of the celestial cow with 2 bodies) old images of simple nature myth filled with a new content

- 69 MATURAM, Arya Tisro devīh (tina devī-Bharatī, Sarasvatī, aurā Ṭa) (Hindi) *Vedavānī* 11 (11), 7-8

- 70 PISANI, V La donna e la terra *Anthropos* 37-40, 241-53

- 71 RIEMSCHEIDER, M *Der Wettergott* Koehler & Amelang, 1956, VI+186

- 72 SEN, Sukumar The Avestan Deity Aesma SP (14th AIOC), Darbhanga, 1948 p 103

A is wrongly regarded as the demon of anger the word *der ved* from  $\sqrt{d}$  *is* (to desire) in OIA *isna* (weak grade variant of Avestan *aesma*) is a name of the god of love

- 73 WIJESAKERA, O H de A Rgvedic river goddesses and an Indus Valley seal C K Raja Comm Vol, 1946, 428-41

ref to seal reproduced by MARSHALL (Plate XII No 18) identification of the seven female figures in the row (MARSHALL female ministrants or officiants of the goddess MACKAY deities COLLUM human figures S S SASTRI seven mothers in procession) W suggests that the cult depicted on the seal is that of fertility (cf long plaits or pig tails and plume or sprig in the figures) similar cult associated in RV with river goddesses seven figures=seven rivers of the Indus valley

## 52 VEDIC DIVINITIES IN GENERAL

- 1 ANON Tasks of the sovereign gods The Times Literary Supplement (15-2 1947)

(review article on G DUMEZIL's researches) acc to D just as there are common roots to the words of IE lgg there are also ruling notions common to IE peoples same principle of classification prevails throughout IE areas social organization and pantheon of gods fall into three parts—moral military economic (in this set order of dignity) sovereign gods Mitra Varuṇa Odhinn Jupiter war gods Indra, Thor Mars economic gods Ásvins the Freyr family Quirinus sovereign gods picture two aspects of the earthly king—fair in peace and terrible in war

- 2 APTE V M The allegorical significance of the word for 'cows' (the plural of *go*) in the Rgveda PAIOC (17th Session) Ahmedabad, 1953, 227-30 (also in QJMS 45, 21-28 Summary in Anthropos 50, 444)

cows can't be the beams of dawn (as suggested by MACDONELL VM 59) they must be waters—celestial or all pervading cosmic waters (or watery vapours)

- 3 CHAPEKAR, N G Dasa and Dasyus, JAS Bom 30 (2), 23-32

- 4 CHAPEKAR, N G Raksas ABORI 37, 309-12  
the word *rakṣas* probably does not belong to Vedic vocabulary  
R also called *yatudhana*
- 5 CHAPEKAR, N G Asura PO 22 1-8
- 6 CHAPEKAR, N G The concept of god PO 22 33-38  
RV gods were gods of sacrifice Ādityas shd be distinguished  
from Devas
- 7 DANDEKAR, R N *Vaidika devatāmce abhinava  
darsana* (Marathi) S P Mandalī, Poona, 1951, 10+158  
(4 Kauṣika lectures New light on Vedic gods) 1 2 Asura  
Varuṇa, 3 Vratrahā Indra 4 Sipivista Viṣṇu evolutionary  
mythology
- 8 DAVAR, F C The Indo Iranian pantheon SP (17th  
AIOC), Ahmedabad, 1953, 19-20
- 9 DUMEZIL, G Dieux cassites et dieux védiques à  
propos d'un bronze du Louristan Rev Hitt et Asian 11  
(52), 18-37
- 10 GHULE Kṛishnasastri Raksasa he bhaksakaca hota,  
raksaka navhata (Marathi) Ghule Lekha Samgraha, 1949,  
263 71  
(ref S D SATAVALEKAR Raksakāmce rāksasa Vividha  
jñāna vistara Sept 1923 acc to S rāksasas were originally  
guardians of human race) G rejects S's view
- 11 GONDA, J Some observations on the relations bet-  
ween "gods and powers in the Veda à propos of the  
phrase sūnuḥ sahasaḥ Mouton & Co (Disputationes Rheno  
Trajectinae 1), s Gravenhage, 1957, IV+107  
(12 chapters) by establishing a filial relationsh p bet an entity  
and a power the entity in question becomes a representative of  
that power—it actually consists of it consideration of conceptions  
of sonship in general (ch II) *sahas*=overwhelming victorious  
power (ch III) designation of Fire as "son" might be con-  
nected with the conception that the churning of fire represents a  
sexual act (ch IV) relationship bet personal and impersonal  
potencies studied (ch V) ethnological parallels to Vedic ideas



observations on Vedic speech usage and imagery consideration of such words as *ṛta aditi agah, ṛpa* etc.

Rev J D M D, *BSOAS* 22, 193, P K GODE, *JAOS* 79, 289, B HELMANN, *JRAS* 1958 212-13, P THIEME, *IJJ* 2, 231-36

12 GUPTA, N K Man and the gods *Sri Aurobindo Mandir Annual*, Jayanti No 7, 1948, 15-23

in the Vedas, gods almost depend upon men for their own fulfilment and enrichment

13 GUPTA, S K Dayananda's interpretation of the names of Vedic gods *SP* (17th AIOC), Ahmedabad, 1953, p 8

14 KAPALI SASTRY, T V Godhead and the gods in the Rig Veda *Sri Aurobindo Mandir Annual*, Jayanti No 6, 1947, 82-108

considers Vedic gods with special ref to Agni general char of Vedic gods as cosmic powers functioning in the universe as well as in the individual (as psychological and spiritual powers)

15 KULKARNI, S N Vaidika vṛtravara nava prakasa (Marathi) *Vidarbha Samśodhana Maṇḍala Annual* (1958), 1-34

(new light on Vedic Vṛtra) V = volcano

16 MICHALSKI, S F Zodiacal light in the Rgveda *JBRs* 40 (1), 17-28

gods in *RV* are natural phenomena either already anthropomorphized or retaining the form in wh they appear in the sky in the air and on the earth everything that *RV* says about Savitr is to be found with surprising accuracy in the phenomenon of zodiacal light zodiacal light appears in the west after dusk and in the east at the end of the night (cf *RV* V 81.4, IV 53.2)

17 OJHA, Madhusudana *Deatānām* Jaipur, 1952, 74

attempts an explanation of Vedic gods deals with Prajāpati Virāṭ, brahmaudana manotā, jāta Soma grahas, etc

18 PANDE, A N Role of the Vedic gods in the Gṛhya-Sutras *JGJRl* 16 (1-2), 91-133

functional division of gods in *GS* is of a thoroughly spiritualised and specialised nature

- 19 PANDIT, M P *Aditi and other deities in the Veda*  
Aurobindo Ashram, Madras, 1958, 186  
esoteric interpretation
- 20 PHADKE, Ananta Sastri *Devanam paroksapriyatvam*  
SS 7, 1953, 233-37
- 21 PRABHU, R K *The riddle of the Vedic gods* SP  
(17th AIOC), Ahmedabad, 1953, 13-14  
peculiar phenomena of circumpolar regions formed the back  
ground of Vedic myths most of the Vedic gods are different  
manifestations of the Arctic sun the *apri* deities are different  
manifestations of Agni on the polar horizon
- 22 PRIYAVRATA *Devo ki karma bhumi (Hindi) Veda-*  
*vān* 11 (12), 3 6
- 23 PRZYLUŚKI, J *Heruka Śambara* *Polski Biuletyn*  
*Orient* I, Warsaw, 42-45
- 24 RAGHAVA RAU, G V L *Scriptures of the heavens*  
astronomical interpretation of Vedic gods
- 25 RAMAVATARA *Vaidika sahitya me devadarsana*  
(Hindi) *Vedavān* 11 (9) 16-20 (and in further instalments)
- 26 SABHERWAL, K *Conception of god in the Vedas*  
*Siddheshwar Varma Comm Vol I*, 1950, 158-61
- 27 SARDA, Harbilas *Various names of God* *Ved Dig*  
1 (10), 26-31
- 28 SASTRI, P S *Vedic gods (Telugu) Andhra Patrikā*  
*Weekly*, Madras, 1943  
a series of 17 articles
- 29 SATAVALEKAR S D *Īśvara saksātkara ki bhūmikā*  
(Hindi) Part I Svadhyaya Mandala, Aundh, 1946, 16+468
- 30 SATAVALEKAR, S D *Bhur bhuvah svar loka ke 33*  
*devata (Hindi) Siddhānta* 13 (10), 202-04

31. SHANBHAG, D. N. The nature of the Vedic gods. *The Kanara College Miscellany* 5 (1), Kumta, 1954-55, 1-6.

32. SHARMA, B. R. Vrtra *NIA* 9, 94-99.

..vrtra derived from  $\sqrt{vr}$  (= to cover; to encompass) V appears as Orthros in GK. mythology..the dark nether ocean is the abode of V...

33. SIVAPUJANASIMHA. Vaidika devatā-rahasya. *Vedavāṇī* 11 (9), 21-23.

34. VIPRADAS, Y. R. Nature of the Rgvedic deities. *SP* (17th AIOC), Ahmedabad, 1953, p. 17.

..Vedic deities are manifestations of the Absolute Brahman..

### 53. LEGENDS AND MYTHS.

1. BANERJEA, J. N. Myths explaining some alien traits of the North-Indian sun-icons. *IHQ* 28 (1), 1-6.

..ref. to kavaca in *RV* I 25 13 Saranyu myth as background of the Purāṇic story of Sūrya, Saṁjñā, Chāyā..

2. BAUMANN, H. *Das doppelte Geschlecht* (Ethnologische Studien zur Bisexualität in Ritus und Mythos). Reimer, Berlin, 1955, 420 + 5 charts.

Rev : W RUBEN, *OLZ* 1957, 21-24 (draws attention to Indian concepts), H von SICARD, *Man* 1956, 136

3. BERGE, F. Conclusions d'une étude comparative des légendes de déluge. *Ethnologica* I, Wien, 1952.

4. BISWAS, D. K. Two solar legends re-examined. *Orissa Hist Res J.* 1 (1), 1952, 26-30.

. three phases of sun-worship and solar cult in India (1) non-Aryan phase—specially represented by the proto-Austroloid strain in the population, (2) Vedic phase, (3) reorientation of the Indian solar cult, in the early centuries of the Christian era, by the Magi priest from Persia, introduced foreign Scythian influence analyses *MBh* (*Anuśāsana* 95-96) and *Vārāha P.* (208)..

5 BULCKE, K *Rāma kathā utpattiḥ aurā vikāśa*  
(Hindi) Hindi Parisad, Visvavidyalaya, Allahabad, 1950, 532.  
*Vedic It and Rāma kathā*

6 CAMPBELL, Joseph *The Hero with a Thousand Faces* Pantheon Books (Bollingen Series 17) New York 1953, xxiii+416

(second printing first printed in 1949) ref to heroes in Hinduism

7 CHANDRABHANA *Vaidika sahitya me rama katha ka bija* *NPP* 55 (4), 301-05  
*RV* IV 57.6 VIII 21.3 *ParaskaraGS* II 17.9

8 CHAPEKAR, N G *The legend of Bhujyu Chitrav* *Comm Vol*, 1954, 44-46

9 CLOSS, Hannah *The meeting of the waters—an enquiry into the interrelationships of East and West in the mystery of the grail* *AP* 19 (5) 201-08

10 COOMARASWAMY, A K *On the loathly bride* *Speculum* 20 (4), 391-404

adduces a no of Oriental parallels marriage of Indra to Apālā (*RV* VIII 91) A was originally of evil hue author calls attention to certain aspects of the stage of transformation of the Loathly Bride she is generally identified with Earth Goddess

11 COOMARASWAMY, A K *Review of The Lady of the Hare A Study in the Healing Power of Dreams*, by J LAYARD (pub Faber & Faber, London, 1945 277) *Psychiatry* 8 (4), 507-13

copious ref from Vedic and other SK. texts

12 COOMARASWAMY, A K *On hares and dreams.* *QJMS* 37 (1) 1-14

starts with *RV* X 28.9 the hare hath swallowed the imminent blade sacrifice of the hare represents *atmajajña* mystic connections of hare *SPBr* XI 1.5.1.2 *JBr* *AV* V 17.4 IV 3.6

- 13 COOMARASWAMY, A K *Symplegades George Sarton Comm Vol*, New York, 1947, 1-26

motif of "clashing rocks" (ref to in *RV* VI 49.3) many other Vedic ref

- 14 DAVE, K N The golden eagle and the golden oriole in the Vedas and Purāṇas *PAIOC* (13th Session), Part II, Nagpur, 1951, 83-90

*suparna* (= both eagle and oriole)

- 15 DIXIT, V V Brahma and Sarasvatī *PO* 8 66-67

legend of B falling in love with his daughter, S, derived from the Vedic myth of *Prajāpati* and his daughter

- 16 DORSON, R M The eclipse of solar mythology *J Am Folklore* 68 (270), 349-416

- 17 D'SOUZA, J P The story of Vasu Uparicara and its Sumerian Greek, and Roman parallels *PIHC* (10th Session), Bombay, 1947, 171-76

- 18 DUMEZIL, G *Le curtus equos de la fête de pales et la mutilation de la jument Višpala* *Éran* 54, 232-45

- 19 DUMEZIL, G *Lokī* *Adrien Maisonneuve, Paris*, 1948

- 20 DUMEZIL, G *Le iuges auspicium et les incongruités du taureau attelé de Mudgala* *La Nouvelle Chio* (5 6), 249-66

- 21 DUMEZIL, G Karna et les Pandava *Orientalia Suecana* (Nyberg Comm Vol), Uppsala, 1954, 60-66

Pāṇḍava heroes connected with Vedic divinities three-fold division Vāyu (Bhīma) perhaps earlier than Indra (Arjuna) as war god Karna-Arjuna-conflict reflects the conflict bet ancient Indo Ir solar mythology and later Vedic Indra mythology Kutsa who benefits by Indra's intervention against Sūrya is often ref to as Ārjuneya in *RV* (I 112.23 IV 26.1 VII 19.2)

- 22 DUMEZIL, G *Remarques sur le ius fetiale* *REL* 34, 102-06

- 23 DUMÉZIL, G Les pas de Kṛṣṇa et l'exploit d Arjuna  
*Orientalia Suecana* 5, 1957, 183-88  
 Karṇa (Surya) Dharmā (Mitra) Bhīma (Vāyu) Arjuna  
 (Indra) Nakula Sahadeva (Aśvināu) Bhīma (Dyaus) Kṛṣṇa  
 (Viṣṇu)
- 24 ELIADE M *Le mythe de l'éternel retour archétypes  
 et répétition* Gallimard, Paris, 1949, 254  
 comparable to *avatara* of Archetype  
 Rev T H CASTER, *Rev Rel* 20 166-70 J FILLIOZAT *JA*  
 238 373 75
- 25 HARIYAPPA, H L Vedic legends a critical review  
*PO* 15, 46-59
- 26 HARIYAPPA, H L *Rgvedic Legends through the  
 Ages* Deccan College Dissertation Series 9, Poona, 1953,  
 XXI+208  
 Rev A L BASHAM *JRAS* 1956 112 13
- 27 HARMATTA, J The golden bow of the Huns *Acta  
 Archaeologica* (Acad Sc Hung) 1, Budapest 1951 107-151  
*RV* VI 75 in connection with Hun mythology
- 28 HERAS, H The devil in Indian scriptures *JBBRAS*  
 27 (2)
- 29 HERAS, H El episodio de la torre de Babel en les  
 tradiciones de la India *Estudios Bíblicos* 7, 295 307, 313
- 30 HERBERT, J The Hindu myth *Asia* 7, 393-402  
 (its present day value and practical application) ref to myths  
 relating to Atri Hindu mythology in common with all mytholo-  
 gies of the world has as its main themes the creation develop-  
 ment and destruction of the universe both macrocosmic and  
 microcosmic it differs from the most in that it combines a strict  
 coherence in the use of its symbols and vocabulary with an  
 unlimited wealth of expression in the variety of its descriptions of  
 the same state or movement
- 31 HERBERT, J *Indischer Mythos als geistige Realität*  
 Otto Wilhelm Barth Verlag ( 'Weisheit aus dem Osten' ), Mun-  
 chen, 1953, 167

32. HYART, C *Les centes de l'Inde* Collection Lebègue  
57, Bruxelles, 1944

\* Rev A CARNOY, *Le Muston* 60, 220-21

- 33 IYENGAR, K R Srinivasa. *Urvaśī* *Sri Aurobindo*  
*Mandir Annual*, Jayanti No, 8, 1949, 46-84

- 34 JENSEN, A E *Das Weltbild einer frühen Kultur.*  
*Paideuma* 3 (1-2), 1944, 1-83.

myths and cults of various peoples, among them Indians

- 35 KAKATI, B *The boar in mythology and folklore*  
*D. V Potdar Comm Vol*, 1950, 38-43

earliest notice in *Br* (*TBr* and *SPBr*) collects together  
scattered ref to boar in myths and folklore of various races and  
tribes

- 36 KAKATI, B *The fish and the tortoise deities* *J Univ*  
*Gauhati* 1 (1), 31-40

earliest version of Indian legend of fish deity occurs in *SPBr*  
Vedic fish god parallels Ea the fish instructor from the Persian  
gulf tortoise has, in later Veda, acquired a semi divine position,  
in *ŚYV*, he is spoken of as 'lord of waters', and, in *AV*, he  
appears under the name Kasyapa beside or as identical with  
Prajāpati, receiving the epithet *śayambhu*. In *SPBr*, Prajāpati  
is said to have changed himself into a tortoise when producing all  
creatures

37. KAKATI, B *The rasa dance and the moon myth and*  
*the emergence of Radha* *J Univ Gauhati* 2 (1), 41-64

\* in *rasa*, Kṛṣṇa seems to be impersonating the moon god, Soma  
moon god has first claim to the bride in Vedic marriage service  
(*RV* X. 85, *PāraskaraGS* I 4 16, *Vaśiṣṭha* 38 5-16) study of  
moon myth equation Soma=moon taken for granted

- 38 KANTAWALA, S G *The Brahmā-Sarasvatī episode in*  
*the Matsyapurāṇa.* *JOIB* 8 (1), 38-40

germs of B's incest traceable in Vedic lit. (*RV* I 71 5,  
X. 61 5-7, *MS* 4 2 12, *SPBr* I 7 4 1, *Alt Br* 3 33) the  
second half of the *MP* version seeks to palliate the enormity of  
the act by offering an allegorical interpretation of it, the germs of  
this also traceable in Vedic lit (*ĀśvGS* 3-4, *Sarasvatī*=Muse of  
Poetry—*SPBr* 3 9 1 7, *Alt Br* 3 1 10)

- 39 KARMARKAR, R D The Pariplava (revolving cycle of legends) at the Asvamedha ABORI 33, 26-40

all ten tribes mentioned in *par plava* were actually residents of the earth having free intercourse with one another *asvamedha* was just a periodical meeting of the different tribes constituting society

- 40 KARNIK, H R Some symbolical legends from the first kanda of the Śatapatha Brāhmaṇa SP (13th AIOC), Nagpur, 1946

- 41 KARNIK H R The legend of Prajapati's illicit passion for his daughter—the sky or the dawn PAIOC (12th Session), Vol II, Banarās 1946 240-48

(See VBD I—117 14 b) the legend comprises an imp moral tale not merely an allegorical representation of atmospheric or astronomical or cosmographical phenomenon attitude of Vedic Aryans towards the upholding of a moral principle or law against even the highest divinity like Prajāpati

- 42 KARNIK, H R The legend of the Aptya Devatas—Trita, Dvita, and Ekata JBomU 16 (2) Sept 1947

- 43 KARNIK, H R The legend of Aptya Devatās—Trita, Dvita, and Ekata Bh Vid 9 (K M Munshi Diamond Jubilee Vol Part I), 316-24

(first paper on the subject pub JBomU 16-2) ΔPBr I 2 3 the Aptya story is not merely symbolical narrative—it also shows how the priestly community dominated the then social structure

- 44 KARNIK, H R Some Indra legends from the first kanda of the Śatapatha Brahmana SP (14th AIOC) Darbhanga, 1948, p 4

Indra of ΔPBr hardly differs from his RV proto-type some new traits have however been added to his char

- 45 KARNIK H R Some more Indra legends from the Śatapatha Brahmana Bh Vid 11 (1-2) 6 12 (also in SP, 15th AIOC, Bombay, 1949, p 9)

ΔPBr I 4 4 II 1 2, II 4 3 ritual elevation of I



- 46 KARNIK, H R The Asvin legends from the Śatapatha Brahmana SP (16th AIOC), Lucknow, 1951, 21-23  
 their medical and surgical skill helped them to secure a share in sacrifice
- 47 KARNIK, H R Pusan legends in the Śatapatha Brahmana SP (17th AIOC), Ahmedabad, 1953, p 9  
 P not an imp deity of the sacrificial cult retains his pastoral char even in Br
- 48 KARNIK, H R Some Vṛnu legends from the Śatapatha Brahmana SP (18th AIOC), Annamalainagar, 1955, 10-11  
 in Br we hardly come across identification of V with solar phenomenon there identified with sacrifice itself some legends have become the basis of the later *avatars* of V
- 49 KARNIK H R Prajapati legends from the Śatapatha Brahmana SP (20th AIOC) Bhubaneswar, 1959, p 12  
 P an imp deity of the Vedic pantheon has been completely transformed into a sacrificial divinity in Br
- 50 KESHAVAMANI, Sastri Sauparna se śikṣa (Hindi) Siddhanta 13 (1) 10 14  
 ref to *amṛta*harana appendix to SV VS 12 4
- 51 KOSAMBI, D D Urvashi and Pururavas JBBRAS 27, 1-30  
 interpretation of the myth (GELDNER mentions 8 versions of it) transl and comm on RV X. 95 P U dialogue is part of a ritual act performed by 2 characters representing the principals and is thus a substitute for an earlier actual sacrifice of the male  
 P is to be sacrificed after having begotten a son and successor on U usual sequel to some kinds of primitive sacred marriage  
 U later reaches the status of Usas as a mother goddess
- 52 KUIPER F B J An austro asiatic myth in the Rīgveda MKNW (Afd Letterkunde, n r, deel 13, 7) 1950, 163-82  
 Indra shoots thro the mountain and slays the boar wh, on the other side of the mountain guards his treasure of cooked rice milk (RV I 61 7) *drum bhūti* (=bow) *bunda* (=arrow)

*emua* (=boar), *odana* (=rice-dish)..the words for 'bow' and 'arrow', are of proto-Muṇḍa origin..the myth must have been a proto-Muṇḍa myth..both religions—that of the proto-Muṇḍa tribes and that of the Aryan invaders—must have contained common notions about the cosmos and man's place in it..

53. KUIPER, F. B. J. Naar aanleiding van de gouden kiem. *BTLVK* 107, The Hague, 1951, 67-85.

. (a propos the "golden germ") contains observations on Devas and Asuras, Viṣṇu, Varuṇa, the inverted tree .

54. LOMMEL, Andreas. *Schlange und Drache in Hinterindien und Indonesien* Gräfenhainichen 1937, Frankfurt/a M., 1937, 40.

55. LOMMEL, H. Bhṛgu im Jenseits. *Paideuma* 4 ( *Mythe, Mensch, und Umwelt*, ed. A. E. JENSEN ), Bamberg, 1950, 93-109.

. the real significance of the legend in *ŚPBr* and *JBr.* is not to be found in the idea of retribution but in the representation that, in the world of the dead, everything is as topsyturvy as in our own world transmigration of soul—the doctrine existed before the *Up* period, and, indeed, without any connection with *karma*-doctrine..

56. LOMMEL, H. Betrachtungen über Mythos besonders in Indien und Iran. *Paideuma* 5 (4), Bamberg, 1952.

57. LOMMEL, H. Die aufopferungsvolle Gattin im alten Indien. *Paideuma* 6 (3), 1956, 95-109.

..(1) *Sāvitrī*, (2) *Sūryā*, (3) Myth-parallels, (4) *Sati*..

58. DE MENASCE, P. J. Une légende indo-iranienne dans l'angéologie judéo-musulmane : à propos de Hārūt et Mārūt. *Et Asiatiques* 1-2, Berne, 1947, 10-18.

Rev.: H. C. PUECH, *RHR* 133, 221-25.

59. MITRA, S. C. Studies in bird-myths. New Series 13. *QJMS* 37 (1), 43-45.

..ref. to *ŚPBr.* story about the six-eyed and three-mouthed *Viṣva-rūpa* Indra cut the three faces of V.—out of one mouth issued the bird *kalavinka*; out of the second, *kapiñjala* (*cōtaka*); out of the third, *tittiri*..

- 60 MUKHOPADHYAYA, Bhaktisudha The tripura-episode in Sanskrit literature JGJRI 8 (4), 371-95

the MBh (Karnaparvan) version of the episode owes its origin to Vedic lit (Kūṭhaka Sam. 24 10, Alt Br III 3 13, TBr VI 2.3, SPBr VI 3 3 25)

- 61 MUKHOPADHYAYA, Jagannatha Kayekati vaidika akhyaner krama parināti (Bengali) OH 3, Jan June 1955  
(evolution of some Vedic legends)

- 62 NALIN, Indira The legend of Pururavas and Urvashi JBomU 19 (2), Sept 1950, 85-93 (also in SP, 15th AIOC, Bombay, 1949, p 11)

study of the different versions of the legend legend contains essentially human appeal, tragic intensity and suggestiveness which contribute to its dramatic interest may be a fragment of ritual drama

- 63 NIYOGI, S P A study of the different versions of the legend of Naciketas IHQ 28 (3), 286-89

versions in TBr III 11 8 Kāṭha Up MBh (Anuśāsanaparvan), Varāha P (193-212), Brahmanda P first three versions studied they differ from one another so far as the chief object of the legend is concerned TBr eulogises kṛatayāga Kāṭha Up jñāna MBh dāna original source of the legend in Kūṭhaka Br, which is lost to us

- 64 OJHA, Madhusudana Vajñānukopakhyaṇam Vaidiko pakhyanam Jaipur, 1950, 21

explains significance of legends relating to suparṇa ananta haṃsagrīva asuraḥnī vāk ūpīya stambhaḥ sur devayajana, etc.

- 65 PANDIT, M P Legend of Śunahsepa Sri Aurobindo Mandir Annual, Jayanti No 8, 1949, 114-24

no valid reason to suppose that human sacrifice as an institution existed in the Aryan society of the Vedic age the inner meaning of the S legend acc. to Aurobindo

- 66 PANDYA, A V Savitri Upakhyaṇa (An Aryan Indian parallel of the Assyrian legend of Ishtar's Descent to the Nether World) Vallabh Vidyanagar Res Bull 1 (2), English Section, 83-128

67. RAMANATHA, Vedalamkara. Nāciketa upākhyāna kā rahasya (Hindi). GKP 8 (11), 321-24.

68. RAMANATHA, Vedalamkara. Vedo ki kucha paheliyā. (Hindi). *Vedavāṇī*. 10 (1-2), 37-41.

. three brothers (RV I 164.52); a big bird (I. 164.52), miraculous vessel (AV X. 8.9); eagle sleeping upon the sea (RV X. 114.4); *hamsa* flying with foot (AV XI. 4.31) .

69. SAHAL, K. Samskrta vānmaya aura kahāvate—eka vihamgama drsti. (Hindi). *NPP* 59 (3-4), 266-90.

..Vedic legends ref. to..

70. SASTRI, P. S. Some stories of Rig Veda. (Telugu). *Bhūratī*, Madras, Mar. 1941, 235-38

. some poetic images and figures employed by Vedic poets have given rise to fantastic stories like those of Tārā and Śaśāṅka in later times..

71. SINHA, T. P. *Hindū dhārmika kathūo ke bhautika artha* (Hindi). Bihar Rāstrabhāṣā Parisad, Patna, 1957, 8+122

Rev.. GOSWAMI, *NPP* 62, 104

72. SPELLMAN, J. W. The legend of Devāpi *JRAS* 1959, 95-99.

.RV X 98 (ascribed to Devāpi) must be a very late accretion to *Sam* reason for D's not exercising the prerogative of the right of the throne seems to be leprosy .the evolution of power concepts in society wd. seem to indicate that physical disability appeared earlier than rel heresy as an impedement to sovereignty..

73. SURYAKANTA, *The Flood Legend in Sanskrit Literature* Delhi, 1951, VIII+149.

embodies English transl of all versions of the legend in SK... appendices containing English transl. of the Babylonian and Hebrew versions .

74. TARAPORE, J. C. Some Aryan legends of the origin of fire. *Poure Davoud Mem Vol*, No. II, 107-116.

..Indian; Iranian, and GK...

- 75 VADER, V. H. *Mrta samjivani vidyā* or the legend of Śukrācārya SP (20th AIOC), Bhubaneshwar, 1959, 21-22.

• astronomical interpretation

- 76 WELLER, F. *Die Legende von Śunahṣepa im Aitareya-brāhmaṇa und Śūkhāyana-śrautasūtra*. Akademie-Verlag, Berlin, 1956, 91.

(1) the versions in *ABr* and *ŚSS* go back to a single source, the narrative is compiled in both texts more or less similarly, (2) as the legend is, in some portions, quite unagreeing in the 2 versions, its present form ed not have been either original or genuine, much alloyed, in its hist development, (3) tragic story of Hariscandra, Rohita and S. represents the oldest stratum, the offering of S has nothing to do with coronation, the last addition to the legend is S's adoption W has shown the various stages in the text trad in a 'plastic' manner

Rev J B, *BSOAS* 21, 675, H LOSCH *ZDMG* 108, 419-20, F J MEIER, *OLZ* 1957, 363-65, L. RENOU, *JA* 244, 327

- 77 WIKANDER, Stig *Pāṇḍava sagen och Mahabharatas mytiska förutsättningar* *Rel och Bibel* 6, 27-39

• (transl in French in DUMEZIL's *Jupiter Mars Quirinus* IV, 37-53) mythological substratum of *Mbh* is pre Vedic myth of five Pāṇḍavas reflects culture and rel older than those of *RV* concepts of rel sovereignty, physical force, and productive work represented

- 78 WIKANDER, Stig. Sur le fonds commun indo iranien des épopées de la Perse et de l'Inde *Nouvelle Chio* 7, 316-19

- 79 WIKANDER, Stig *Nakula et Sahadeva* *Orientalia Suecana* 6, 66-96

- 80 ZIMMER, H *Myths and Symbols in Indian Art and Civilization* (ed by J CAMPBELL) The Bollingen Series 6, New York, 1946, XIII+248+70 illustr.

Rev P HACKER, *ZDMG* 104, 263 ff

- 81 ZIMMER, H *The King and the Corpse* *Tales of the Soul's Conquest of Evil* The Bollingen Series 11, Washington 1948, IX+316

Rev C. von FUERER HAIMENDORF, *Mon* 1951, 134

82 ZIMMER, H *Mythen und Symbole in indischer Kunst und Kultur* Rascher, Zurich, 1951, XI+282+70 illustr

(transl into German from original English by E. W. ESCHIMANN)

Rev P HACKER, ZDMG 104 263 ff W KIRFEL, OLZ 1953, 170-73

#### 54 RITUAL AND RITES

1 AGRAWALA, R *Rajasthan ke yūpastambha tathā vaidika yajna* (Hindi) NPP 59 (2), 116-22

2 AIYAPPAN A *Sayana's peṭikā a query about an Atharvan rite* C K Raja Comm Vol, 1946, 312-18.

AV XVIII 2.25 3.70 ref to *vanaspati* = tree or forest tree  
Sāyana interprets *vanaspati* as *peṭika* Kauṣika understands *vanaspati* as the tree at the root of which bone relics are sometimes deposited archaeological evidence in support of use by Indians of *peṭika* or coffin for putting dead body *vr̥ka* of the funerary hymns of AV probably denote funeral chest (ref to the practice of Red Kaffirs of Hindu Kush they are a primitive Aryan tribe)

3 APTE V M *Vedic Rituals CHI*, Vol I, Ramakrishna Mission Inst of Culture, Calcutta, 1958

survey of the evolution of Vedic ritual from the earliest times  
place of magic in it ritual procedure described in Br ΔS, GS

4 ARMSTRONG, A E *The ritual of the plough* FL 54, 250-57

traction plough invented in the ancient Near East accompanied the migrations diffusion of the ritual due to culture-borrowing

5 ATHAVALE, Sadashiv *Viśvamitra ani naramedha* (Marathi) Navabhārata, Feb 1960, 15-19, Mar 1960, 13-19

human sacrifice was in vogue in ancient India, later became only symbolic V raised his voice against human sacrifice

6 BALASWAMI, Sri. *Vratavicara* (Marathi) Prerana 2 (6), 27-34

- 7 BAPAT, Dhundiraja Sastri *Abhyudayapradhana vardika dharma*. (Marathi) *Kevalananda Comm Vol*, 1952, 108-120

<sup>1</sup> Vedic sacrifice also intended for material prosperity

8. BAPAT, P V *Sammāpasa and other allied sacrifices in Pali literature* *SP* (16th AIOC), Lucknow, 1951, 104-05

Brahmanical sacrifices mentioned in Pali lit — *assamedha purisa medha sammāpasa vajapeya* and *nraggala sammāpāsa* = *śamyū prasa* (throwing of a yoke-pin in order to determine the place of the next sacrifice) Pali *niraggala* (= *nirargada*) identified with *sarvamedha*

- 9 BARUA, P R *The Brahmin doctrine of sacrifice and rituals in the Pali canon* *JASPakistan* 1 (1), Dacca, 1956, 87-108

- 10 BASU, J *The spirit underlying the form of Vedic sacrifice* *Ved Kes* 47 (3), 148-51

- 11 BEDEKAR, D K *The origin of yajna in primitive society* *SP* (15th AIOC), Bombay, 1949, p 186

y is not a form of magic, on the contrary, it precedes magic and is its source behind various forms of sacrifice stands human sacrifice the latter was a unification ritual tribal gathering of scattered member-colonies of the tribe as the social institution which inspired human sacrifice

- 12 BEDEKAR, D K *Primitive society and yajna* *ABORI* 31, 70-99

y is axiomatic even to the ancients human sacrifice as primeval y it was a creation rite creation rite as the basis of magic Prajāpati's diffusion and unification tribal gathering as a human institution some corollaries (1) rise of cosmic deities (2) evolution of deities (3) growth of black magic (4) growth of concepts like *brahman* (5) evolution of ceremonials (6) growth of taboos

- 13 BERTHOLET, A *Der Sinn des kultischen Opfers* Verlag der Akad der Wissen, Berlin, 1942, 27

(the theory suggested here is later developed in *Phaenomenologie der Religion* by G van der LEEUW)

Rev W SCHMIDT, *Anthropos* 37-40 375-79

- 14 BHATTACHARYA, Vidhusekhara Vedic rites and non traivarnikas *IHQ* 22 (3), 230-32

only traivarnikas entitled to Vedic sacrifice exception of *ratha kura* and *niṣoda sthapati*

- 15 BOSE, A C Vedic ritual *BJ* 4, 15-12-1957, 32-33

- 16 BUSCHARDT, L *Vrtra De rituelle Daemondraab : den vediske Somakult* Munksgaard, Copenhagen, 1945, 170

Rev F B J KUIPER *Museum* 52 198-200

- 17 CHAKRAVARTI, Chintaharan Hindu rituals need for the study of their origin, development and local variations *Bh Vid* 13 51-54

- 18 CHAKRAVARTI, Chintaharan Application of Vedic mantras in Tantric rites *JASBL* 18 (2), 113-115

- 19 CHAKRAVARTI, Chintaharan The Hindu rituals *BRMIC* 8, 212-17

social and ethical values of rituals

- 20 CHAPEKAR, N G *Tarpana* (Marathi) Poona 1948, 8+120+4

deva manusya pitar—originally represented people of distinct cultures *sayya niviti prac naviti* were their respective modes of dressing *tarpana*=offering of libations of water to gods manes and men after bath *tarpanas* from the different *sakhas* of the 4 Vedas collected together text of *tarpana* of the *Ranayan ja sakha* of *SV* printed here for the first time list of 147 names of *rṣis ucaryas* and others occurring in *tarpana* given

- 21 CHATTOPADHYAYA B K Upanisad aura vaidika yajna (Hindi) *Siddhanta* 13, 263-66.

no real conflict bet Veda and Up

- 22 CHINNASWAMI SASTRI, A *Yajnatattvaparakasa* Calcutta, 1953, XIII+132+II+8 plates

(ed by A M RAMANATHA DIKSHIT) a succinct account in SK of the details of all the rituals of Vedic sacrifices

Rev G H BHATT *JOIB* 4 408 T N RAMACHANDRAN *JORM* 23 158-59



23. COOMARASWAMY, A. K. *Svayamātrīnā Janua Coeli*. Paul Geuthner (*Zalmoxis* 2-1), Paris, 1939.

..the *punasciti* of the fire-altar consists essentially in laying down three "self perforated bricks", representing the three worlds—earth, air, sky..discussion (based on Vedic and other sources) of the Indian doctrine of the Sun door at World's End, and of how it may be passed..universality of the doctrine indicated by means of ref. to its Christian and Islamic forms.

24. DANDEKAR, R. N. *Veda āṇi yajñasamsthā*. (Marathi). *Jñāneśvara* 7 (4), 1-7.

..(Veda and the institution of sacrifice)..

25. DAS, S. R. A study of the *vrata* rites of Bengal. *M in I* 32 (4), 207-45.

..meaning and purpose of *vrata* acc. to Vedic texts. no trace of *vrata*-rite and practice in Vedic hymns indications found in *śrīkarmāṇi* of *AV mahāvratā* described in *vrata* lit comprises many features of folk festivals. element of magic in *vrata* v. derived from the non-Aryan people..

26. DAS, S. R. A study of folk cattle rites. *M in I* 33 (3), 232-40.

sanctity of cow is foreign to *RV* sacredness attached to the cow pre-dates *RV* Aryans. earliest prohibition of cow killing in *AV* this is due to the influence of non-Aryan public opinion all cow-rites seem to be of non-Aryan origin cattle-worship is pre-Aryan..

27. DAS, GUPTA, S. B. The Indian conception of sacrifice—its evolution in ages. *BRMIC* 6 (8), 173-81.

..fire was a rare thing in the early Aryan society—very difficult to be produced and more so to be preserved, therefore, came to be worshipped (1) sacrifice as corporate activity of priests aimed at the benefit of society at large; (2) fire-sacrifice = process of purification; (3) cosmic process and life-process viewed as sacrifice.

28. DATTA, Bhupendra Nath *Dialectics of Hindu Ritualism*. Gupta Press, Calcutta.

. Part I, 1951, 228; Part II, 1956, IV + 213-416 author seeks to trace the origin and development of Hindu rel institutions from the days of the Vedas to the present day from the politico-economic pt of view..Part I. relates to period from *RV* to *Up*..

- (acc to author nordic origin of the Vedic people is untenable, cradle of the *RV* people was Eastern Afghanistan, Āryas and Dāsas are not different biotypes, *varṇa* in the Veda stands for 'class')

Rev A *Pr Bh* (July 1951) 309 10

29 DIEHL, C G *Instrument and Purpose Studies on Rites and Rituals in South India* Gleerup, Lund, 1956, 394

30 DIEHL, C G *Punyahavacana Orientalia Suecana* 6, 97-106

31 DIKSHITAR, T A Venkateswara *The Vedic sacrifices and temple worship Bh Vid 5 (Singh Comm Vol ), 62-70*

temple worship sanctioned in Tantric works is intimately related to Vedic sacrifice the former represents a purposeful modification of the latter

32 D Onofrio, C *Le 'nozze sacre' della regina colca vallo nel rito dell Asvamedha St M St R 24-25, 1953-54 133-62*

33 DUMONT, P E *L'Āgṇihotra* Johns Hopkins Press, Baltimore, 1939, XIII+213

(See *VBD* I 119 19)

Rev V *LESNY Arch Or* 13 281 82

34 DVIVEDA, Vrajavallabha *Sautramanī vinīyoga sūtra rīṭhaḥ SS 7 (2), 154-55*

35 FILLIOZAT, J *Apollonius de Tyane et les rites védiques JA (1945)*

36 GHULE Krishnasastri *Yajnasamsthā ani pasubali (Marathi) Ghule Lekha-Samgraha, 1949, 272 93*

37 GONDA, J *The simantonnayana in the Grhyasutras EIV 7 (1), 12-31*

a description and interpretation of s., wh must have been a marriage rite before being connected with pregnancy

38. GUENON, R. Rites and symbols *JISOA* 9, 37-41

a symbol, understood as a graphic figuration, is as it were but the fixation of a ritual gesture visual symbols (*yantras*) and auditory symbols (*mantras*)

- 39 HAZRA, R C The *Asvamedha*, the common source of origin of the *Purana pancalakṣana* and the *Mahabharata* *ABORI* 36, 190-203

*Puranas* and *MBh.* owe their origin to the *purāṇa ākhyānas* of *Asvamedha* *AV XI* 7 24 connects *P* with *Yajus*

- 40 HEESTERMANN, J C The Ancient Indian Royal Consecration (The *Rajasuya* described according to the *Yajus* texts and annotated) Mouton & Co (*Disputationes Rheno Trajectinae II*), 's Gravenhage, 1957, X+235

description and interpretation of various rites in *Rajasūya* acc. to author, *R* was originally a yearly repeated rite of cosmic regeneration and rebirth the preparatory rites of *R* wh follow the introductory *Soma* sacrifice contain characteristic features that symbolize the rebirth of the sacrificer and of the year, the following *Agrajaneṣi* is performed in order to secure the continuity of fertility in the next year, the *Caturmāsyas* seem to be the ritual evocation of the universal process of maturing and birth thro' the year and the purpose of the subsequent offerings (*devika havinai*) to *Dhātṛ* and his female companions clearly is to set in motion the year and the exhausted powers of fertility *H* studies Vedic concept of kingship in its relation to the Vedic view of world *R* is an abridged representation of the unending cyclical process of decay and regeneration and on the centre of the cyclical regeneration of the universe, set in motion and regulated by the ritual proceedings at the place of the sacrifice, stands the king, who impersonates the cosmic tide of regeneration and decay

Rev J M M D, *BSOAS* 22, 194, P E DUMONT, *IJ* 2, 242-43, L. RENOU, *JA* 245, 316-17

- 41 HEIMANN, B The supra personal process of sacrifice *RSO* 32 (2), 731-39

- 42 HUMBACH, H Milchprodukte in zarathustrischen Ritual *IF* 63, 40-54

- 43 KAPALI SASTRY, T V Anjah sava or the rapid rite of a seer-priest *Sri Aurobindo Mandir Annual*, Jayanti No 9, 1950, 67-81,

*anjah sava* ⇒ Soma sacrifice without the customary goat immolation RV 128 embodies such a the inner significance of the *s kta* explained

- 44 KARMAKAR, R D The Asvamedha its original significance *ABORI* 30, 332-45 (also in *SP*, 15th AIOC, Bombay, 1949, p 220 )

*medha* from  $\sqrt{mih}$  (=to shower forth) *medha* = *ma ihuna* the original idea underlying *yajña* was *ma ihuna asvamedha* originally connoted actual union with a horse

- 45 KASHIKAR, C G Śrautavidyece buddhivadi adhiṣṭhāna (Marathi) *Sahyādri* (Oct 1949), Poona, 571-77

(rational basis of Vedic ritual)

- 46 KASHIKAR, C G Śrauta vanmaya adī vidhi (Marathi) *Chitrav Comm Vol*, 1954, 98 104

(ritualistic lit and practice)

- 47 KASHIKAR, C G The ritual of the Vajapeya sacrifice *PO* 19, 40-46

a brief statement about the Vajapeya ritual acc to the *Taittiriya saṁhita* of KYV

- 48 KASHIKAR, C G The present day Vedic ritual in India *R B Trivedi Comm Vol*, 1958, 56-64

- 49 KHARE, G A Vaidika karmakānda paricayaḥ *R B Trivedi Comm Vol* 1958, Sanskrit Section 1-11

- 50 KIRFEL, W Der Asvamedha und der Purusamedha *Schubring Comm Vol*, 1951 39 50

(summarised in *Anthropos* 48 p 651) the rituals of *A* and *P* are clearly identical the latter must have been the prototype of the former traditionally the purpose of *A* was mostly the progeny for a childless God king (rarely the *prajascitta* after wars) in both the most essential ceremony was cohabitation of the first queen with the ritual horse or ritual man the ritual horse was accompanied by all kinds of animals, and the ritual *puru a*

by men of all professions the cohabitation of the *mahiṣi* and the dead horse was a means to obtain offspring and might be compared with *mṛyoga*

51. KLUCKHOLM, C. Myths and rituals a general theory  
*The Harvard Theological Rev* 35, 45-79

both myths and rituals make an outlet possible for a primitive man for his inner and outer, bodily and spiritual tensions and conflicts—this outlet being necessary for the life of the individual and of the community (summarised in German and French in *Anthropos* 37-40, 343)

52. KOKAJE, Raghunath Sastrī Problem of common ritual for all Hindus *SP* (13th AIOC), Nagpur, 1946

53. LOMMEL, H Mithra und das Stieropfer *Paideuma* 3 (6-7)

54. LOMMEL, H. Wiedergeburt aus embryonalem Zustand in der Symbolik des altindischen Rituals Origo Verlag (in *Tod Auferstehung Weltordnung* ed Carl HENTZE), Zurich, 1955, 107-30.

*dikṣu, upanaṣana*

55. MAJUMDAR, N K. Sacrificial altars Vedis and Agnis *JISOA* 7, 39-60, 8, 21-40

based on *śulbasūtras* (mainly Baudhāyana Āpastamba Mānava, Kātyāyana, also Vārāha and Vādhula) details re measurements and actual construction of *vedis* and *citis* various diagrams given

56. MAYRHOFER PASSLER, E Haustieropfer bei den Indoiraniern (und den anderen indogermanischen Völkern) *Arch Or* 21, 182-205\*

(summary in *Anthropos* 49, 1119-20) sacrifice of cow and bull sheep, dog horse not considered based on oldest available documents present practices also taken into account chart showing the kinds of animals offered to specific divinities on the basis of this investigation some conclusions drawn about the domestic animals of Indg. peoples dog known to them first of all, then hen, then, more or less simultaneously, pig sheep goat, later, cow and bull last of all, horse horse sacrifice later assumed highest position, but horse was hardly regarded as a domestic animal

57. OJHA, Madhusudana. *Yajñamadhhusūdanah Smārta-kundāsamikṣādhyāyah*. Vedic Press, Ajmer, 1929, 59.

deals with altars required for *smarta* rites .

58. OJHA, Madhusudana. *Yajñamadhhusūdanah*. Ganga Fine Art Press, Lucknow, 1930, 40

Ch 4. *Yajñopakaranodhyāyah* (sacrificial implements), Ch 5 *Yajñavitapodhyāyah* (all *īṣṭis*, *pasuyajñas*, and *somayogas*), Ch 6 *Karmānukramanikūḍhyayah* (tabular list of the principal elements of the ritual in each sacrifice)

59. OJHA, Madhusudana. *Pitrsamikṣā*. Ganga Fine Art Press, Lucknow, 1937, 36

. explains the nature of the seven kinds of *pitrs*, namely, *somasad*, *barhasad*, *agniśvatta*, *somapo*, *hasirbhuj*, *ajyapo*, and *sukalin* their symbolic significance in creation explained with ref to Agni and Soma, or Devas and Sādhyas

60. OJHA, Madhusudana. *Chandobhyastā*. Manava-shrama, Jaipur, pp 160.

ritual and theory of Vedic *yajñas* five chapters (1) *Havir-yajña*, (2) *Mahayajña*, (3) *Atiyajña*, (4) *Śiroyajña*, (5) *Yajna-pariśiṣṭa*

61. OJHA, Madhusudana. *Yajñasarasvatī*. Manava-shrama, Jaipur, 1946, 444

in *Kanda* 1, all the *yajñas* from *Īṣṭi* to *Rajasūya* are described in *Kanda* 2, *agnicayana* and its ritual and the building of *citis* are treated (with charts)

62. OJHA, Madhusudana. *Nirūdhapāsubandha*. Manava-shrama, Jaipur, 1953, 1-9

ritual and symbolism of the offering of a viscerated animal

63. PANDEYA, A N. *Grhyakarmasu vaidikadevatānam sambandha*. SS 7, 174-84.

64. PANDIT, A C. The co-existent rights of the husband and wife to perform Vedic sacrifices. SP (17th AIOC), Ahmedabad, 1953, p. 12.

joint right of husband and wife to perform *yōga* no separate right for either of them

65. PATIL, G M. Priesthood in Avesta and Rgveda  
*BDCRI* 18 (*Taraporewala Mem. Vol* ), 221-25

. close affinity bet pre Zarathrustra Avestan ritual and *RV* sacrifice  
Iranians were separated from their Indian brothers at a very late and developed stage of *RV* sacrifice when that ritual had as many as seven or eight recognized priests Avestan scriptures were acquainted with the eightfold division of priesthood .

- 66 POTDAR, K R *Sacrifice in the Rgyeda* (Its Nature, Influence, Origin and Growth) Bh Vid Bhavan Series 16, Bombay, 1953, VII+298

discusses the subject under such headings as *d kṣo*, hymns and sacrifice, gods and sacrifice, etc

Rev G V DEVASTHALI, *JBomU* 23, 181, G C JHALA, *JBBRAS* 29, 129-31, R S SHARMA, *JBRs* 40, 83 85, A R TATACHARIAR, *JORM* 23, 162-63

- 67 PUHVEL, Jaan *Vedic asvamedha and Gaulish Epomeduos* *Lg* 31, 353-54

horse sacrifice goes back to common IE period wealth and variety of available ethnographic material a proper name attested on silver coins of Gaulish Aruerni is Epomeduos (=having great passion for horses) *asvamedha* ( $\sqrt{mad}$ ) and E wd seem to emanate from closely related IE ritual terms semantically identical but showing etymological (tho' almost homophonous) variation of the second element a particularly noteworthy concordance bet Indic and Keltic features of horse sacrifice concerns the sexual aspects of the rite (fertility rite involving the horse Indic—*mahūzī* and horse, Keltic—king and mare)

- 68 RAGLAN Patterns in the ritual of coronations and royal funerals. *Folk-Lore* 64, 257-70

kinship is derived from a common source, the resemblances in detail of a single rite as it is or was performed in various parts of the world, are such that any hypothesis other than that of common origin is inconceivable

- 69 RENOU, L Les connexions entre le rituel et la grammaire en sanskrit *JA* 233, 105-165

70. RENOU, L Cérémonies védiques dans l'Inde contemporaine *Séance annuelle des cinq Academies*, Paris, 1949, 1-8

71. RENOU, L. La valeur du silence dans le culte vedique  
*JAOS* 69, 11-18.  
 ..concept suggested by such terms as *upāśama*, *śāntam*, *manasā*,  
*vāgyatena*..
72. SARDA, Harbilas. The doctrine and practice of yajnas.  
*Ved Dig.* 2 (3), 31-36.
73. SEHGAL, S. R. A brief account of Vedic sacrifice.  
*KKT* 13, 529-37,
74. SEHGAL, S. R. A brief account of the Darsapūrnamāsa sacrifices. *KKT* 14 (3), 303-06.
75. SHARMA, B. R. Symbolism of fire-altar in the Vedas :  
 a study with special reference to Āpah. *ABORI* 33, 189-96  
 ..altar symbolizes female creative energy, and Agni male creative  
 energy by identifying the altar with waters, wh are regarded  
 as the very foundation and source of universe, the symbolic  
 representation of the altar is brought to perfection .
76. SHASTRI, Dakshinarayan. Altars, diagrams, etc , in  
 the ritual of ancestor-worship *JISOA* 8, 166-73.  
 . details in respect of the rituals of *śavadūha*, *pitṛmedha*, *pinda-*  
*pitṛyajña*, *mahāpitṛyajña* .
77. SHENDE, N. J. The theory of the sacrifice in the  
*Yajurveda*. *BDCRI* 18 (*Taraporewala Mem. Vol.*), 17-21.  
 . in *YV*, sacrifice was raised to the status of the all-pervading  
 and omnipotent spirit, wh is named as *brahman*. the concept of  
 sacrifice may have developed into the concept of *Up brahman*,  
 without any revolt or revolution, just by process of evolution
78. SHIVANANDA TIRTHA Ugraratha-śānti-prayogah *PO*  
 23-24, 1-66.
79. THALIATH, J. Present-day relics of the Vedic horse-  
 sacrifice. *Anthropos* 47, 501-08  
 . ref to rites performed by the Gonds of Eastern part of Mandla  
 dist ..the rite is called "Bhagvat" and is performed in honour  
 of Rāma..



80 THATHACHARIAR, Ramanuja Karmakanda R B  
*Trivedi Comm Vol*, 1958, 70-75

81 THIEME, P Prelustoric elements in the Vedic sacrifice  
*Proceedings of the American Oriental Society* Toronto, 1955  
 (JAOS 75 p 279)

82 *The Śrauta Ritual and the Vajapeya Sacrifice*, pub  
 Vajapeya Performance Committee, Poona, 1955, 3+59

(brochure pub on the occasion of the performance of the  
 Vajapeya sacrifice at Poona bet 30th Oct. and 6th Nov 1955)  
 consists of two parts first part gives a brief outline of the  
 institution of Vedic sacrifice, second part gives a detailed con-  
 spectus of the entire procedure of V appendix I gives a list of  
 stotras and astras employed in the sacrifice

Rev H LOMMEL, ZDMG 106 410-11

83 *Vaidika yajnasamstha ām vājapeya yajna*, pub  
 Vajapeya Performance Committee, Poona, 1955, 4+56  
 (Marathi version of the above)

84 VAJAPEYI, K. D Pracina bharata me asvamedha  
 NPP 52 (1), 1-6

85 VENKATARAMAN, T S Yajna Ved Kes 45 (8),  
 348-52

86. VENKATASUBBARAO, P S Pishta pasu yaga KKT  
 19 (8) 612 16

Sri Madhva is said to be the innovator of this kind of  
 sacrifice

87 VORBIHLER, A *Das Opfer (auf den uns heute noch  
 erreichbaren ältesten Stufen der Menschheitsgeschichte) Eine  
 Begriffsstudie* St Gabriel Verlag, Mödling bei Wien, 1956.  
 VII+198

Rev A. C. *Anthropos* 52 690-91, G MENSCHING OLG  
 (1959) 464-65

88 WIKANDER, Stig Gudinnan Anahita och den zoroast  
 riska eldskulten Rel och Bibel 1, 26 ff

89. WIKANDER, Stig *Feuerpriester in Kleinasien und Iran*. Gleerup, Lund, 1946, XII+244.

..comparative study of Vedic and Avestan priests discusses  
*atharvan, ūtar, ātur, agni, aṅgīras..*

## 55. CULTS AND FESTIVALS

1. BOUTEILLER, M. *Chamanisme et guérison magique*  
Presses Univ. de France, Paris, 1950, 377.

Rev M ELIADE, *RHR* 140, 247-49, J FILLIOZAT, *JA* 239, 90

2. BUDHA PRAKASH. Govardhana-pujā its historical  
and cultural significance. *PO* 18, 13-18.

- 3 DAS GUPTA, S B The evolution of the Radhā-cult.  
*BRMIC* 2 (10), 156-57.

Vedic origin in the *Śrī-sūkta* of *ṚV*

- 4 ELIADE, M. *La chamanisme et les techniques archaiques de l'extase* Payot, Paris, 1951, 447

Rev J FILLIOZAT, *JA* 240, 406-08; W RUBEN, *DLZ* (1953),  
234 ff

- 5 FÜRER-HAIMENDORF, C von. The cult of the clan-gods. *M in I* 25 (3), 149-86

6. GULIK, R. H. van *Hayagriva, the Mantrayāmic aspect of horse-cult in China and Japan*. E J Brill, Leiden.

author has brought together, from Indian, Chinese, and Japanese sources, a long series of notes and details bearing on H .

Rev . Sten KONOW, *AO* 15, 78-79

7. JACKSON, J. W *The Aztec Moon-Cult and its relation to the Chank-Cult of India* Mem. and Proc of Manchester Lit. and Philosoph Soc. 60.

8. JAYARAJ. *The Soul of Symbols*. Khar, 1948, 96.

..(*Mantra rāja rahasya*) .Vedic and Tantric symbols studied .

- 9 KAKATI, B The cult of Jagannātha its lunar origin  
 PAIOC (16th Session), Lucknow, 1955, 299-309  
 the three figures of Balarāma Jagannātha Subhadrā are triple  
 manifestations of moon god (ref to three phases of moon  
 mentioned in Veda *anumatī rakā kuhu*) associated with  
 vegetation growth later vaisṇavisation of the cult
- 10 KOPARKAR, D G Indra mahotsava (Marathi)  
*Kevalananda Comm Vol* 1952, 103 07
- 11 MAJUMDAR, A K A note on the development of  
 Radha cult *ABORI* 36, 231-57  
 astronomical origin R. identified with Viśakhā (*alpha libra*)  
 cf *AV XIX 7*
- 12 MEES, G H *The Book of Signs* N Kluwer,  
 Deventer, 1951, 407+12  
 frequent ref to Vedic myths and ritual
- 13 PADHYE, K A Guru cult in India *J Anthropol Soc*  
*Bombay* 1 (1), 101-109  
 the institution of Guru has pre Vedic origin earliest ref to it  
 in *Mandukya Up*
- 14 PEUCKERT, Will Erich *Geheimkulte* Pfeffer, Heidel-  
 berg, 1951, 664  
 Rev E EITLINGER *Man* 1952 219
- 15 QUARITCH WALES H G The sacred mountain in  
 the old Asiatic religion *JRAS* (1953) 23 30  
 ref to Yaksas Siva Umā Tantrism represents a partial  
 resurgence in north eastern India of pre Aryan cults with the  
 worship of mountain-deities cult of sacred mountain regarded  
 as representing the concentration of the earth's energies was  
 formerly widespread in Asia
- 16 RUBEN W Schamanismus im alten Indien *AO* 18,  
 164-205  
 traces of S in Veda *yoga* and its origins ecstasy phenomena  
 journey towards heaven of one of the souls (*RV X. 136*)  
 concept of *chāyāmāya puruṣa* (*BAUp* III 9 14 II 1 12)

17 SHARPE, E *The Secrets of the Kaula Circle* A Tale of Fictitious People faithfully recounting Strange Rites still practised by this Cult Luzac, London, 1936, 96

(followed by a transl of a very old MS on "The Science of Breath")

18 SASTRI, Dakshinaraman Cult and images of the Pitrs  
JISOA 7, 61-73

traces of the existence of the use of images in connection with the worship of Pitrs evidence from *pitṛmedha* described on the basis of VS 35, SPBr XIII 81 K *tyāyana* ŚS 21 31 comparison with the rites current among aborigines

19 SHUKLA, S P *Sāpa* (Gujarati) Navajivan Prakashan Mandir, Ahmedabad, 1954

(on serpent lore)

20 SINGH, M M. Ancient popular festivals in North-East India IHQ 29 (4), 354-62

Vedic origin and affinities of some

21 VENKATAKRISHNA RAO, U The Śraddha cult through the ages JSVOI 14 (2), 148-58

no clear indication of ś in RV in its elementary stage ref to in YV 19 3 6 later references

22 VIENNOT, Odette *Le culte de l'arbre dans l'Inde ancienne* (Textes et monuments brahmaniques et bouddhiques) Annales du Musée Guimet (Bibl Et. 59), Paris, 1954, II+289+16 plates

Part I deals with tree worship acc to Vedic, Puranic, and epic texts 'Tree of the World' and its substitute, *yupa* in Vedic sacrifice 'Tree' and mother goddess united in common notion of fecundity 'Tree' in plastic art of India

Rev J FILLIOZAT, JA 242, 437-40, E. LOT FALCK, *Diogenes* 11, 120-23

## 56 INDIAN RELIGIONS AND OTHER RELIGIONS

- 1 ANON Buddhism and Vedic dharma *Ved Dig* 3 (2), 75-78
- 2 ATHAVALE, V B The relation of the Gītā with the Rgveda *JGJRI* 3, 369-77
- 3 AUTRAM, C *Mithra, Zoroastre et la préhistoire aryenne du christianisme*  
Rev J FILLOZAT, *JA* (1938) 671
- 4 BAGCHI, P C. On the original Buddhism, its canon and language *Sino-Indian Studies* 2, 107-35  
(ref to Buddha's disapproval of the introduction of Vedic accents in the recitation of Buddhist texts—*Mahāsāṅghika-vinaya*)
- 5 BANERJEA, A K Buddhism and Hinduism *Pr Bh* 63, 86-90, 131-34
- 6 BAPAT, P V *Vedic sources of some Buddhist beliefs. SP* (20th AIOC), Bhubaneswar, 1959, 83-84.  
(1) *guthābhigītām me abhojaneyyam*—this Buddhist belief may be traced back to *Kāthaka Sam* 145 (2) Buddhist concept of *anāṛcca* may be traced back to *Gopātha Br* 1.5.8
- 7 BARR, K *Principia zarathustriaca Ost og Vest*, Copenhagen, 1945, 130-39
- 8 BASAK, Radhagovinda The interrelation between Brahmanism and Buddhism (1) *BRMIC* 8, 77-85
- 9 BENDA, E *Der vedische Ursprung des symbolischen Buddhahabildes* Otto Harrassowitz (Sammlung orientalischer Arbeiten—1) Leipzig 1940, VIII+67  
Buddha acc to B must be identified with one aspect of the Vedic Sun god  
Rev GUENTHER *WZKM* 50 158-59
- 10 BENZ, E *Indische Einflüsse auf die frühchristliche Theologie* Franz Steiner Verlag Wiesbaden, 1951, 34  
Rev H WEIDE *OLZ* (1953) 300

11. BHATTACHARYA, T. P. *Brahmā cult and Jainism.* *JBRŚ* 42 (1), 82-90.

..out of the 24 Tirthamkaras, about 16 may be shown to have more or less connection with the cult of B..

12. BHATTACHARYA, T. P. *Brahmā cult and Buddhism.* *JBRŚ* 42 (1), 91-115.

..Buddhism arose out of the *śrīrātra* cult of Brahmi-Dharma-Siva..

13. BHATTACHARYA, T. P. *Brahmā cult and Buddhist art.* *JBRŚ* 42, 256-82.

..Buddhism arose out of the prevailing Brahmi-Dharma cult of Gaya and other parts of Eastern India. Buddhist art based on the art of these regions motifs of Buddhist art can be explained with ref. to Vedic descriptions

14. BODE, F. A.; NANAVUTTY, P. *Songs of Zarathushtra.* Allen and Unwin, London, 1952, 127.

. close links bet. *gāthās* and *RV* indicated in the 'Introduction'

15. CLARK, W. E. *Hinduism and Buddhism.* *HJAS* 8, 63-70.

..(review-article on *H* and *B.* by A. K. COOMARASWAMY)

16. COOMARASWAMY, A. K. *Hinduism and Buddhism.* Philosophical Library, New York, 1943, 86.

..acc. to C., *RV* represents another form of the universal, mystical *Philosophia Perennis* and must be interpreted as philosophy clothed in myth..myth is the penultimate truth of wh. all experience is temporal reflection, it is not a 'poetic invention'.. ethics, whether as prudence or as art, is nothing but scientific application of doctrinal norms to contingent problems..

Rev : W. E. CLARK, *HJAS* 8, 63-70; L. RENOU, *JA* 236, 132 ff.

17. DAS, Matilal. *The Avesta from the Hindu point of view.* *IC* 15 (B. M. Barua Comm. Vol.), 27-32.

..the word 'Avesta' derived from *upastha* (= Foundation, that is, Veda)..acc. to author, *Avesta* is the lost *Bhārgava Upastha*—the extant *AV* in India being only the *Āgāra* book of *AV*..

18. DAVIS, G. W. Some hidden effects of Christianity upon Hinduism and Hindus. *Journal of Religion* 26 (2), Chicago, 111-24.

19. DUMEZIL, G. Noms mythiques indo-iraniens dans le folklore des Osses. *JA* 244 (4).

20. ELIADE, M. *Patterns in Comparative Religion*. Sheed & Ward, London, 1958, XV+484.

..(English transl. by R. SHEED of the original French: *Traité d'Histoire des Religions*, Paris, 1949)..

Rev.: S. G. F. BRANDON, *The Hibbert Journal* (Oct. 1958), 82-85.

21. GANGA PRASAD. Vedic origin of Zoroastrianism. *Ved. Dig.* 5-6.

22. GERSHEVITCH, I. *The Avestan hymn to Mithra*. Univ. of Cambridge Oriental Publ. 4, 1959, XV+357.

..(with Introduction, Transl., Comm.)..introduction deals with early background, Zarathrustrianism and Zoroastrianism, Mithra's functions, word *ahura*, etc..

23. HABIBUNNISA, Begum. Monotheism in Islam. *H-Y JMU* 4 (2), 99-105.

. compared with Vedic, Buddhist, Jain, Zoroastrian, and Christian conceptions..

24. HUMBACH, H. Zur altiramschen Mythologie. *ZDMG* 107, 362-71.

25. HUMBACH, H. Ahura Mazdā und die Daevas. *WZKSOA* 1, 1957.

..derivation of *mazdā*..(*sumedhā*)..

26. KAPALI SASTRY, T. V. The vāk of the Veda and the throb of the Tantra. *Sri Aurobindo Mandir Annual*, Jayanti No. 11, 1952, 60-71.

..doctrine of 'creation by the Word' (*BV* I. 164 39, 46)..  
Tantras accept the doctrine and develop it for practical purposes..

27. KAPALI SASTRY, T. V. *Further Lights . The Veda and the Tantra*. Aurobindo Ashram, Pondicherry, 256+IV.

..two lines of spiritual and occult wisdom of the Hindus..

28. KIRFEL, W. *Indische Parallelen zum alten Testament*. *Saeculum* 7, 369-84.

flood-legend *grhya* rites..

29. KOPPERS, W. *Ursprung des Mysterienwesens im Lichte der Völkerkunde und Indologie*. *Eranos-Jahrbuch* 1944, Zurich.

similarities bet the features of Sāktism and GK Antiken .  
India connected with Greece thro' the connections bet Indus culture and the culture of Near East Mother-right

30. KULKARNI, B. R. *Some Vedic light on Ahur Mazda and Zarathushtra*. Swadhyaya Mandal, Nanded, 1959, XIII+104.

. acc to author, A M = a Prajāpati, Z = Jaradasti

31. LANCZKOWSKI, G. *Zur Unterscheidung indischen und biblischen Denkens*. *Saeculum* 8, 107-119.

(a propos W. KIRFEL, "Indische Parallelen zum alten Testament," *Saeculum* 7, 369-84)

32. MAC NICOL, N. *Alleged indebtedness of Hinduism to Christianity*. *Transactions Glasgow Univ. Or. Soc.* 12, 3 ff.

33. MARLOW, A. N. *Hinduism and Buddhism in Greek philosophy* *PEW* 4 (1), 34-35.

a common substratum of Indian and GK. thought analogies indicated..

34. DE MARQUETTE, J. *Introduction to Comparative Mysticism* 1949, pp 229.

35. MEHTA, H. P. *Iranian ideas of impurity—an analysis of a phase of Zoroastrian religion*. *BDCRI* 6 (3), 151-55.

36. MUNZ, P. *India and the West : a synthesis*. *PEW* 5 (4), 321-38.



37 MUS, P *Vedic Origins of Buddhist Canons* 1933

38 NAKAMURA, Susumu W Pradaksina, a Buddhist form of obeisance *William Popper Comm Vol*, 1951, 345-54

incidentally refers to Brahmanic practices *SPBr* application of *pr* in the sphere of magic

39 PANDE, G C *Studies in the Origin of Buddhism* Univ of Allahabad (Ancient Hist Res Series, 1), 1957, 600

Part II pre-Vedic and Vedic influences before the advent of Buddha B. was much influenced by the Śramana and Brāhmaṇa thought that fortified his ideas of *śaiśava* of the non selfhood of body and mind and of the absolute and ineffable nature of the ultimate principles Up gave Buddhism its early tendencies towards idealism and absolutism

Rev I B HORNER *JRAS* 1958, 103 04, M L ROYCHOWDHURY, *CR* 143, 59-61

40 ROSS, Floyd H *The Meaning of Life in Hinduism and Buddhism* Routledge & Kegan Paul, London, 1952, 167

Rev S KABADI, *AP* (Feb 1953) 91-92.

41 SAITO, H On the Brāhmaṇa and Buddhist Homas and their relation to the History of Indian Art (Japanese) *JIBS* 5, 164-68

42 SARMA, B N Krishnamurti The ancient Tamils and the Vedic faith *JTSML* 3, 23-35

43 VEDANTA SASTRI H The religion of the Vedas vs the religion of the Indus Valley *CR* 153 (1), 38-40

rel of I V was tantric (in crude form) compromise bet Vedic and Indus cults

44 WIKANDER, Stig Mithra en vieux perse *Orientalia Suecana* 1, 66-68

## XIII PHILOSOPHY

## 57 PHILOSOPHY GENERAL AND INDIAN

1 ABEGG, E Geist und Natur in der indischen Philosophie *Asiatische Studien* 10, 1956.

2 AGEHANANDA, Swami Bericht über die philosophische Situation im heutigen Indien *Z philos Forsch* 7 (3), 446-53

3 ANIKEEV, N P About historiography of Indian philosophy (Russian) *Vop Philosoph* 2, 1957, 128-37

4 ATMA, Sri Divine heritage of man *Ved Dig* 2 (5), 1-7

5 BARUA, B M *Role of Buddhism in Indian life and thought* 21st Ind Phil Congress, Delhi 1946

Buddhism upholds the yoga trad of I V civil half of Indian thought is Buddhism, wh is rational crit creative directive, progressive

6 BEONIO BROCCIERI, P Problems of philosophical historiography validity and limits of a comparative philosophy *EW* 11 (1), 21-27

7 BERNARD, B *Philosophical Foundations of India* Philosophical Library, New York, 1945, 168

8 BERNARD, Theos. *Hindu Philosophy* Philosophical Library, New York, 1947, XI+207

Rev K. H POTTER, *PEW* 7 146-49

9 BHATTACHARYA, H D The concept of the spiritual in Eastern and Western thought *Radhakrishnan Comm Vol*, 1951, 189-215

India affords a complete picture of the attempt of man to understand the needs of the spirit and bring about fulfilment of those needs B shows how the concept of the spiritual evolved in stages from Veda onwards whole man taken into consideration when defining spiritual progress

10. *The Cultural Heritage of India*, Vol III, The philosophies, ed. BHATTACHARYA, H. D.; pub. R K Mission Inst. of Culture, Calcutta, 1953, XXI+695.

Rev. C BULCKE, *Min I* 34, 164-66, G P. CONGER, *PEW* 7 143-46

11. BISSOONDOYAL, B. The six systems of Indian philosophy: a revaluation. *Asia* 2 (6), 198-212.

12. BOHM, W. *Chakras Lebenskräfte und Bewusstseinszentrum im Menschen*. O W. Barth Verlag, Munchen, 1953, 131.

(Germany is the India of Europe)

13. BRODOV, V. V. Philosophy of India (Russian). *Vop. Philosoph.* 5, 1955, 187-90

crit. and analytical review of RADHAKRISHNAN's *Indian Philosophy* (2 Volumes) Marxist method needs to be applied to the study of Indian thought

14. BURTT, E. A. How can the philosophies of East and West meet? *Phil.Rev* 57, 590-604.

15. BURTT, E A What can Western philosophy learn from India? *PEW* 5 (3), 195-210

16. CARPANI, E. G. Human knowledge and its negative background in transcendental consciousness. *NIA* 8 (K. N. Dikshit Mem. No ), 130-35

Ind phil speculation of Vedic times seems to have influenced the abstract logical disputations of GK phil a few passages of *New Testament* positively influenced by Ind phil thought—e. g *Rom* 11, 33 = *BAUp* 3926

17. CHAKRAVARTI, K. C Vedanta-parisilana (Hindi) *Siddhanta* 13 (1), 7-10.

18. CHALLAYE, F *Les philosophes de l'Inde* P.U.F. Paris, 1957.

Rev. W. NOELLE, *Philos Lit Anz* 11, 115-18.

57 26 ]

- 19 CHANING PEARCE, M Vedanta for the West Church  
 Quart Rev 152 (303), 1951, 11-24  
 a synthesis of Christian rel element and Ind vedantic meta-  
 physics is not possible

- 20 CHARI, C T K Russian and Indian mysticism in  
 East West synthesis PEW (3), 226-37

- 21 CHARI, C T K On the dialectical affinities between  
 East and West PEW 3, 199-221, 321 ff

- 22 CHATTERJI, S C The basis of world philosophy  
 I AC 3, 1954

main principles of Ind thought reality is many sided, there  
 are alternate standpoints in phil leading to different phil systems,  
 there are different levels of experience, wh. reveal different orders  
 of reality

- 23 CHATTOPADHYAYA, Debiprasad Lokūyata A Study in  
 Indian Materialism People's Publishing House, 1959

L, acc to author, is the philosophy of the masses of the people  
 it is 'a primordial complex of this worldly outlook related to  
 a body of ritual practice —the most conspicuous feature of this  
 outlook being the view that the material human body is the  
 microcosm of the universe early Ind materialism includes with  
 in its ambit various ideologies and cults etc represented primarily  
 by Tantra, Kāpālika Asura and early Sāmkhya acc to author,  
 kama sadhana or vāmucara is a striking feature of early Ind  
 materialism latter part of the book is a kind of monograph  
 on Ind anthropology and sociology

Rev S CHAKRAVARTY VBQ 25 196-201

- 24 CHAUDHURY, P J Indian personalism Personalist  
 38 (3), 260 65

- 25 CHAUDHURY, P J Vedanta—a philosophy of world-  
 understanding Pr Bh 54 (11), 437 40

— from logical positivism, thro idealism and realism, we reach  
 the ideal all inclusive phil. of Up

- 26 CHAYAPPA, M Modern science and ancient thought  
 AP (Nov 1949), 490-94

(also appears under the title "Scientific conception of the  
 problem of life", KKT 15, 334-38)

27. CHIDAMBARAM, Swami Emerson and Eastern values  
*AP* (Nov 1951), 508-11.

certain characteristic parallels bet. E. and Vedic sages pointed out

- 28 CONGER, G P Did India influence early Greek philosophies? *PEW* 2, 102-28

India, Iran, and Greece had a common heritage from Aryan days in Homer, as in *RV*, there is a deep sense of harmony bet man and nature one great rhythm penetrating the moving whole Hesiod's theogony is peopled with shadowy abstractions (as the *RV*) many of them certainly pre Hellenic *Up* influenced Gk thought thro' several centuries bet 8th and 5th centuries B C, thinkers of Asia were outgrowing the old polytheism of *RV* and the *Iliad* and other traditions in each culture, the process takes a different form, and swiftly or slowly tends to change man's adjustment to the world—the *Up* thinkers develop a quasi spiritualistic monism, Lao-tzu, a quietistic monism Zoroaster, an ethical duality Confucius a cosmic humanism Buddha an ethical self discipline Hebrew prophets, an ethical monotheism, and Ionian philosophers, a kind of religious naturalism

- 29 COOMARASWAMY, A K The Vedanta and Western tradition *American Scholar* 8, 223-47

- 30 COOMARASWAMY, A K The common wisdom of the wisdom *Bh Vid* 9 (*K M Munshi: D J Vol -Part I*), 120-24

identical doctrines enunciated in East and West—often in the same terms and idioms and using etymological equivalent words for instance 'He who is 'the fellow traveller', 'love of self', 'look not back', 'motion at will', 'everlasting day', etc

- 31 CORNELIS, H Bulletin de spiritualité indienne *Vie spirit* (Suppl) 36, 99-120, (Suppl) 43, 465-85

(a crit survey of recent lit in English, French and German, on the hist and technique of Indian 'spirituality')

- 32 CORNELIS, H Le discontinu dans la pensée indienne *Rev sci philos theol* 41 (2), 233-44

(a propos L. SILBURN, *Instant et Cause*)

33 CUNNINGHAM, G Watts How far to the land of yoga? An experiment in understanding. *Phil Rev* 57, Nov. 1948

34 DAMLE, P. R *Philosophical Essays* Asia Publishing House, Bombay, 1953, 207

"The study of Indian Philosophy", "Heresies in Ind Phil", "The Standpt and Future of Ind Phil", "The Influence of Western Culture on India", etc

35 DANDEKAR, R N Ancient Indian philosophy *Fergusson College Magazine* (Feb 1950), Poona, 1-6

36 DANDEKAR, R N The Indian Way - Philosophy. *KKT* 17 (5), 400-403

37. DAS, Matilal *The Soul of India* Aloka-Tirtha, Calcutta

Rev J B, *CR* 153, 189-90

37a DASGUPTA, B N The dialectics of Hindu thought *The Marxian Way* 1 (4), 1946, 328-48

growth of Hindu phil thought in distinct stages—each succeeding stage representing a progress upon the preceding one (the physical environments of a tropical climate and consequent aversion to manual labour led Indian mind to concentration on intellectual activities)

38 DATTA, D M Eastern and Western philosophy *VBQ* 17 (2), 124-32

39 DEBORIN, A Le matérialisme et la dialectique dans la philosophie de l'Inde ancienne (Russian) *Vop Phil.* 1, 91-103.

40 DE CHAUDHURI, H K General character of Indian philosophy *IPC* 1 (3), 18-26

41 DHINGRA, B Die Grundlagen des indischen Denkens *Internationales Jahrbuch fuer Geschichtsunterricht* 5, 1956, 121-51

27. CHIDAMBARAM, Swami Emerson and Eastern values.  
*AP* (Nov. 1951 ), 508-11.

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- 28 CONGER, G P Did India influence early Greek philosophies ? *PEW* 2, 102-28.

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- 29 COOMARASWAMY, A K. The Vedanta and Western tradition *American Scholar* 8, 223-47

- 30 COOMARASWAMY, A K The common wisdom of the wisdom *Bh. Vid* 9 (*K M Munshi D J Vol-Part I*), 120-24

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- 31 CORNELIS, H Bulletin de spiritualité indienne *Vie spirit* (Suppl) 36, 99-120, (Suppl) 43, 465-85

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- 32 CORNELIS, H Le discontinu dans la pensée indienne *Rev sci philos theol* 41 (2), 233-44.

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34. DAMLE, P. R. *Philosophical Essays*. Asia Publishing House, Bombay, 1953, 207.

.. "The study of Indian Philosophy", "Heresies in Ind. Phil.", "The Standpt and Future of Ind. Phil.", "The Influence of Western Culture on India", etc. .

35. DANDEKAR, R. N. Ancient Indian philosophy. *Fergusson College Magazine* (Feb. 1950), Poona, 1-6.

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37. DAS, Matilal. *The Soul of India* Aloka-Tirtha, Calcutta.

Rev : J B, *CR* 153, 189-90

37a DASGUPTA, B. N The dialectics of Hindu thought. *The Marxian Way* 1 (4), 1946, 328-48.

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38. DATTA, D. M. Eastern and Western philosophy. *VBQ* 17 (2), 124-32.

39. DEBORIN, A. Le matérialisme et la dialectique dans la philosophie de l'Inde ancienne (Russian). *Vop. Phil.* 1, 91-103.

40. DE CHAUDHURI, H. K General character of Indian philosophy. *IPC* 1 (3), 18-26.

41. DHINGRA, B. Die Grundlagen des indischen Denkens. *Internationales Jahrbuch fuer Geschichtsunterricht* 5, 1956, 121-51.



42. DUMEZIL, G *Ordre, fantaisie, changement dans les pensées archaïques de l'Inde et de Rome* REL 32, 139-50

43 DUTT, K Guru *Existentialism A Survey and Ancient Indian Thought* The Indian Inst. of Culture, Bangalore, 1953, 80.

the urge towards "inwardness", wh characterises Existentialism, has been the mainspring of all Indian speculation (cf *Kena* IV 1, 15, *BAUp* II 4 14)

43a DUTT, K Guru *The nādi symbolism in Indian thought* ALB 18 (3-4) 264-98

only veiled ref to *nāḍī* scheme in *RV nabhi* holding together cosmic and microcosmic systems TS gives first graphic description of the lotus of the heart idea of *nāḍīs* and *cakras* already well established in oldest strata of *Up* (*BAUp* V 3, *ChUp* III 3) full elaboration in later minor *Up*

44 DUTT, Nalinaksha *The background of Buddhism* J Univ Gauhati 1 (1), 121-31

Buddhism as revolt against Vedic exclusiveness

45 DUTT, P G *The message of Indian philosophy* CR 150 (3), Mar 1959, 229-36

46 ED *Observations* some aspects of the Indian view of life BRMIC 11 (1) 2-7

47 ED *The perennial philosophy and the spiritual need of man* Pr Bh 59, 445-49

48 EIDLITZ, W *Der Glaube und die heiligen Schriften der Inder* E J Brill, Leiden, 1957, 320+24 plates

49 ELENJIMITTAM, A *Vedantic humanism* Ved Kes 36 (7), 343-50

Vedantic humanism is an Indian version or expression of the universal Logos probing and unfolding the depths of Humanity in man to discover 'man' in man

50. ELIADE, M *Birth and rebirth The religious meanings of initiation in human culture* E J Brill, Leiden, 1958

51 ENSINK, J *Over de verlossende kennis in het indische denken* J B Wolters, Groningen, 1954, 24

52 ESNOUL, A M *La philosophie indienne, initiation à son histoire et à ses doctrines* Payot, Paris, 1951, 374.

(French transl of GLASENAPP's *Die Philosophie der Inder*)  
preface by L. RENOU

Rev J FILLIOZAT, *JA* 240, 255-56

53 EVOLA, J *The svadharma doctrine and existentialism*  
*EW* 3 (3), 168-71

acc to Hindu conception, one's nature is what it is and no other not by mere chance to betray our own *dharma* and to assume that of another is error—not in the moral sense, but in the ontological sense, it is hurt against cosmic order, we thereby enter into contradiction with ourselves we wish to be here, in time, something different from what we had wished to be beyond all time the effect of this is disintegration, and, therefore, a descent in the hierarchy of beings (symbolically, hell).

54 FALK, Maryla *The five Jinās and the five colours of consciousness* PAIOC (12th Session), Banaras, 1946, 430-43

in old *Up*, the essence of consciousness is conceived as the *ākāśa* in the heart, a fluid of five colours flowing thro the heart *nāḍis* this conception is a precursor of the Buddhist notion the Buddhist term *āvaraṇa* occurs in such contexts other *Up* adumbrate this five colour scheme (*TUp* X.231-32, *AV* X.8 43, *ChUp* VI 8)

55 FILLIOZAT, J *La doctrine des Brahmanes d'après Saint Hippolyte* *Rev d hist des rel*, 1945

56 FILLIOZAT, J *Interprétation occidentale de la pensée indienne* *Education*, 1949, 1-16

57 FITZHUGH, T *The Aryan Voice* *Bull of the School of Latin* (Univ of Virginia), Sec Ser, No 8, pp 7

58 FORKE, A *Chinesische und indische Philosophie* *ZDMG* 98, 195-237

Tao = *brahman*, the absolute, Wu wei = *anurtil*, passivity, Wei hsin lun = *māyā*, idealism

59 GABRIEL, L. *Vom Brahma zur Existenz Die Grundformen aller Erkenntnis und die Einheit der Philosophie*. Wien-München, 1954, 363

60 FRAUWALLNER, E. *Die Bedeutung der indischen Philosophie*. Otto Harrassowitz (Der Orient in deutscher Forschung), 1944, XII+261.

61 FRAUWALLNER, E. *Geschichte der indischen Philosophie I* (Die Philosophie des Veda und des Epos Der Buddha und der Jina Das Sāmkhya und das klassische Yoga-system) Verlag Otto Müller, Salzburg, 1953, XLIX+496

(‘Introduction to Indian Thought’ by Leo GABRIEL) acc. to author, speculative hymns of *RV* are philosophically insignificant, phil begins with *Up* F inquires into the succession in time of theses and tendencies in thought so as to uncover a genesis within each system as well as in the presystematic period

Rev B HEIMANN, *JRAS* 1957, 125-26 (axiom of unbroken continuity of Ind thought is here devalued, author is inclined to dwell on accidental occurrences of hist as decisive emphasis laid on the so-called accumulation theory, wh. holds that in the course of emanation each following evolute contains the special characteristics of all the preceding as well as its own specific quality), J W DE JONG, *Museum* 61, 84-85, P MASSON OURSEL, *Erasmus* 7, 711-12, W NOELLE, *Philos Lit Anz* 10, 302-05, J RAHDER, *PEW* 5, 170-71, L. RENOU, *Diogenes* 7, 112-14, *JA* 242, 428-32, W RUBEN, *OLZ* (1954), 540-43, F O SCHRADER, *ZDMG* 107, 660-62.

62. FRAUWALLNER, E. Der Stand der Erforschung der indischen Philosophie *ZDMG* 105, \*55-\*56

63. GERVAIS, T W Some new thoughts on India and the West *The Hibbert Journal* 55, 323-29

64 GLASENAPP, H von *Entwicklungsstufen des indischen Denkens* Max Niemeyer Verlag, Halle/a Saale, 1940, 169

65 GLASENAPP, H von Indische und abendlandische Philosophie *Jb d Schopenhauer Gesell* 31, 1-16

66 GLASENAPP, H von Was können wir von der Philosophie der Inder lernen? *Zs f philos Fors* 1, 1946, 118-22

67 GLASENAPP, H von *Die indische Welt als Erscheinung und Erlebnis* Verlag Hans Buhler Jr, Baden Baden, 1948, 368

68 GLASENAPP, H von *Die Philosophie der Inder* (Eine Einführung in ihre Geschichte und ihre Lehren) Kröners Taschenausgabe 195, Stuttgart, 1949, XII+504

the Vedic period (pp 24-49)

Rev W RUBEN, *OLZ* (1953), 173-78

69 GLASENAPP, H von *Vedanta and Buddhism The Maha Bodhi* 59 (5-6), 174-81

(abridged transl. of author's *Vedānta und Buddhismus* Abh der Akad der Wiss. u d Lit, Wiesbaden 1950)

70 GLASENAPP, H von *Parallels and contrasts in Indian and Western metaphysics* *PEW* 3 (3), 223-31

71 GLASENAPP, H von *The influence of Indian thought on German science, philosophy, and literature* *JASBL* 23 (2), 1-10

72 GOKHALE, V V *The Vedānta philosophy described by Bhavya in his Madhyamakahrdaya* *IJ* 2 (3), 165-80

with auto-comm *Tarkajyālā Madhyamakahrdaya* is the earliest source book for the hist. of Ind phil. ch VIII of the work deals with pre-Samkara Vedānta as known to Bhavya in 6th cent A D

73 GONDA, J *A note on Indian "pessimism"* *Studia varia Carolo Guilielmo Vollgraff*, Amsterdam, 1948, 34-38

74 GONDA, J *Inleiding tot het indische Denken* Standaard Boekhandel, Antwerp, 1948, 319

survey of Indian phil thought from RV to Tagore Gandhi

Rev A BETH *PEW* 1, 80-81

75 GONDA, J <sup>3</sup> *De ontmoeting van Oost en West* *Indonesie* 3, 1950, 390-428

76. GORLITSYN, N. F. *L'ancienne philosophie indienne* (Russian). *Vop. Philos.* 1, 1955, 171-79.

..(a crit. and analytical review of the Russian transl. [1954] of the *Introduction to Indian Philosophy* by CHATTERJEE and DATTA)

77. *Oriental Philosophies*, ed. GOULD, W. D.; ARBAUGH, G. B.; MOORE, R. F.; pub. Russell F. Moore Co, New York, 1950, 220.

..(introductory essay for each system of philosophy followed by readings from texts). Ind. Phil. .

Rev : C. T. K. CHARI, *Pr.Bh* (Oct. 1952), 433-34; N. A. NIKAM, *AP* (Mar. 1952), 433-34

78. GROUSSET, R. *Orient und okzident in geistigen Austausch*. E. J. Brill, Leiden, 1955, 184.

79. GROUSSET, R. *Textes mystiques d'Orient et d'Occident*. E. J. Brill, Leiden, 1958.

(3 volumes)..

80. GUENON, Rene *Introduction to the Study of the Hindu Doctrines*. Luzac, London, 1945, 351.

(English transl of the original French by M. PALLIS)..

Rev.: P. FALLON, *NR* (April 1947)

81. GUENON, Rene. *Man and His Becoming according to the Vedānta*. Luzac, London, 1947, 188.

(English transl of the original French by R. C. NICHOLSON) .

Rev.. P. FALLON, *NR* (April 1947)

82. GONTHER, H. *Das Geistesleben der Naturvölker und indische Weltanschauung* *Arch f Volkerkunde* 2, 69-86.

83. HAAS, W. S. *The Destiny of the Mind. East and West*. Macmillan, New York, 1956, 327.

Rev.: W. H. SHELDON, *PEIV* 6, 359-61.

84. HAFIZ SYED, M. Edmond Holmes and his service to Indian thought. *AP* 23 (9), 414-18.

..study of Buddhism in relation to Up. systems of thought  
monistic convictions..their application in the field of education .

85 HANDOO, C K Freedom as envisaged by the Vedanta  
*Ved Kes* 36 (8), 379-84

*Ka ha Up* VI 14, IV 1

86 HEILER F *Indische Geisteswelt—Einheit in der Vielfalt* (Zum Verstandnis des Hinduismus und seiner Bedeutung für das Abendland) Kommission Siebenberg Verlag (Ost West Begegnung 2), Frankenau/Hessen 1958, 27+4 tables

87 HEILER, F The idea of God in Indian and Western mysticism *BRMIC* 10 (5), 97-107

88 HEILER F The influence of eastern religions on Western thought *BRMIC* 10 (6), 129-137

Ind rel thought and German authors

89 HEIMANN, B Nominalogy of basic axioms of Western and Indian classical thinking

90 HEIMANN, B Deutung und Bedeutung indischer Terminologie *Proc Intern Congress of Orientalists, Rome, 1935*

fixation such as deadens fertile potentiality of meaning has always been repugnant to Ind. mind in spite of all (late) systematics and predilections for classification India's terms never get the rigidity of Latin *Termini* fixed limits

91 HEIMANN, B The basic ideas of India and the West *IAL* 19 (1), 10-14

by virtue of her geographical conditions and a hist closely bound up with them India had unique opportunity to develop the cosmic view of the world Man is part and parcel of the whole in a country where Nature is still a *force majeure* co-ordination not subordination to imposed rational order is the leading principle of Ind logic synopsis of single empirical facts or shapes Ind view of organic cooperation and universal responsibility *avatara* theory

92 HEIMANN B The significance of negation in Hindu philosophical thought *B C Law Vol*, Part II, Poona, 1946, 408-13

negation presupposes in itself a double aspect it denies some thing formerly known and is as such in a higher sense also a

positive statement, that of counter position significance of *a*, *na*, *u*, *nur*, *at*, *sama* the negation employed not only as a logical means, but as a necessary expression of a basic double view of transcendental and empirical duality

- 93 HEIMANN, B *The Significance of Prefixes in Sanskrit Philosophical Terminology* Royal Asiatic Society Monographs, Vol 25, London, 1951, VI+99

prepositions and prefixes have retained in Hindu thought the notional and emotional significance wh they apparently once had at the earliest stages of all lgg

Rev L. RENOU, *JA* 240, 116-117

- 93a HEIMANN, B Vedanta philosophy (and its beginnings) *Encyclopedia Americana*, New York, 1954

- 93b HEIMANN, B Facets of Hindu Thought *JORM* 23, 1-18

[in her book *Facets of Hindu Thought* (to be published), H has examined 32 concepts under 13 headings, such as, (1) visible thought, (2) rel ritual, (3) rel psychology, etc] three studies published here I The living stone-image of an Indian deity II *anna*—the dogma of transformation (the biological foundation of Hindu thought retained even in later abstract consequences of metaphysics) *Ch Up* VI 51 ff gives a quasi-materialistic and yet in its consequences a supra-materialistic, interpretation of 'food' *anna* serves as a term wh lends itself to metaphysical macrocosmic physical, microcosmic-physical applications III The counter tension of the Zero-Point *BAUp* II 119—simile of the spider sitting in the centre of its cob-web and emitting and sometimes reabsorbing threads from its body

- 94 HEIMANN, B God and man in India cosmos and person *The Hibbert Journal* 53 (No 210), 1955, 230-37

- 95 HELLINGER, W *Vom inneren Schicksal Indiens* Evang Missionsverlag, Stuttgart, 1953, 262

Rev G MENSCHING, *OLZ* 52 258

- 96 HERAS, H The universal quest. *NR* 24, 89-97, 186-97.

the fact that mankind instinctively and perpetually tends towards unity proves that this unity exists material creation is

bound to be multiple, for matter is by its nature a principle of division...discusses *RV* X. 129.2; *BAUp* II. 5.15; *ŚPBr.* III. 9.1 1.3..

97. HERBERT, J. *Spiritualité hindoue*. Albin Michel, Paris, 1947, 462.

98. HIRIYANNA, M. Indian philosophy and hedonism. *IHQ* 22 (4), 263-68.

..Indian conception of values is not hedonistic. in *Katha Up.*, *preyas* is sharply distinguished from *śreyas*..that there can be no qualitative distinction in pleasure was known to Indians as early as the age of the *Up* (*TUp* II 8, *BAUp*. IV 3,32)..

99. HIRIYANNA, M. *The Essentials of Indian Philosophy*. George Allen & Unwin, London, 1949, 216.

..ch 1 deals with Vedic rel and phil —mainly based on the three sections of the Veda, namely, *karmakāṇḍa*, *upāsana-kāṇḍa*, *jñānakāṇḍa*..

Rev V A RAMASWAMI SASTRI, *JORM* 17, 241 ff; L. RENOU, *JA* 238, 434-35; V RIENAECKER, *AP* (March 1950), 126-27.

100. HIRIYANNA, M. *Popular Essays in Indian Philosophy*. Kavyalaya Publishers, Mysore, 1952, 114.

.. "The *Up* " (pp. 69-73); "The aim of Indian Phil." (19-24), "Ind. Phil" (108-114), etc .

101. INGALLS, D. H H The comparison of Indian and Western philosophy *JORM* 22.

102. ISHERWOOD, C. What Vedanta means to me. *Pr.Bh.* 56 (9), 360-65.

. (1) V. is non-dualistic; psychologically this is of great imp.; I am afraid of God as Father, Godhead is my real nature, (2) V. is not dogmatic; it teaches that a practical, working rel. is experimental and empirical, you are always on your own, finding things out for yourself in your own way; (3) V. does not emphasize the vileness of man's moral or the enormity of sin; it dwells rather on the greatness of man's eternal nature..

103. ISHERWOOD, C. *Vedanta for Modern Man*. Harper & Bros., New York, 1951, 410.

Rev., P. T. RAJU, *AP* (April 1952), 179-80.



104. ISHERWOOD, C. *Vedanta und wir.*

Rev : R. HIPPE, *Philos Lit Anz.* 7, 35-38; F. O. SCHRADER, *OLZ* (1953), 320 ff

105. IYENGAR, H. R. Rangaswamy. Philosophic concepts in the Mahabharata. *H-YJMU* 10 (1), 27-79.

. *MBh.* is, like *AV*, the result of an attempt mainly to collect together the stray materials current among the non-priestly class..

106. JAGADISWARANANDA, Swami. The concept of causality in Indian philosophy. *AP* (Sept. 1946), 332-35.

*asaṅkāryavāda* (Nyāya-Vaiśeṣika), *saṅkāryavāda* (Sāṃkhya), *vivartavāda* (Vedānta) the first is true in the inorganic world, the second in the organic world, the third on the plane of the Absolute causality exists in the phenomena, but is absent in the noumena.

107. JAVADEKAR, A. G. *Approach to Reality.* Oriental Inst, Baroda, 1957, X+194.

Rev : B. HEIMANN, *JRAS* 1958, 206-07

108. KAIKINI, V. M. Spirit of Vedanta philosophy. *Buddha-Prabhā* 15, 13-24.

109. KANAKURA, E. A study of the spiritual culture of India (Japanese) *Scientific Works in Humanities and Social Sciences* (Introduction), 1951, 143-45.

110. KRISHNANANDA, Swami. *Brahmavidyā.* (Hindi). V. V. R. Inst, Hoshiarpur, 1950, 260

111. LACOMBE, O. Plotino y el pensamiento hindu. *Notas Estud. Filos.* (Argentine) 4 (14), 1953, 109-21.

112. LACOMBE, O. Le syncrétisme hindouiste : les sommes métaphysiques *JWH* 1 (3), 546-57.

113. LACOMBE, O. Reflections on Indian philosophy. *Diogenes* 24, 1958, 32-41.

. (French version of this in *Diogène* 24, 40-50)..(a propos K. S. MURTY, 'Philosophical thought in India', *Diogenes* 24, 17-31)..Ind. phil. attributes incommensurable superiority to

experience as compared to any other kind of knowledge indirect advance of the Ind mind and direct progress registered by the philosophies related to Platonism dignity of *soul* is not necessarily equivalent to dignity of *man* Ind civilization is characterized by an impatience with man's limitations and criteria in the perspectives of India determinism and indeterminism are very closely articulated

114 LEIDECKER, K F Emerson and East-West Synthesis  
*PEW* 1 (2), 40-50

115 LEIDECKER, K F Echoes of the East in the wisest American  
*VBQ* 18 (3), 218-32

Vedic thought and Ralph Waldo EMERSON

116 LEVY, J *The Nature of Man according to the Vedanta* 1956, 107

117 LINGWOOD, D P Ideas toward a History of Indian Philosophy  
*Ved Kes* 32, 197-99

contradictions of *Up* will vanish if *mahavakya* is separated from *upasana* in the hist of Ind phil personalities will always be subordinated to principles

118 MAHADEVAN, T M P A French savant's advocacy of Vedanta  
*Ved Kes* 35 (1), 33-38

(a propos R GUENON *Man and His Becoming according to the Vedanta*)

119 MAHADEVAN, T M P Philosophy and philosophers  
*AP* (Sept 1949), 387-93

120 MAHADEVAN, T M P The basis of social, ethical, and spiritual values in Indian philosophy  
*Essays in East West Philosophy* (Univ of Hawaii Press), Honolulu, 1951, 317-35

Ind phil is essentially a phil of values facts only as revealers of value four *puruṣārthas* *samsara* and *karma* class system

121 MAHADEVAN, T M P The re-discovery of man  
*IAC* 5 (1), 5-34

- 122 MAITRA, S K The spirit of Indian philosophy  
*Pr Bh* 51, 258-68

Reality is value—that is the standpt of Ind phil

- 123 MAITRA, S K *The Spirit of Indian Philosophy*  
 Banaras Hindu Univ, 1947, 294

(a collection of 8 essays)

- 124 MAITRA, S K. On philosophical synthesis *PEW*  
 3 (3), 195-98

Ind phil is value-centric, reality not as mere existence but as value (Maitreya in *BAUp*, Sanatkumāra's instruction to Nārada in *ChUp*) no distinction in Ind phil bet theoretical phil and practical phil Western phil is theoretical rather than practical, it is existential rather than axiological it is rational or intellectual rather than spiritual, it is cosmic rather than individualistic, it believes in change and evolution rather than in static constancy

- 125 MAITRA, S K *The Main Problems of Philosophy*  
*An Advaita Approach*, Part I, Calcutta, 1957, VIII+160

- 126 MAJUMDAR, Indubhusan *Darśana Prasanga*  
 (Bengali) Swapankumar Saha, Calcutta, 1957, XII+303

- 127 MALKANI, G R The spirit of Vedantic philosophy  
*Phil Quart.* 26 (1), 25-33

conclusions of V, however paradoxical and opposed to common-sense thinking are based not upon any mystical and so unavailable intuition but upon a certain analysis of common universal experience

- 128 MAN MOHAN, S Influence of Hindu thought on Emerson—the great American thinker *Chatrika Abhinandana Grantha*, Amritsar, 1950, (English Section) 24-32

- 129 MANNING, Charlotte *The Story of Indian Philosophy*. Susil Gupta (India) Ltd, Calcutta, 1953, 128

ch 1 *Āraṇyakas* and *Up*

- 130 MARLOW, A N Some aspects of Indian philosophy  
*Pr Bh* 56 (8), 330-36  
 emphasizes the depth of its inwardness and vastness of its sympathy
- 131 MARLOW, A N Hinduism and Buddhism in Greek philosophy *PEW* 4, 35-45  
 cites a few parallels bet H and much of the thought of Plato, so as to indicate their affinity of type more than their identity of origin
- 132 MASCARENHAS, H O The Indian method in philosophy *Indica (Ind Hist Res Inst S J. Vol )*, 1953, 242-49  
 . Ind phil recognises the relativity of both physical science and logical positivism
- 133 MASSON OURSEL, P *Le pensée en orient* Collection Armand Colin (Section de philos ) 255, 1949, 216  
 includes India (and proto India)  
 Rev M DAVID, *Arch Or* 18 380-81
- 134 MASUI, J Linéaments d'une somme future *Synthèses* 6 (68), 1952, 143-53  
 the cyclic development of humanistique acc to Hindu trad .  
 Rev M E CAMERON, *AHR* 57 529-80
- 135 MAURER, H *Collision of East and West* Henry Regnery, Chicago, 1951, XVI+352
- 136 MEHTA, Rohit *Intuitive Philosophy* Theosophical Publishing House, Adyar, 1950, VII+390  
 Rev B HEIMANN *PEW* 2, 259-60
- 137 MELZER, F *Indische Weisheit und christliche Erkenntnis* Reichl, Tübingen, 1948, 266
- 138 MELZER, F. *Meditation in Ost und West* Evang Verlagswerk, Stuttgart, 1957, 172  
 deals, among other things, with yoga  
 Rev F B., *Anthropos* 53, 329

139. MISHRA, N. An examination of Prof. Northrop's "Meeting of East and West" from the Indian point of view. *Phil Quart.* 24 (3), 177-87.

140. MISHRA, Umesha. *History of Indian Philosophy*. Volume One. Tirabhukti Publications, Allahabad, 1957, XXXV + 562.

..Ch. I: Introduction; Ch. II: Philosophy of Vedic Sam.; Ch. III: Philosophy of the Up ..(also BG, Cārvāka, Jainā, Bauddha)..

141. MODY, Rajanikant. A survey of the philosophy of India. *YMHA Annual*, Bombay, 1948, 83-105.

142. MOHITE, Uttamrao. *Atheism in Indian Philosophy*. Maratha Vijnana Mandir, Amraoti, 1957, IV + 13.

143. MOKASHI, V. B. Dialectic contests in ancient India. *BJ* (12-1-1958), 23-26.

144. MONOD-HERZEN, G. E. L'Inde et la science du bonheur. *France-Asie* 58, 957-66.

..Ind evolution has progressively extended the sphere of the science of happiness from Rsis—first to Kṣatriyas, then to Vaisyas, then to Śūdras (Europe stresses comfort and organization; India seeks progressive disentanglement from material life, to develop the spirit; but this did not stand in the way of great achievements in the past)..

145. MOORE, Charles A. *Philosophy—East and West*. Princeton Univ., 1945.

..(Proceedings of a Conference held at the Univ. of Hawaii with a view to determining the possibility of a world-philosophy and to suggesting the most fruitful ways in wh the ideals of the East and the West cd. be synthesised) ch. on phil of India begins with Vedic thought and gives an outline sketch of all the systems, including the non-Vedic ones..

146. MOORE, Charles A. (Ed.). *Essays in East-West Philosophy* (An Attempt at World Philosophical Synthesis). Univ. of Hawaii Press, Honolulu, 1951.

. Ch XI (pp 211-33). P. T. RAJU, "Metaphysical theories in Indian philosophy", Ch. XII (234-48): Swami NIKHILANANDA,

' The nature of Brahman in the Upanisads—the advaita view ', Ch XVII (317-35) T M P MAHADEVAN, " The basis of social, ethical, and spiritual values in Ind phil ', Ch XVIII (336-52), C P RAMASWAMI AYYAR, " The philosophical basis of Indian legal and social systems ", Ch XXII (398-424) Charles A MOORE, " Metaphysics and ethics in East and West

147. MUELLER, G. E Philosophical foundations of historical civilizations *PEW* 1 (2), 25-32

148 MUKERJEE, Radhakamal The Indian philosophy of history *SP* (16th AIOC), Lucknow, 1951, 152-53

man in hist is three fold man the mutable (*nara*), man the eternal (*narottama*) man the deity (*narayana*) hist in ind trad is not a biography of heroes or representative men, but an ageless process in wh not men but the human species, not particular lives but Life cynically grow, mature and decay

149 MUNZ, P Relationship and solitude in Hinduism and Christianity *PEW* 6 (2), 137-52

Judeo Christian insight into redemptive power of love, Buddhist-Hindu insight into redemptive power of spiritual realization

150 MURTI, T R V The two traditions in Indian philosophy *UCR* 10 (3), 221-42

one having its source in the *ātman* doctrine of *Up*, and the other in the *anātman* doctrine of Buddha substance view of reality and flux view relation of the two traditions

151 MURTI, T R V Buddhism and contemporary Indian thought *Rev internat Philos.* (Belgium) 10 (37), 299-314

(1) problem of interpretation Brahmanism and Buddhism, (2) relation of Buddhism to Vedānta (3) problem of absolute

152 MURTY, K Satchidananda Philosophical thought in India *Diogenes* 24, 1958 17-31

(French version in *Diogenes* 24, 21-39)

153 NAGARAJA RAO, P Logic and intuition in Indian philosophy *AP* (Nov 1950), 511-14

154. NAGARAJA RAO, P. The spirit and substance of Indian philosophy. *AP* (Nov. and Dec. 1956).

155. NAKAMURA, Hajime. History of ancient Vedānta. (Japanese). Iwanami, Tokyo.

..Vol. I: *The Ancient Philosophy of Vedānta*, 1950, 21+11+536;  
Vol. II: *The Philosophy of the Brahmasūtra*, 1951, 17+7+494  
+14..Vol I (pp. 55-56): chronology of ancient *Up...*

Rev.: G. MORICHI, *EW* 11, 33-39; L. RENOU, *JA* 243, 249-51; G. TUCCI, *EW* 8, 109 ff.

156. NARAHARI, H. G. The secret doctrines of the ancient Hindus. *AP* (Jan. 1954), 8-10.

157. NIKAM, N. A. A note on the individual and his status in Indian thought. *PEW* 2, 254-58.

..goal of Ind thought is the discovery and reaffirmation of the individual, his rights and his value (*puruṣo vāśa sukṛtam—Ait. Up.* II. 3)..elevation of the individual (cf. *ātman = brahman*)..in the ethics of *ahimsā*, there are two significant points: (1) that the moral factor is the backbone of all law; (2) that the individual, not the state, is the ultimate subject of law as *dharma*..

158. NIKAM, N. A. Indian philosophy : a note on some characteristics. *Rev. of Metaphysics* (Yale Univ.) 6(4), 665-78.

..Ind. phil. is empirical; its empiricism is "empiricism with limits"..Ind. phil. is in quest of the Absolute, but does not absolutize anything or any kind of knowledge..Ind. phil. may be described as a "logical positivism" using logical negative as a method emphasis on direct vision..

159. NIKAM, N. A. Algunos caracteres de la Filosofía Hindu. *Notas y Estudios de Filosofía* 4(15), Tucuman, Sept. 1953.

160. NORTHROP, F. S. C. *The Meeting of East and West : an Inquiry concerning World Understanding.* Macmillan & Co, New York, 1946, XXII+531.

..(6th ed. in 1949)..

Rev.: G. P. CONGER, *FEQ* 6, 173-75, E R HUGHES, *Oriental Art* 1, 38; W. SCHIFFER, *MN* 7, 338-39.

161 NORTHROP, F S C The difficulty in relating the diverse spiritual values of the Orient and the Occident. *Ved Kes* 37 (6), 212-17

162 PAGLIARO, A *L'idealismo guthico* SII 1 (reprint), pp 17

163 "How far to the land of Yoga? *Phil Rev* 57, 573-89  
(a symposium)

164 PISHAROTI, K R The universal ideal *Ved Kes* 36 (9), 420-22

165 POTTER, K H Attitudes games, and Indian philosophy *PEW* 6 (3), 239-45

166 POUCHA, Pavel Co je vedant? *NO* 4 (7) p 166  
(a brief survey of Swami ABHEDANANDA's work on Vedānta)

167 PRICE, H H The present relations between Eastern and Western philosophy *The Hibbert Journal* 53, 222-29  
the difference bet these philosophes is essentially epistemological

168 PRUCHE, B Existants et acte d'être devant les philosophies orientales *Rev Univ Ottawa* 25 (4), \*220-\*265

169 RADHAKRISHNAN S The voice of India in the spiritual crisis of our time *The Hibbert Journal* 44 (4), 295-304

the seers of *Up* and the Buddha don't ask us to accept anything on trust, they invite us to take a close view of human nature and find out what its characteristics are

170 RADHAKRISHNAN, S *The Dhammapada* OUP, 1950, VIII+194

(Introductory essays Pali text, English transl. and notes)  
in the introduction there is a ch. on The Buddha and the *Up* "  
acc. to R, the Buddha's teaching is derived from the *Up*



171. RADHAKRISHNAN, S. *East and West : Some Reflections*. Allen & Unwin, London, 1956.

..compares eastern and western attitudes to hist, rel, and phil... traces the development of Ind. rel. and phil. from the early days of I. V. civil, and emphasizes the extent to which the basic Ind. rel. ignores differences of race, colour, and lg... outlines the hist. and development of Judaism and Christianity..

172. RADHAKRISHNAN, S. *Die Gemeinschaft des Geistes. Oestliche Religionen und westliches Denken*. Holle-Verlag, Darmstadt, 1952, 415.

.. (German transl. of English original)..

Rev.: A ECKARDT, *Philos. Lit. Anz.* 8, 210-14, W. NOELLE, *ZDMG* 104, 266-67.

173. RADHAKRISHNAN, S.; WADIA, A. R.; DATTA, D. M.; KABIR, H. (Ed.). *History of Philosophy, Eastern and Western*. George Allen & Unwin, London, 1953, Vol. I, pp 617; Vol. II, pp. 462.

(sponsored by the Ministry of Education, Govt. of India). chapters by different authors. Vol. I, Part I deals with background of Ind. thought, Vedic and Up. thought..

Rev.: C. BULCKE, *Min I* 34, 166-68; B. K. NEMA, *PEW* 5, 358-60.

174. RADHAKRISHNAN, S. *Indische Philosophie*. Holle-Verlag, Darmstadt, 1956.

..(translated into German from the English original by R. JOCKEL) Vol. I, pp 593; Vol. II, pp. 658.

Rev.: F. J. MEIER, *OLZ* 1959, 403-12.

175. RADHAKRISHNAN, S.; MOORE, Charles A. (Ed.). *A Source Book in Indian Philosophy*. Princeton Univ. Press, 1957, XXIX+684.

.. divided into five periods: Vedic, epic, heterodox systems, orthodox systems, contemporary thought. general introd. gives brief hist. and outline of Ind. phil. short explanatory introductions for the selections from each major system.

Rev.: ANON, *JGJRI* 14, 153-54; J. B., *BSOAS* 21, 675-76; B. HEIMANN, *The Hibbert Journal* 57, 89-90; Daniel H. H. INGALLS, *PEW* 7, 61-63; S. K. MAITRA, *PEW* 7, 64-65.

176 RAGHAVAN, V Some leading ideas of Hindu thought *Ved Kes* 41 (10), 344-49

177 RAJA, C K Where ancient thought and modern science meet *ALB* 16 (2) 59-86

no fundamental difference bet the two

178 RAJA, C K 'Purpose' in Indian philosophy *Pr Bh* 59, 463-65

while, in Ind phil there is an attempt to define the nature of Truth in modern phil there is only an attempt to approach Truth

179 RAJU, P T Contribution of Buddhism to Indian life and thought *Proceedings of Ind Phil Congress* (21st Session), Delhi 1946, 1-9

some principal *Up* earlier than B B was not a social revolt or reform it never affected Hindu social structure B intensified spiritual inwardness

180 RAJU P T Indian thought past and future *Ved Kes* 35 (8), 300-313

seven periods in phil (1) nature rel (2) interfusion of nature-rel and *yoga-rel* (*Br*) (3) philosophical ferment (*Up*) (4) phil systematisation (5) elaboration of systems (6) sectarianism—growth of polemical lit (7) researches in Ind phil adopting Western methods seven stages in rel (1) nature worship (2) *adhyatmika* interpretation of gods and nature (3) development of Hinduism—its spread thro conferring its inwardness upon local cults (4) intensification of inwardness thro Buddhism and Jainism, (5) orthodox reaction to B and J (6) Sikhism, Vaisnavism (7) advent of Christianity

181 RAJU, P T Metaphysical theories in Indian philosophy *Essays in East West Philosophy* (Univ of Hawaii), 1951, 211-33

182 RAJU, P T The development of Indian thought *J Hist Ideas* 13 (4) 1952, 528-50

183 RAJU, P T Intuition as a philosophical method in India *PEW* 2 (3), 187-207

184. RAJU, P. T. *Idealist Thought of India* Allen & Unwin, London, 1953, 454.

..R. considers idealism to be the central theme of Ind traditions..

Rev.: E. A. BURTT, *PEW* 5, 270-75 (RAJU's comments on this review in *PEW* 5, 275-79), C. H. HAMILTON, *J Philos.* 51, 307-10; D. J. MCCracken, *AP* (Feb. 1954), 79-80; L. RENOU, *JA* 242, 428-32; *Diogenes* 8, 127-29 (it is certain that the *Up* and even *BG*, anonymous and collective works, are extremely composite, that Brahmanic 'systems' are the issue of various pre-occupations...bordering on the systems there had been a materialistic movement, traces of wh. can be found almost everywhere)..

185. RAJU, P. T. American and Indian philosophers: reciprocal interest. *AP* (Jan. 1954), 20-26.

186. RAJU, P. T. Idealism: eastern and western. *PEW* 5 (3), 211-34.

187. RAJU, P. T. Activism in Indian thought. *ABORI* 39, 185-226.

..India's chief activist philosophy is Pūrva Mīmāṃsā the value which P-M. wants to defend is the indispensable value of life. Mīmāṃsā activism is not evolutionism; it is ethical activism.

188. RAMASWAMI SASTRI, K. S. The agamic advance on Vedic thought *C K Raja Comm. Vol*, 1946, 74-81.

189. RAMASWAMI SASTRI, K. S. The evolution of philosophy in India. *Pr. Bh.* 55 (8), 332-35.

190. RAMASWAMI SASTRI, V. A. Aim and scope of Pūrva-mīmāṃsā-sāstra. *JGJRI* 5 (1), 43-50

191. RANGANATHANANDA, Swami. The philosophic background of the Bhagavad Gita. *Pr. Bh.* 55 (9), 356-60

192. RAY, Benoy Gopal. The spirit of contemporary Indian philosophy. *AP* (Oct 1946), 381-83.

..modern Ind philosophers have faced the problems directly and have sought to solve them from the Vedic and *Up* standpoints realised Vedic truths more by sympathy than by logic

193. REGAMEY, C. *East and West Some Aspects of Historic Evolution*. Ind. Inst. of Culture, Trans 6, Bangalore, 1951, 20.

194 REGAMEY, C. Tendances et méthodes de la philosophie indienne comparées à celles de la philosophie occidentale *Rev. de Theologie et de Philosophie* 4 (1), Lausanne, 1951. 2

195 REGAMEY, C. *East and West I-AC* 4 (4), 379-402.  
origin of distinction psychical differences false notions about Orient, etc.

196 RENOU, L. Influence of Indian thought on French literature *ALB* 12 (4), 1-16

(first instalment) Vedic studies BURNOUR, BARTH, BERGAI-  
ONE (attempted to grasp the very foundations of the speculative  
philosophy of the Veda spoke of the romantic ideal of primitive  
Veda) P REGNAUD ('Up as preparation for the *darśanas*') .  
V HENRY (contd the learned trad of Vedic studies) SENART  
(Buddhist studies) .

197 RENOU, L. Débuts de la speculation indienne. *Rev  
philos* 143 (7-9), 1953, 334-41

speculations about the one and the many, the being and the  
non being the cosmic *puruṣa*, creation sacrifice

198 RIEPE, D. Indian philosophical literature 1955-57.  
*Philos. phenomenol Res.* 18 (3), 1958, 384-87.

a hist<sup>l</sup> and survey

199 ROSENAL, JUDIN *Orientalische Philosophie* Mos-  
cow, 1951

(short phil dictionary)

200 ROSS, Floyd H. *The Meaning of Life in Hinduism  
and Buddhism* Routledge & Kegan Paul, London, 1952, XI+  
167

treats, among others, of such Ind concepts as *brahman*, *ātman*,  
*yoga*, *mokṣa*, *karman*, *māyā*

Rev S M McMURRIN, *PEW* 6, 80-82

201 ROUSSELLE, E. Begegnung von Morgen und Abend-  
land *Saeculum* 2 (3), 321-29.

202. ROYCHAUDHURI, M. L. *Comparative study of ancient Iranian and Indian philosophy*. SP (20th AIOC), Bhubaneswar, 1959, p. 177.

203. RUBEN, W. *Alte und neue Wege der Geschichte der indischen Philosophie*. *Wissenschaftliche Annalen* 1, Berlin, 1952, 169 ff.

204. RUBEN, W. *Hegel über die Philosophie der Inder*. *F. Weller Comm. Vol.*, 1954, 553-69.

205. RUBEN, W. *Geschichte der indischen Philosophie*. Deutscher Verlag der Wissenschaften, Berlin, 1954, X+351.

..crit. survey of the "buergerlich" histories of Ind. phil... approach of historical materialism..magic-mythical speculations of the RV..magic of the Brāhmaṇas, beginning of the iron-age primitive slavery period beginning of Ind. phil. proper in Up... Up. idealism as reaction against materialism..

Rev.: J. A. B. van BUITENEN, *BDCRI* 14, 160-62; H. von GLASENAPP, *ZDMG* 106, 229-32; L. RENOU, *JA* 242, 428-32; F. O. SCHRADER, *OLZ* 1956, 66-68.

205a. RUNES, D. D. *Pictorial History of Philosophy*. Philosophical Library, New York, 1959, 406.

Rev.: P. SANKARANARAYANA, *Ved. Kes.* 47, 205.

206. SAKSENA, S. K. The richest vein, eastern tradition and modern thought. *EW* 1 (4), 85-88.

..(crit. review of G. EATEN's book)..

207. SAMBUDDHANANDA, Swami. Vedānta, the perennial philosophy. *Pr. Bh.* 55 (7), 277-79.

208. SARMA, Chandradhar. *Indian Philosophy*. Nand Kishore & Bros., Banaras, 1952, X+574.

Rev.: K. H. POTTER, *PEW* 7, 146-49.

209. SASTRI, D. *A Short History of Indian Materialism and Hedonism*. Bookland, Calcutta, 1957, VIII+62.

..(2nd ed.)..in the first of its four logical stages of development, materialism represented a mere tendency of opposition—it denied the authority of Veda..

210 SASTRI, P. S. The nature of experience. *Pr. Bh.* 55 (7), 294-97

211. SASTRI, P. S. The study of philosophy *Pr. Bh.* 57, 459-62, 496-500

*Up* methods of phil inquiry two kinds of knowledge the three supreme appearances of the finite life are the three great values

212 SASTRI, S. Kuppaswami *Compromises in the History of Advaitic Thought* K S R I, Madras, 1946, 37+XX

spirit of compromise and accommodation evident in all stages of Ind speculation In *RV*, we find an attempt to reconcile (1) polytheism with monotheism (thro' henotheism), and (2) pluralism with monism (thro' diversifying magic power *māya*) *RV* I 164 and X 129 exhibit an unmistakable *vacillation* in the process of thinking, wh precedes *accommodation* emerging from conflicts of mutually impingent factors *sāmyāda*, and not *vivāda*, is the guiding principle in *Up*, accommodative adjustment bet. *vyākṛīka sasti* and *pīramāṛīka sasti* concept of *saccidananda* is itself a compromise

Rev ANON, *Ved Kes* (June 1947), D M DATTA, *JBRs* 34 (3-4)

213 SASTRI, Shiv Indische Weltsicht Deutung einer Tradition *Internat Jb fuer Geschichtsunterricht* 5, 1956, 107-20

long range tolerance universalism on higher plane

214 SCHAYER, St O filozofowaniu Hindusow *Prz. Wspot* 161, Warsaw, 1935, 289-311

(Ind phil speculations)

215. SCHAYER, St *Contributions to the Problem of Time in Indian Philosophy.* Polska Akad Umiejtnosci, Cracow, 1938

216 SCHERMAN, Lucian Indian wisdom *NIA* 8, 7-30.

(marginal notes to *Hinduism and Buddhism* by A. K. COOMARASWAMY transl by H. GOETZ from original German "Indische Weisheit", *JAOS* 63 241-62) monotheism is not indigenous in *RV* the vast superstructure of the old Vedic Brahmanic rel. rests

on the closely knit ideology<sup>5</sup> elaborated for sacrifice..capacity to sacrifice forms an integral part of the distinction bet. man and beast (*SPBr.* VII. 5.2.23: *puruṣam tat paśūnām jañayām karoti*) ..leading grand power of the Near East from 1750 to 1400 B. C. were the Mitannis; from 1400 to 1200 B. C., the Hittites; Mitannis were formerly called Subaraeans, then identified with Hurrites; in contrast to Hittite wh. is IE, Hurrite knows only borrowed IE vocables. just at the beginning of the 14th cent. B. C., an 'Indian' upper class played such a prominent social and political role at the royal court of Mitannis that the Hittites were forced to have gods like Indra introduced in the agreement..(the highest god of Mitannis was Tesup) .*RV* as the product of an epigonic stage of poetry; chronological distance bet. actual composition and lit redaction..Iranians and Indians together took part in expeditions to Euphrates and Tigris .(acc to COOMARASWAMY, 'myth comes nearest to truth, as far as truth can be expressed at all in words'. acc. to EDGERTON [*JAOS* 49, 97 ff.], "*AV* had been the original and congenial root of the esoteric-magic tendencies of Br. phil; here was the source of phil. hymns, and not in *RV* where the careful text-trad. proves a better formed training of the poets, but not an earlier origin.. the *AV* sphere of influence comprises not only *Br.*, but also *Up.*)..

217. SCHNEIDER, U. Indisches Denken und sein Verhältnis zur Geschichte. *Saeculum* 9 (2), 156-62.

..two special capacities of Ind thought: (1) an over powering fantasy; (2) a surprising capacity for abstraction..

218. SCHWEITZER, Albert. *Indian Thought and its Development*. Adam & C. Black, London, 1951, 284.

Rev.: N. A. NIKAM, *AP* (April 1952), 180-81; K. S. RAMASWAMI SASTRI, *Pr. Bh.* (Jan. 1956), 70-71.

219. SHELDON, W. H. What can Western philosophy contribute to Eastern? *PEW* 5 (4), 291-304.

220. SIDDHESHWARANANDA, Swami *Quelques aspects de la philosophie vedāntique*. Adrien Maisonneuve (Collection Vande-Mataram), Paris, 1945.

....in the first talk the beginnings of India-Aryan civilization dated from M. D and Harappa...its principal characteristic was synthesis ..faculty of adaptation maintained throughout Ind hist...Vedas "exalt the pleasures of existence" (a review article: "The Veda thro' a Swami's eyes" by A. DANIELOU, *AP*-Oct. 46)..

Rev.: P. SESHADRI, *Yed Kes.* (July 1946).

221. SILBURN, Lihan. *Instant et Cause (Le discontinu dans la pensée philosophique de l'Inde)*. Librairie Philosophique J. Vrin, Paris, 1955, 439.

..problem of discontinuity in Ind. thought—Vedic, Br., and Buddhistic..fundamental discussion about 'present' and 'causality'. analyses the complexity of time, act, and causality in Veda.. Ch 1: Veda (pp 9-41): time and duration; incitement and duration; *ṛta*, *kavi*, *māyā*, *ṛbhu*, etc. Ch. II-IV: "Br, Up, post Up thought: *prajāpati*, sacrifice and Up; Up. and intuition; *karma*, *puruṣa*, *yoga* interesting interpretation of the ritualistic philosophy of Br. by giving a thorough semantic analysis of technical terms..root of *kṣāṇikavāda* was already there in the basic pattern of Vedic speculation..

Rev. M. BIARDEAU, *I-JJ* 3, 313 ff; A. FRANKLIN, *OLZ* 55, 191-94, G. OBERHAMMER, *JORM* 27, 168-69, C. REGAMEY, *Kratylos* 3, 69-70.

222. SINHA, J. *Introduction to Indian Philosophy*. L. N Agarwal, Agra, 1949, IV+314+V.

Rev.. K. H. POTTER, *PEW* 7, 146-49.

223. SINHA, J. *History of Indian Philosophy*. Calcutta, Vol. I, 1956, XV+912, Vol. II, 1952, XV+762

Rev.. A C BOUQUET, *Phil Quart* 4, 91-93

224. SMITH, H. R. W. *A meeting of East and West. Semitic and Oriental Studies*.

225. SMITH, Huston. *Accent of the world's philosophies*. *PEW* 7 (12), 7-19.

. each of the three great living civilizations shows unique specialization on cultural level—West in natural wisdom, China in social wisdom, India in psychological wisdom..

226. SMITH, R. M. *Contrasts in Indian and Western ways of thought*. *Art and Letters* 26 (2), 93-101.

..GK, phil. begins from science, a scientific, hence limited, question, wh is a disinterested question Ind phil begins from rel, hence its question is not disinterested; it is also a total question—a question about life, the ultimate. the most complete difference bet Indian and non-Indian thought relates to their attitude to personality, or individualism .Ind attitude to authority..acceptance of the contradictory is one of the deeply rooted



facts of Ind mentality, this has two results the capacity for compartmental thinking and the handicap to original progress two further factors in the moulding of Ind intellectual activity are asceticism and study of the occult

227 SRINIVASACHARIAR, P N Advaita—realistic aspect  
*Ved Kes* 32, 203 05

228 SRINIVASACHARIAR, P N *Mystics and Mysticism*  
Sri Krishna Library, Madras, 1951, XXVI+451

229 STAAL J F Parmenides and Indian thought *Phil Quart* 28 (2), 81-106

*Ch Up* and later Vedāntins—analogy with P's metaphysics

230 STEDE Dorothy A L Two standard symbols in Indian philosophy jar and cloth *IC* 12 (4), 199 206

advantages and disadvantages of the Ind tendency to use concrete examples such as those of jar and cloth to illustrate all manner of phil problems

231 STEWART WALLACE J Vedānta and the West *The Hibbert Journal* 51, 113-20

232 SUNYATA Mysticism *Chetana* 4 (1), p 1

233 TARAPOREWALA I J S Main currents of pre Islamic Iranian thought *Indo Iranica* 6 (4), 1-27

Zarathushtra was a contemporary of the earlier composers of Veda

234 TECHOUEYRES, E *Spiritualité indienne et science occidentale* Ed Ophrys, Gap, 1948, 120

(2nd ed)

235 THADANI, N V *Mīmāṃsā* (The Secret of the Sacred Books of the Hindus) Bharati Research Inst, Delhi, 1952, 288+572.

(free English transl of Jaimini's *Purva Mimamsa Sūtras*)

236 THIEME P Der Friedensgedanke in Indien *Wissenschaft und Frieden* 15, Halle, 1952

- 237 TOMLIN, E W F *The Great Philosophers The Eastern World* Skeffington & Son, London, 1952, 299

\* great Oriental thinkers persistently dwell on common themes never lose sight of the fundamental problem—that of life's meaning and purpose in the East it is impossible to be a philosopher without being also a sage

Rev J P HOGAN *AP* 23 515 16

- 238 TOOT, M H *Practical Metaphysics of Zoroastrianism* Bombay, 1957, 49

- 239 TUCCI, G *Storia della filosofia indiana* Laterza, Bari, 1957, 604

(1) principal schools, (2) problems (3) present tendencies

Rev J W de JONG *IJ* 3 226-27 I VECCHIOTTI *Rass Filos* 7, 270-80

- 240 UPADHYAYA, Baladeva *Bharatiya Darśana* (Hindi) Sarda Mandir, Banaras, 1949

- 241 UPADHYAYA, Baladeva *The philosophy of the Pancharatras* *Pr Bh* 57, 289-95

P system is thoroughly Vedic in origin and thought

- 242 VARADACHARI, K C *The relation between East and West* *SP* (14th AIOC), Darbhanga, 1948, 148-49

in the West rel is of lower order than phil for rel is adulterated with diverse elements such as social custom and ritual, phil is pure rational synthesis phil in the West liberated itself from rel only to fall victim to science rel is precariously poised because of changing social values phil is precariously poised because of instability of science in the East, rel as *dharma* is dynamic of *sarya*

- 243 VARMA, V P *Nature of Indian thought* *Ved Kes* 46 (5), 225 28

- 244 VREEDE F *A Short Introduction to the Essentials of Living Hindu Philosophy* OUP, 1953, XII+71

a descriptive introd to specific features of Hindu thought and life

Rev.: *Ep., Pr. Bh.* (Mar. 1955), 150-51; T. M. P. MAHADEVAN, *Ved. Kes.* (Oct. 1953), 276; L. W. S., *AP* (Sept. 1953), 420-21.

245. WADIA, A. R. The philosophical outlook in India and Europe. *Radhakrishnan Comm. Vol.*, 1951, 87-103.

..apparent similarities are accidental..phil. climates of India and of Europe have been markedly different..

246. WADIA, A. R. Can Indian and Western philosophy be synthesised? *PEIV* 4 (4), 291-93.

. the author sees no possibility .

247. WARD, B. *The Interplay of East and West: Points of Conflict and Cooperation*. W. W. Norton, New York, 1957, 152.

248. WHITE, D. Translation and oriental philosophy : an introductory study. *PEIV* 6 (3), 247-55.

249. WUESEKERA, O. H. de A. Contribution of Buddhism to Indian life and thought *Proc. Ind. Phil. Congress* (21st Session), Delhi, 1946, 10-18.

..B. arose out of previous Vedic culture, it discarded all meaningless myth and ritual of that culture and purified rel philosophy from its excrescences

on the sanctity of life. *Up.* gave rise to an introvert monistic investigation Buddhism, Jainism, Sāṃkhya, Yoga—all derived from non-Aryan Ind. sources philosophies correspond four degrees of reality : political philosophy—material happiness (*artha*); psychological philosophy—pleasure and love (*kāma*); philosophy of duty—morality (*dharma*), philosophy of eternity—spiritual quietude (*mokṣa*) .

REV : M FOWLER, *Art As* 15, 382-83, P HACKER, *ZDMG* 104, 263 ff, G H HERRITT, *Rev Rel* 17, 163-67, D H H. INGALLS, *JAOS* 72, 117-20; K. H POTTER, *PEW* 7, 146-49, M. A. VENKATA RAO, *AP* (May 1952), 238

### 58 VEDIC AND UPANIṢADIC PHILOSOPHY.

1. AGRAWALA, V. S Vaidika darsana. (Hindi). *Kashī Vidyapīṭha S. J Vol*, Banaras, 1947, 1-10.

2. AGRAWALA, V. S. Adhyātma-namovāk. (Hindi). *VJ* (Jan. 1953).

3. AL-GEORGE, S; ROSU, A. Indriya et le sacrifice des prāṇa *MIO* 5 (3).

4. ANANDA PRIYA Vedic trinity Sat chit anand. *Ved. Dig* 2 (1), 1-3.

5. ATMA, ŚRĪ. Gospel of the Vedas *Ved. Dig.* 2 (3), 37-40 (and in further instalments).

6. BANNERJEE, H The main currents of Upanisadic thought. *BRMIC* 8, 153-62.

7. BESANT, Annie *The Self and Its Sheaths*. Theosophical Office, Adyar.

8. BHAGAVAD DATTA. *Vaidika adhyātma-vidyā*. (Hindi), Gurukul, Kangri, 1950, 170.

. attempts metaphysical interpretation of Indra-Vajra-myth..

9. BOSE, A C. Vedic vision of divine oneness. *Pr. Bh.* 62. 342-46.

. *Vedic rājajoga* .

10. CHATTERJEE, B. K. The philosophy of the Upanisads. PAIOC (13th Session), Part II, Nagpur, 1951, 310-17.
11. CHATTERJEE, Chinmoy. The samvarga vidyā (a technique of mind fixation for a jñānayogī). *Pr. Bh.* 60, 448-51.  
 ..*Ch Up* IV. 3. 1-8. the aim of *s v.* as a whole is to attain *brahman* modified by various terms (*lakṣana-brahman*)..
12. CHATTOPADHYAYA, B. K. The Upanisads and Vedic sacrifice. *JASBL* 17 (3), 1951  
 . no antagonism bet. phil. speculations of *Up.* and ritualistic injunctions of *Sam.* and *Br.*..
13. CHATTOPADHYAYA, B. K. *The Teachings of the Upanishads.* Univ. of Calcutta, 1952, XII+326.
14. CHATTOPADHYAYA, B. K. The Vedas and the Upanishads. *IPC* 1 (1), 5-8.
15. CHENNAKESHAVAN, S. The philosophy of the Upanishads. *Ved. Dig.* 1 (9), 7-11.
16. DESAI, G. G. *Quintessence of the Upanishads.* D. B. Taraporevala Sons, Bombay, 197+XII.  
 . (based on 12 *Up.*) .  
 Rev . A. S. GOPANI, *BJ* (12-1-1958), 75
17. DHUNDIRAJA, Sastri. Veda me dārśanika dr̥ṣṭi. (Hindi). *Vedavānī* 10 (8), 21-24.
18. DURKAL, J. B. *The Vedic theory of impulses.* SP (17th AIOC), Ahmedabad, 1953, p. 121.  
 ..Vedic genesis of the theory of three *gūṇas* or impulses (physico-ethical in import) .
19. DUTT, K. Guru. The Vedic outlook and its relevance today. *AP* 28 (7), 296-301.
20. GAJENDRAGADKAR, K. V. *Neo-Upanisadic Philosophy.* Bhavan's Book Univ., BVB, Bombay, 1960, 164.

based on 108 neo-*Up* treats the subject under various heads such as symbolology metaphysics, etc.

Rev Dayal SHARAN, *BJ* (6-3-1960), 76-77

21 GAMBHIRANANDA, Swami The Upanishadic view of life *Pr Bh* 51, 11-14

22 GAMBHIRANANDA, Swami The descent of spirituality *Pr Bh* 52, 31-35

spiritual enlightenment acc to *Up*, only thro' teacher love and esteem rather than logic are the channels thro wh spirituality descends (*Kaṭha Up* I 29 *Śvetasvatara Up* VI 23) the qualifications of the teacher and the aspirant

23 GANGAPRASAD Panchakosha or five sheaths in Vedic philosophy *Ved Dig* 3, 414-24, 4, 33-40

24 GOYANDKA, J Dualistic and non dualistic worship in the Upanishads *KKT* 14, 522-27, 553-61

*saguna* and *nirguna* forms of worship briefly discussed

25 JAGADISH CHANDRA, Sastri Veda me adhyātma-vijnana *Vedanta* 10, 17-21

26 JOSHI, D P Philosophy of the Rg Veda *Pr Bh* 61, 302-03

27 KAPALI SASTRY, T V *Lights on the Upanishads* Sri Aurobindo Library, Madras, 1947, 162

(2nd ed pub Sri Aurobindo Ashram, Pondicherry, 1959, 164)  
a fresh exposition of the main *vidyās* of *Up* in the light of Aurobindo's yoga and phil *Up* as manuals of *sādhana*

Rev P NAGARAJA RAO *AP* (Sept 1947)

28 MAHADEVAN, T M P The roots of Advaita in the Rgveda *C K Raja Comm Vol*, 1946, 319-24

29 MAHADEVAN T M P Journey into the Rgvedic India Religion and philosophic thought *Ved Kes* 40 (5), 208-11

gradual growth in *RV* from naturalistic polytheism to monotheism and monism there is nothing like a pantheon in Veda

incomplete anthropomorphism and opportunist monotheism led to a philosophical theism.. Vedic seers did not stop with a personalist view of reality..

30. MAHADEVAN, T. M. P. The lore of the ancients : the Vedas. *The Call Divine* 3 (2), 558-64.

31. MAHADEVAN, T. M. P. The Vedic philosophy. *Cult. Hist. of India*, pub. Inst. I-M.E. Cult Stud., Hyderabad, 1958, 29-46.

32. MODI, P. M. Twofold conception of the reality in ancient Indian scriptures. *SP* (20th AIOC), Bhubaneshwar, 1959, 139-41.

..*nirākāra* (impersonal) and *sākāra* (personal) concepts even in *RV*. there was a long period starting with *RV* when the ultimate principle was believed to be simultaneously *sākāra* and *nirākāra*..

33. MOOKERJEE, Radha Kumud. Vedic thought. *KKT* 23, 49-54.

*RV* as the root of democratic thinking *AV* gives fuller expression to the ideals of democracy in all spheres of public life..the three key-words of Buddhism—*saṅgha*, *nirvāṇa*, *karuṇā*—derived from Veda..

34. MUKHOPADHYAYA, G. G. The way in the Upanishads. *Pr. Bh* 53 (3), 125-31.

..practical aspect of the *Up* teaching dealt with..

35. NAKASO, Issei. The concept of Brahman-Ātman judgement and its basis as found in the Upanishads. *JIBS* 7 (1), 182 ff.

36. NIKHILANANDA, Swami. An introduction to the study of the Upanishads. *Pr. Bh.* 54, 269-76; 318-21.

37. NIKHILANANDA, Swami. The philosophy of the Upanishads. *Ved. Kes.* 37 (4-9).

38. RAJU, P. T. The inwardness of Indian philosophy. *Ved. Kes.* 34 (7), 260-68.

..as the *Up.* had no dogmas and did not grow around a particular person, wherever it spread it did not destroy..development of *Up.* trad. is development of phil. of inwardness..Ind. phil. is *Atman*-centric; Western phil. is society-conscious .for *Up.* trad., man is *atma* of the Absolute; in Western phil., man is part of nature wh. is to be controlled..acc. to *Up.*, man, to be happy, must control his mind; acc. to Western thought, he must control nature and make it serve his needs..ultimate reality, acc. to *Up.*, is other than everything conceivable (*neti neti*); contemporary Western phil. sees reality here itself pure inwardness and consequent indifference to externals have produced in *Up.* purely universalistic outlook..

39. RAMACHANDRA RAO, S. K. 'Katakaranīyo'. *Bh.Vid.* 13, 115-27.

40. RAMASWAMI SASTRI, K. S. The heart of the Upanishads. *KKT* 14, 543-49.

41. RAMASWAMI SASTRI, K. S. *Studies in the Upanishads. Wealth and Welfare*, Madras, 1955, 79.

Rev.: S. N. TRIPATHI, *Ind PEN* (Feb. 1956), 65.

42. RAMAVATARA 'Vaidika dharma ki darsanika bhūmika' -vimarsa. (Hindi). *Vedavāṇī* 10, 74-78.

43. RANGANATHANANDA, Swami The spirit of the Upanishads. *Pr. Bh.* 56 (3), 135-38.

..fearless quest of truth in *Up.*..adventure of the spirit in the world of time and space..

44. RISHI, V. D. Spiritualism in Hindu scriptures. *Kalpaka* 46 (1), 29 ff.

45. RUBEN, W. *Beginn der Philosophie in Indien. Texte der indischen Philosophie. I Aus der Veden.* Akademie-Verlag, (Philosophische Studientexte), Berlin, 1955, XII+338.

..(2nd ed in 1956)..German transl. of selections from *Sam.*, *Br.* and oldest five *Up.* with short notes, introd., etc...study from hist. and realistic pt. of view. (acc. to R., Uddālaka was 'bylozoust' materialist; Yājñavalkya was idealist)..

Rev.: D. F. *BSOAS* 22, 407; E. FRAUWALLNER, *WZSKO* 1, 153-54; B. HEIMANN, *JRAS* 1957, 264-65 (doubtful about hist.



materialism being applied to Ind thought, Indian thought world defies the fixation and separation of Western terminology [ 'isms ], India thinks in *sive-sive*, in co-ordinated 'this and that and that', the West thinks in *aut aut*", in disjunctive one-sided either-or', so-called wrong etymology may be psychologically and epistemologically valid etymology), W NOELLE, *Philos Lit Anz* 10, 170-71, L RENOU, *JA* 244, 323-24, F O SCHRADER, *OLZ* (1958), 64-65, E ŚLUZKIEWICZ, *RO* 22, 172-76

46 SAHODA, Tsuruji Esoteric thought in the R̥gveda (Japanese) *JIBS* 3, 731-40

47. SAHODA, Tsuruji The mystical thoughts in the Veda (Japanese) *Mem Faculty of Letters*, Osaka Univ, No 2, 1957.

the author deals with the problem as to how the philosophical hymns in *R̥V* and *AV* came to be composed in the ceremonial and magical atmosphere of the two Vedas by the analysis of *R̥V* hymns, it has been pointed out that, in the course of the growth of the rel thought there appeared a form of *mysterium* amidst the Vedic rituals there had existed a system of Vedic ritual wh demanded hymns containing philosophical or cosmogonic ideas the first part of the paper treats of the development of Vedic rel in *Sam*, *Br*, and *Up* the second part deals with the mystic elements inherent in *R̥V Sam* in their evolutionary arrangement the third part traces further development of mystic thought in *AV* origin of *Up* mysticism traced back to sacrificial rel of *R̥V* contribution made by unorthodox thought

48 SAKAI, H Emancipation in the Upaniṣads (Japanese) *Philosophia* (Phil Soc of Waseda Univ, No 17), Tokyo, 1949, 23-45

49 SANKARANARAYANA, P The wisdom of the Upaniṣhads *Ved. Kes* 34 (9), 351-53

(review article on P N SRINIVASACHARI'S book of the same name the author of the book shows that *viśvāśvadya* view alone is in consonance with *Up* teachings)

50 SASTRI, P S Cause as coherence in Indian philosophy *SP* (Ind Phil Congress 21st Session), Delhi, 1946

acc. to *Up*, being and non being too are the causes

- 51 SASTRI P S Rig Vedic philosophy of the beautiful  
ABORI 32 85-121  
study of words in *RV* denoting beauty
- 52 SASTRI, P S The mystic in the Rgveda *Pr Bh* 62,  
255-57  
studies *RV* X 71 72 81 82 114
- 53 SASTRI, P S Vedic mysticism *Pr Bh* 63 (5)
- 54 SASTRI, Shakuntala Rao *Aspirations from a Fresh  
World* Book Univ Series (BVB) Bombay, 1952, IX+198  
(20 short studies) traces gradual development of rel and  
phil in Veda and *Up*.  
Rev U N GHOSHAL *MR* (Jan 1954) X.Y.Z. *AP* (Sept  
1952) 426
- 55 SATYAPRAKASH The philosophy of the Vedas philo-  
sophy of Dayananda *Ved Dig* 1 (12), 19-23 (and in further  
instalments)
- 56 SHRAVAKA Thus I have heard *AP* (July 1951),  
289-90  
in *RV* virtue is given first place *kāma* in its original pristine  
pure sense, personifies the archetypal virtue
- 57 SIVANANDA Swami *Essence of Principal Upanishads*  
Yoga Vedanta Forest Academy Rishikesh 1959 204+viii  
Rev K. SHESHADRI *BJ* 6 76-78
- 58 SMITH, R M Birth of Thought I Taittiriya and  
Aitareya Upanishads ABORI 33, 97 113 II Brhadaraṇyaka  
Upanishad ABORI 34, 51 69, III Transmigration and God  
ABORI 35 176 93
- 59 SRINIVASACHARI, P N *The Wisdom of the Upa-  
nishads* Sri Krishna Library Series T, Madras, 120  
Rev P SANKARANARAYANA, *Ved. Kes* 34 (9) 351 53
- 60 TEJASANANDA, Swami The voice of India *Pr Bh*  
58, 8-12  
ref to the legend of Naciketas and Yama

61 TSUII, N *Veda and Upanisad* (Japanese) Sogensha, Tokyo, 1953, 341, 18.

62 TYAGARAJAN, V A Some Upanishadic paradoxes *Ved Kes* 35 (6), 212-14.

*Up* paradoxes are a violent juxtaposing of ideas, strikingly expressed, so that the ultimate truth might emerge they may be viewed as expositions of thesis and antithesis

63 TYAGARAJAN, V. A The idea of immortality in the Upanishads *Ved Kes* 35 (7), 252-55.

immortality is another name for the realisation of *brahman* 'verily in this life, as fixed in the heart'

64 VAIDYANATHA, Sastri Philosophy of the Vedas *Ved. Dig* 1 (1), 6-11

65 VAIDYANATHA, Sastri Vedas represent a synthetic view of religion and philosophy *Ved Dig* 2 (5), 36-40

66 VAIDYANATHA, Sastri The origin of thought and speech and the Rigveda *Ved. Dig* 3, 287-93

67 VEDAVYASACHARYA, H K Teaching of the Upanishads *SP* (21st Ind Phil Congress), Delhi, 1946

acc. to Madhva, champion of realism

68 VARMA, V P The origins of the philosophy and religion of the Upanishads in the two Vedas *PIHC* (9th Session), Patna, 1946

(KEITH accepts the influence of racial infiltration on *Up* phil and rel, OLDENBERG traces pessimism and idealism of *Up* to migration of the Aryans from Panjab to eastern lands, HERTEL and GARBE regard the *Up* phil as a Ksatriya reaction against orthodox sacerdotal Brahmanism) acc to V, *Up* phil can be traced back directly to the Vedas

69 VARMA, V P Some aspects of the origins of Upanishadic religion and philosophy in the Vedas *JBRs* 36 (3-4), 69-78

70 VIDYARTHI, Gurudutt Wisdom of the Rishis Terminology of the Vedas *Ved Dig* 2, 13-27 (and in further instalments)

71. VISNU DAYAL Veda aura upaniṣade (Hindī) *Vedavān* 10, 84-88

72 WARNER, Karel On the philosophy of Yajñavalkya *Bh Vid* 11, 166-77

(BARUA *History of Pre Buddh Ind Phil*, 155-56, does not doubt Y's historicity and is convinced that it is easy to distinguish Y's personal teaching from opinions interpolated by later compilers of *BAUp* acc to DEUSSEN, Y is not the author, but rather an ideal central pt or a kind of a spiritual hero of the primeval age KEITH agrees with D) W attempts an analysis of the phil teaching of Y (included in *BAUp*) Y's phil. grew up when one epoch of Ind thought—that of ritualistic Br—declined and laid the foundations of a new phil thought every thing in Y's teaching survives in later *Up* influences of Y's phil may be traced even in Buddhism

## 59 COSMOLOGY

1 CHATTERJEE, R C Creation and annihilation *Pr Bh* 52, 333-37

2 CHATTERJEE, S C. Les théories hindoues de la création du monde *Lotus Bleu* 60 (5), 142-53

3 HOFFMANN, K Bemerkungen zur vedischen Kosmologie *OLZ* (1954), 389-95

(review article on LUEDERS, *Varuna I*) a powerful stream of water over the visible sky is a definite feature of Vedic cosmology

4 OJHA, Madhusudana *Saṁśaya taducchedavāda* Jaipur, 144

a discussion of the different Vedic cosmological doctrines, and their reconciliation in accordance with *brahmanvada*

5 OJHA, Madhusudana *Brahma-Vijñāna*. (Hindī) Manavashrama, Jaipur, 482

. explains the concept of Prajāpati at different levels..Prajāpati in his cosmic and individual manifestations..P. as aggregate of ten principles, namely, *prāna*, *devatā*, *kratu*, *dik*, *chandas*, *stoma*, *prāta*, *sāma*, *graha*, *r̥ṣi*..

6. OJHA, Madhusudana. *Jagādguruvaibhavam*. Manava-shrama, Jaipur, 1942, 74.

..*ātmasr̥ṣi*, *vedasr̥ṣi*, *lokasr̥ṣi*, *prajās̥r̥ṣi*, *dharmaśr̥ṣi*—explained in the light of Vedic and Purāṇic evidence..

7. OJHA, Madhusudana. *Śārīraka-vimarśaḥ*. Manava-shrama, Jaipur, 1944, 195.

. exposition of 42 views re. the origin of the universe, as propounded in Vedas, *Up*, etc . acc to author, Vedas are documents of *sr̥ṣi-vyñāna*..

8. SATPRAKASHANANDA, Swami. The universe : its origin and nature. *Ved. Kes.* 39, 262-70.

9. VAIDYANĀTHA, Sastri. Two important sentences that encompass the fundamentals of Vedic cosmogony. *Ved. Dig.* 5, 459-65.

..*dhātā yathāpūrvam akalpayat* (*RV* X, 192.3), *yāthātathāto 'rithūn vjadadhāt* (*YV* 40.8)..

## 60 METAPHYSICS.

1. ABEGG, E. Das Problem der Realität in der indischen Philosophie. *Studia Philosophica* (Jb. d. schweiz. philos Gescf. 5), 1945, 1-25.

2. AIYAR, R. Krishnaswami. The Vedic equation. *KKT* 19, 657-64.

..the equation "the soul is *brahman*" falls under the adjectival variety or under the vanishing variety according as we assign particular literal significances to the terms 'soul' and '*brahman*'..

3. AL-GEORGE, S. Le mythe de l'ātman et la genèse de l'absolu dans la pensée indienne. *REIE* 4 (1-2), 1947, 227-46.

4. ANIKERV, N. P. *Materialistic Trend in Ancient Indian Philosophy*. (Russian). *Znanie*, 1957, 48.

5. ANIRVAN. Indian mysticism. *Pr. Bh.* 56, 161-64; 212-16.

..Vedas contain all trends of mysticism: (1) a sensing of the Beyond—a direct perception of an order of Reality wh. comprises and yet transcends the order given to the normal senses; (2) realization of unity of life and things, (3) feeling of unrestrained gush of a torrential stream of light and life..non Aryan element in Ind. mysticism..root-idea of mysticism to be found in the word *brahman*..Up. teach *pratīkopāśana*..

6. BHATTACHARYA, Vidhusekhara. The soul in Upanishadic thought. *I-IC* 4 (4), 349-61

7. BHUJANGA RAO, T. The sukshma sarira and the pancha kosas. *Ved. Kes.* 35 (6), 232-36

8. BHUJANGA RAO, T. The four mahāvākyas of advaita. *Ved. Kes.* 36 (10), 456-59.

..only *lakṣyārtha* of these to be taken into account briefly discusses *bimba-pratibimba-vāda*, *avaccheda-vāda*, *ābhāsa-vāda*, "graded reality" school..

9. BUITENEN, J. A. B. van. *Vācārambhanam*. S K. Chatterji Comm. Vol., 1955, 157-62.

..interprets v. on the basis of cosmogonic context..the *vikāra* (= that wh. is separated out of the underlying stuff that is the material cause), that wh. appears as name and form, derives from (*ūrambhana*) *vāk* as the creating word of the creator, that force with wh. he is able to create..

10. CARPANI, E. G. *Māyā* and esoteric wisdom in Indian thought. *Siddheshwar Varma Comm. Vol. II*, 1950, 12-21.

..discusses the philosophical significance of *māyā*..

11. CHAKRAVARTI, K. C. *Man*, the maker of the universe. *Pr. Bh.* 57 (8), 341-44.

..*Śatopāniśad* sublimes the phenomenal show by suggesting the underlying truth of the beholder *himself* above the three states of waking, dreaming, and sound sleep..*Kaivalyopaniṣad* posits the phenomenal show as arising from the one Soul thro' the ignorance of the transcendental reality..

- 12 CHATTOPADHYAYA, B K. Soul and consciousness *KKT* 18 (2), 358-59
- 13 CHAUDHURI, Haridas The concept of brahman in Hindu philosophy *PEW* 4, 47-66  
 meaning of the word, *brahman*, *b* as ineffable silence, *b* as identity of all fundamental polarities, *b* and the world, spiritual freedom, *b* and the void, *b*, Tao, and Tai Chi, *b* and the absolute, *b* and the undifferentiated aesthetic continuum (NORTHROP), *b* and the collective unconscious (C G JUNG), *b* and the spiritual renaissance of India
- 14 CHAUDHURI, Roma The vedantic conception of brahman as sachchidananda *Pr. Bh* 58, 419-22 (and in further instalments)
- 15 CHAUDHURY, P J Vedanta phenomenology. *Pr Bh.* 57 (8), 330-36  
 it is *brahman* in us that causes the illusory levels of awareness, yet it is *brahman* again that does not let us rest satisfied with anything short of *brahman*
- 16 CHAUDHURY, P J. The ground of things *Ved Kes.* 39, 504-07
- 17 DIVANJI, P C Brahma Ākasa equation its origin and development *Bh Vid* 9 (K M. Munshi D J Vol - Part I), 148-73  
 earliest mention of the equation in *BV* I 164 39 in *TUp* (*bhrguvalli*) further development in *Ch Up*, *BAUp*, *Mundaka Up* ignored by later *Up* generally...restored by *Br Sū*
- 18 GAIDHANI, R N. Value problem and Hindu philosophy *SP* (14th AIOC), Darbhanga, 1948, 146-48.  
*mokṣa* is the highest value
19. GELDER, Jeannette van *Der Ātman in der Grossen-Wald-Geheimlehre* (*Brhad-Āraṇyaka-Upaniṣad*) psychologisch gedeutet: Mouton & Co., 's Gravenhage, 1957, 174  
 concept of *ātman* in *BAUp* studied in the light of modern Western psychological theory the *ātman*-concept is to be explained in the light of the "self" and the "unconscious" (as

understood by JUNG) the *Ātman*, wh existed before the beginning of the world (*BAUp* 141), shd be considered the most evident example of indefinite *Unterschiedlosigkeit*, in this subconscious *Ātman* there arises, under certain circs, the "Symbol der Ganzheit", namely, the 'Self'—this is the totality of the psychical, comprising the conscious and unconscious psyche. *Ātman* is studied as *Grundessenz*, as static fundamental principle, as the interior principle—as creator etc. ethical and eschatological ideas connected with it are examined

REV J GONDA, *Oriens* 11, 281–83 (discusses the nature of *Up*, views of MAX MUELLER and DEUSSEN emphasizing monistic idealism as the main teaching of *Up* is now rejected, ref to the views of EDGERTON [*JAOS* 1929 97] RUBEN [*ZDMG*, 1929, 238] SCHAYER [*Zs f Buddh* 6 298] B HEIMANN [*ibid* 4, 255])

20 GLASENAPP, H von Der altindische Materialismus *Asiatische Studien* 8 (1–4), 70–78

21 GUPTA, N K Bypaths of soul's journey *Sri Aurobindo Mandir Annual*, Jayanti No 8, 1949, 12–18

22 HARRISON, M H *Hindu, monism and pluralism*.  
(as found in *Up* and in the dependent philosophies)

23 HEIMANN, B Polarity of the infinite *JISOA*, 1937

24 HEIMANN, B Subjectivism and objectivism in Hindu philosophy the problem of *Ātman* *Siddheshwar Varma Comm Vol II*, 1950, 36–43

India's fundamental sense of objectivity her basic sense of polarity consequently no predominantly subjective bent of thought *Ātman* = vital life-force (*RV* I 1151) in *Br* and *Up*, the term *Ātman* is applied to anything wh is considered to be the bearer of the essential life-force

25 JOSHI, Ladu Ram The Upanisadic God a study in metaphysics *SP* (16th AIOC), Lucknow, 1951, 27–28

Vedic seers establish monism on intuitional level, *Up* place monism on secure foothold by systematising it with the help of logic germs of Western arguments for God's existence (ontological cosmological, teleological) traceable in *Up* *Up* meta-physical speculations in respect of god arranged in the following order of development theism pantheism, panentheism, realistic monism, absolutism or idealistic monism



26 KOCHETOV, A. About materialism and atheism in ancient India (Russian) *Antireligiosnik* 12, 1940, 33-37

27 LAW, B C The Indian conception of soul *AP* 26 (May 1955), 201-08

\*soul in Hindu, Buddhist, and Jaina lit

28 MADAN MOHAN *Vedo ki antahśāksi kā mahattva* (Hindi) Premamandir, Tanali, 1953, 62

29 MAHADEVAN, T M P Discovery of the soul *Pr Bh.* 52, 17-19

distinction of subject and object and plurality of empirical subjects are transcended in the non dual self wh is changeless in the midst of change Indra Virocana legend

30 MALKANI, G R The one and the many (The absolutist view) *Phil Quart* 21 (1), 38 49

31 MIYAMOTO S Freedom, independence, and peace in Buddhism *PEW* 1 (4), 2 (3), 208-25

*nirvana* of non Br origin came into Buddhism by the side door being popular in non Aryan circles *nrvana* does not occur in older *Up* the *brahma nirvana* of *BG* is the result of the synthesis bet Vedic *brahman* and Buddhist *nrvāṇa*

32 NARAHARI, H G The "unborn part" of man *AP* 24 (3) Mar 1953, 106-08

*ajo bhagah* (in *RV* X 16 4) is the precursor of *Up atman* the destiny of this unborn part is heaven, its seat is *manas* (= brain)

33 NAWARE, H R The metaphysics of *Rigveda* and *Atharvaveda* *SP* (17th AIOC), Ahmedabad, 1953, 10-11

mystical aspect of *brahman* is quite obvious in *RV* becomes more distinct in *AV*

34 NIKHILANANDA, Swami The nature of Brahman in the Upaniṣads—the advaita view *Essays in East West Philosophy* (Univ of Hawaii), 1951, 234-48

(also in *Prelim. Report II East West Philosophers Conference* Univ of Hawaii, 1949, 28 29)

- 35 NIKHILANANDA, Swami The three states (*avasthā-traya*) *PEW* 2 (1), 66-75
- 36 OJHA, Madhusudana *Ahorātravāda* Jaipur, 1926,  
57  
exposition of Vedic *kāla-vāda* day and night as the cause of the universe
- 37 OJHA, Madhusudana *Śāriraka-vijñānam* (*dhṛtyo bhāgah*) Jaipur, 1930, 145  
a comm on the third and the fourth *adhyaṣas* of *Br Sū* in the light of Vedic metaphysics
- 38 OJHA, Madhusudana *Vijñāna vidyut* RVSS, Jaipur, 1936, 36  
exposition of *catuṣpad brahman*—under *para puruṣa parātpara nirvikṛta* explanation of *puruṣa* as *lāṣara, akṣara avyaya*
- 39 OJHA, Madhusudana *Śāriraka vijñāna* (*prathamā bhāgah*) Ganga Fine Art Press, Lucknow, 1940, 226  
comm on first two *adh* of *Br Sū* in the light of Vedic metaphysics
- 40 OJHA Madhusudana *Bhagavadgītā vijñānabhāṣya* *Manavashrama*, Jaipur, Vol I, 1936, 115, Vol II, 1938, 104, Vol III, 1946, 315  
exposition of *BG* in the light of Vedic metaphysics and cosmogony *BG* treats of *avyaya paramēṣṭhī puruṣa*
- 41 OJHA, Madhusudana *Brahmavijñāna praveśikā* (Hindi) *Manavashrama*, Jaipur, 43  
exposition of *brahman* in its various aspects also of *bijacut devacut bhūtacut* of *rodas puruṣa*
- 42 PATH, G La transmigratione delle anime nell'induismo *Civ Cattol* 108, 1957, 49-59  
*utman* and *karma* their significance
- 43 PIATIGORSKIY, A M, RAKITOV, A. N About the history of ancient Indian materialism (Russian) *Vestnik Moskva Univ*, 1 (series Economics, Philosophy, Law), 1957, 62-89

44. POORTMAN, J. J. *Ochēma : geschiedenis en zin van het hylisch pluralisme (het z g. dualistisch materialisme). II. Het hylisch pluralisme in het Oosterse denken.* van Gorkum & Co., Assen, 1958, 171.

..(Part I—Introduction—pub. at Assen in 1954)..discusses, among other topics, whether, acc. to Ind. thought, there exists, particularly in living bodies, a subtle kind of matter..

Rev . J. F. STAAL, *BSOAS* 22, 167-69

45. RAI, Suresh Vrat Brahma in the Gītā and the Upaniṣads. *Allahabad Univ. Mag.* 31 (3), Mar. 1953, 14-19.

46. RAJA, C. K. The infinite. *Pr. Bh* 60, 503-06.

..in the Veda and Up...

47. RAJU, P. T. Metaphysical theories in Indian philosophy. *Prelim. Report II East-West Philosophers' Conference* (Univ. of Hawaii), 1949, 25-28.

..acc. to Up trad., reality shd. be self-revelatory..

48. RAJU, P. T. The concept of the spiritual in Indian thought. *PEW* 4 (3), 195-213.

. spirit is *ātman*, spiritual activity is activity of *ātman*-realization  
. discussion of the Up concept of *ātman* consideration of the term *antahkaraṇa*..

49. RAMASWAMI SASTRI, K. S. The Upanishadic conception of Brahma and Iswara. *KKT* 14 (4), 315-18.

50. RAMASWAMI SASTRI, K. S. Brahma, Paramatma, and Bhagavan. *KKT* 15 (12), 615-20.

..Br. is the Absolute; P is Br. immanent in the universe; Bh is the transcendent Br...

51. RISHABHCHAND. Consciousness—the essence of man. *Sri Aurobindo Mandir Annual*, Jayanti No. 13, 1954, 81-99.

52. RISHABHCHAND Being and becoming. *Sri Aurobindo Mandir Annual*, Jayanti No. 15, 1956, 47-70.

. Vedas and Up are emphatic in their assertion that it is from Being Himself that Becoming proceeds; it is Being Himself that 'becomes'..

53. SAHOTA, T. *The development of the concept of Purusa*. Kyoto Univ (Dissertation), 1956.

(unpublished, ref in *JIBS* 1956) author sees the origin of orthodox mysticism at the bottom of cosmogony (*i avidyā*) in the latest period of *RV* further development in the magical-mysterious spirit of *AV* and in the symbolism of *Bṛ*, tho' Ksatriya wisdom was a great aid to Brahmanic thinkers, because of its realism and rationalism, their ideas were reformed or lost in later *Lp* development

54. SASTRI, S Lakshminarasimha *Advaita and bhakti* KKT 14 (1) (and in further instalments)

55. SCHNEIDER, Herbert W. *Idealism—East and West*. PEIV 4 (3), 265-69.

(a propos P T RAY's *Idealistic Thought of India*, 1953) R represents *brahman* as "idealised consciousness" but is consciousness not all too human for *brahman*? Ind idealism wants consciousness to be transcended

56. SESHADRI, K. The quest for the absolute the Hindu tradition. *Ved Kes* 40 (9), 381-84

57. SMET, Richard V de. *Persona, Anima, Ātman*. Phil Quart 30 (4), 251-60

. *Ātman* = inner conscious principle. it is divided into finite *jīman*s among finite *ātman*s can be ranged what Western philosophers have called "soul", while, on the other hand, their notion of "persona" applies perfectly to the supreme *ātman*

58. STEDE, W. The self and its complications. BSOAS 12 (Barnett Comm. Vol.), 1948, 652-58.

Indra, Varuṇa, etc. are not figures of speech, but real embodiments of living forces moving on the divine stage of the world's drama

59. TAKASAKI, Jikido. Yajñavalkya's concept of *ātman*. (Japanese). *Proc Okurayama Or. Res. Inst.* I, Yokohama, 1954, 85-96.

60. TATACHARYA, D. T. *Avidyā and asambhūti*. JTSML 10 (1), 6-12.

61. TROITSKI, M. S. *Materialism in ancient India*. (Russian). Acad. of Sciences USSR, 1936, 11.

62. VAIDYANATH, Sastri. Matter as third eternal substance in the Vedas. *Ved. Dig.* 1 (11), 15-26 (and in further instalments).

63. VARADACHARI, K. C. *Maya : its mystery and reality*. *Chatrika Abhinandana Grantha*, Amritsar, 1950, English Section 5-23.

. briefly surveys the hist. of *māyā*..in the Veda, *māyā* denoted the power of Absolute Consciousness or Consciousness of Indra and of Asura; the manifestation of this power was not out of ignorance but for the sake of deluding the ignorant and the enemy of light; *māyā* was equated with *śakti* *Prasna Up.* (1.16): *māyā* = trickish activities of the individual..*Śvetāśvatara Up.* : *māyā* = *prakṛti* .

64. VARMA, K. S. The doctrine of *māyā*. *Agra Univ. Journal of Res.* 1, Nov. 1952, 33-41.

. study of the term *māyā* as used in *RV*, *Up*, *BG*, Buddhism, and of the interpretation of the term given by Saṃkara, Rāmānuja, Vallabha acc to author, Vallabha's interpretation (*māyā hi bhagavataḥ śaktiḥ sarvabhāvanasāmānyarūpā*) deserves greater attention..

65. VENKATARAMIAH, D. Maitreyi's choice. *Hiriyanna Comm. Vol.*, 1952, 221-27

life is a process of perpetual regeneration and love wh begins with family and friends, goes on gaining in intensity and duration as one's life rises higher and higher in the scale of values till finally it loses all its limiting adjuncts and becomes one with the eternal and all-embracing bliss wh is *brahman* itself..this is the gist of Yājñavalkya's teaching to Maitreyi .

66. WAYMAN, Alex. The meaning of unwisdom (*avidyā*). *PEW* 7 (1-2), 21-25.

67. WIJESEKERA, O. H. de A. An aspect of Upanisadic Ātman and Buddhist 'Anatta'. *Siddheshwar Varma Comm. Vol II*, 1950, 115-22.

..author attempts to outline the principal macrocosmic connotations of the term *ātman* as found in the early (pre-Buddh) *Up.* and to discover the attitude of early Buddhism towards them..

the term *ātman* acquired the sense of 'self' or 'soul' already in *ṚV* but its macrocosmic sense proper clearly recognised in *AV* (X 8 43-44) *theistic* sense of *ātman* (*īdā, īsana īsara*) emphatically asserted in several *Up* early Buddhism as found in Pāli *Nikāyas* refutes all *theistic* conceptions of a cosmic soul (*ātman*) as prime cause, agent, creator, etc. even the *pantheistic* implications of *Up* *ātman* refuted in the *Nikāyas* a transcendental *brahman* seems to have had no antagonism to the Buddhist view of ultimate reality

## 61 ETHICS

1 BASU, Arabinda The Hindu conception of *mukti* and the Christian idea of salvation *BRMIC* 7 (2)

2 BHATTACHARYA, Haridas The brāhmanical concept of karma *A R Wadia Comm Vol*, 1954 29-49

origin of the concept perhaps non Aryan Vedic prayer to be joined with *īṣṭup rta* may be anticipation of *karma*-doctrine ref in *ṚV* to Yāmadeva's previous lives concepts of *devayāna* and *pitr̥yāna* based on incipient belief in different fates of moral agents  
*Up* development Yājñavalkya *Ārta*bhāga dialogue, general formulation of moral doctrine, diminishing imp of divine element in administration of moral law

3 CHATTOPADHYAYA, B K. Morality in the Upanishads *KKT* 14 (3), 295-97

4 CHAUDHURY, Roma Buddhist and pre-Buddhist ethics *Ved Kes* 43 (2), 109-12

Vedic ethics injunctions re. the performance of *niskāma karmān* (*ṚV* V 85 X 1171) in the *Br.* concept of five *mahājāṇas*

5 CHOWDHURY, P J The problem of moral evil a vedantic approach *Pr Bh* 54 (7), 277-80

6 DAS, A C Christian and Indian spiritual ethics *VBQ* 18 (4), 307-20

main pt. of spiritual life clearly set forth in *KathaUp* path of value and path of pleasure are the two incompatible? solution of this problem is suggested in *līaUp* and *BG*

7 ED What is renunciation? *Ved Kes* 37 (6), 203-12

8 EVOLA, J *La doctrine de l'éveil* (Essai sur l'ascèse bouddhiste) Paris-Adyar, 1956, 445

(English version by H E MUSSON *The Doctrine of awakening*)

Rev J FILLIOZAT *JA* 245 101-02

9 GOODWIN, W F Ethics and value in Indian philosophy *PEW* 4, 321-44

Ind phil is essentially a phil of values supreme value is sorrowlessness value for the Indian is so conceived that *nothing* natural can be of intrinsic worth in Ind ethical theory the distinction bet pleasure and pain is not a *value* distinction, man is to be saved from finite existence as such yet Hindu phil may be said to be profoundly ethical in temper phil wh rejects the worth of life and yet enjoins positive duties, is not irrational

10 HIRIYANNA, M The ethics of the Upanisads *The Quest after Perfection* (Kavyalaya Publishers), Mysore, 1952, 1-11

11 HUMPHREYS Chr *Karma und Wiedergeburt* Rascher, Zurich, 1951, 134

Rev F R. HAMM *OLZ* (1953), 373

12 IYER, C M Ramalinga *Morality in the Upanishads*, *KKT* 15 (3), 348-50

13 KIMURA N Four human ideals and the characteristic of Indian ethics (Japanese) *JIBS* 2 (1), 1-11

14 MENSCHING, G *Gut und Böse im Glauben der Völker*

Rev W ZIMMERMANN, *OLZ* 47 226.

15 NARAHARI, H G The doctrine of Karma in the Upanishads *AP* 29 (1), 15-21

- 16 PURI, J R. What is sin? *Phil Quart* 20 (2), 136-48

obstacles in moral life urge of the senses and instincts, egoism and selfishness, attachment to whatever is finite *Up* ask us to renounce not all desire but only selfish endeavours

- 17 RODHE, Sten *Deliver us from Evil* (Studies on the Vedic ideas of Salvation) C W K Gleerup (Swedish Society for Missionary Research, Publ 2), Copenhagen, 1946, 208

a philological study of words *mukti mokṣa, mulcati* (with pertinent prepositions like *ati, nis pra, u*) from *RV* to older *Up* five chapters, each dealing with one category of things from wh 'freedom' or 'deliverance' is sought (1) general expressions, (2) human and superhuman enemies, (3) death, (4) cycle of existence, (5) sin acc to R the evils from wh deliverance was sought in *Sam* and (generally) in *Br* relate to life in communities (as distinguished from the hermits life) in *Up* (and, to some extent, in *Br*) we find for the first time evidence for existence of forest dwellers engaged in lonely meditation and some form of asceticism author suggests that the latter kind of life is pre-Aryan it was later adopted by the Aryans in *Up* times

Rev A DEBRUNNER *Theolog Zs* 3, 229-32, F EDGERTON, *JAOS* 67, 219-20 J GONDA *Erasmus* 3, 111 13, E LAMOTTE, *Le Muséon* 61, 306-07 B C LAW, *IC* 13 (3), R PETTAZZONI, *St M St R* 21, 141-42 G TUCCI, *RSO* 23, 101

- 18 ROWLEY, H H *Submission in Suffering and Other Essays on Eastern Thought* Univ of Wales Press, Cardiff, 1951, VIII+170



22. VARADACHARI, K. C. Freedom and karma. *Pr. Bh.* 57 (11), 446-51.

..(1) freedom from *dvandvas*; (2) freedom in all works of life, so as to possess skill, mastery, etc; (3) freedom to all planes of existence..the first of these is possible, acc. to *Up*, only thro' *brahmajñāna*..

23. VENKATARAMA SASTRI, T. R. Bhagavad-Gītā-Niṣkāma Karma-Morality : Dharma precepts in Śrutis and Smṛtis. *Ved. Kes.* 38 (8), 294-97.

24. VISHVA BANDHU. A Vedic study in social culture *Hiranyana Comm. Vol.*, 1952, 228-41.

. ref. to Prajāpati's teaching (*BAUp.* V. 2, 1-3) in the form of *da-da-da*..

25. VISHNUMITRA, Pandit. Vaidika karma-yoga. (Hindi). *GKP* 2 (5), 1-2.

26. YAMUNACHARYA, M. The ethics of pravṛtti and nivṛtti. *Siddheshwar Varma Comm. Vol. II*, 1950, 129-31.

..nivṛtti or the "ethic of renunciation" is the ethic of creative self-sacrifice..*tyaktena bhujjithāh*..

## 62. PSYCHOLOGY : EPISTEMOLOGY ESCHATOLOGY.

1. ABEGG, E. *Indische Psychologie*. Rascher, Zurich, 1945, 132.

..Ch 1 deals with psychological teaching in Veda and *Up*..

Rev.: E. FRAUWALLNER, *Anthropos* 45, 430-31; E. von d HEYDT, *Art.As* 10, 73; S. LIENHARD, *OLZ* (1953), 270

2. ABHEDANANDA, Swami. *Life beyond Death*. Ramakrishna Vedanta Math.

..Ind. eschatology influenced the Christian world thro' the Egyptians and Greeks .

Rev : A. C. DAS, *CR* (Jan. 1946).

3. AKHILANANDA, Swami. *Hindu Psychology*. Its meaning for the West. Harper & Bros., New York, 1947, XVIII+241.

Rev.: P. S. NAIDU, *Pr. Bh* (Oct 1947), 399 ff.

4. AKHILANANDA, Swami. *Mental Health and Hindu Psychology*. George Allen & Unwin, 1952, 231.

5. ANIRVAN. *Buddhi and Buddhiyoga*. *Pr. Bh.* 53 (1), 10-13 (and in further issues).

..discussion of the concept of *buddhi* (particularly in Vedic lit.).. three points emerge - (1) *buddhi*, whether as a spiritual stage or its instrument, is universally admitted as above mental plane; (2) *b* has both psychological and cosmic aspects, the relation bet. the two in spiritual realization being that of means and end; (3) its intrinsic char. is in the nature of illumination granted by divine grace..

6. BAGGHI, A. Feelings and emotions in Indian psychology. *Ind. J. Psych.* 28 (1-4), 87-102.

. a study of concepts of pleasure, pain, love..

7. BAPAT, Dhundiraja G. Vaidika *manasaśāstra*. (Marathi). *Prerāṇā* 1 (3), June 1948, 27-35.

Vedic references to *manas* and their significance..

8. BEDEKAR, D. K. The revelatory character of Hindu epistemology. *ABORI* 29, 64-84.

. the concept of knowledge in Indian thought world is based on a dualism of the "knower" and the "illuminator"; this dualism compared with the dualism involved in the thought-process of the primitive magician-hunter.

9. BEDEKAR, D. K. Some concepts based on revelatory epistemology. *ABORI* 39, 47-67.

. (1) problem of illusion, (2) concreteness of the universal in Rāmānuja's system, (3) concepts of *guna* and *prakṛti* in *Yoga-sūtra*.

22. VARADACHARI, K C Freedom and karma *Pr. Bh*  
57 (11), 446-51

(1) freedom from *dvandvas*, (2) freedom in all works of life, so as to possess skill, mastery, etc., (3) freedom to all planes of existence the first of these is possible, acc to *Up*, only thro' *brahmasīlana*

23. VENKATARAMA SASTRI, T R Bhagavad-Gītā-Niṣkāma Karma-Morality Dharma precepts in Śrutis and Smṛtis *Ved Kes* 38 (8), 294-97.

24. VISHVA BANDHU A Vedic study in social culture *Hriyanna Comm. Vol*, 1952, 228-41

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26. YAMUNACHARYA, M The ethics of pravṛtti and nivṛtti *Siddheshwar Varma Comm Vol II*, 1950, 129-31

*nivṛtti* or the "ethic of renunciation" is the ethic of creative self sacrifice *tyaktena bhujithah*

## 62 PSYCHOLOGY : EPISTEMOLOGY ESCHATOLOGY

1. ABEGG, E *Indische Psychologie* Rascher, Zurich, 1945, 132.

Ch 1 deals with psychological teaching in Veda and *Up*

Rev - E. FRAUWALLNER, *Anthropos* 45, 430-31, E. von d. HEYDT, *Art.Ar* 10, 73, S. LIENHARD, *OLZ* (1953), 270

2. ABHEDANANDA, Śwami *Life beyond Death* Rama-krishna Vedanta Math

. Ind eschatology influenced the Christian world thro the Egyptians and Greeks

Rev A C Das, *CR* (Jan 1946)

3. AKHILANANDA, Swami. *Hindu Psychology*. Its meaning for the West. Harper & Bros., New York, 1947, XVIII+241.

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5. ANIRVAN. *Buddhi and Buddhiyoga*. *Pr. Bh.* 53 (1), 10-13 (and in further issues).

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..a study of concepts of pleasure, pain, love.

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8. BEDEKAR, D. K. The revelatory character of Hindu epistemology. *ABORI* 29, 64-84.

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..(1) problem of illusion; (2) concreteness of the universal in Rāmānuja's system; (3) concepts of *citta* and *puruṣa* in *Yoga-sūtra*..

10. BHAGAVAD DAYTA. *Vaidika svapna-vijñāna*. (Hindi). First Part. Gurukul, Kangri, 1949, 268.

..treatment of 'dream' acc. to *Sam.* and *Up.*..

- 11 BHATTACHARYA, S    Eschatological concepts in Indian<sup>a</sup>  
thought    VBQ 17 (3), 191-207
- 12 BOSE, A C    The Vedic attitude towards death    BJ  
5 (22), May 1959
- 13 CARPANI, E G    Psychology of dream phenomena in  
Vedic philosophy    Bh Vid 9 (K M Munshi D J Vol-  
Part I), 1948, 90-103 (also in *Studi Internazionali di Scienze  
e Lettere* 1, 3-16 )  

psychology of *ChUp* finds development in *BAUp* cf *ChUp*  
8101, *BAUp* 437 *BAUp* (439) throws light on the most  
imp theoretical question in psycho-analysis as to the structure,  
function and genesis of Self *ChUp* contribution to the develop-  
ment of *ātman* psychology
- 14 CHATTERJEE, Chinmoy    Upanishadic conception of  
psychology    Pr Bh 59 (2), 60-61<sup>1</sup>  

*manas*, acc. to *Up* is a sort of a comprehensive all penetrating  
fluid or occult power originating from food eaten by man
- 15 CHATTERJI, Kshitish Chandra    Psychology in Sanskrit  
grammar    CR 129, 290-92
- 16 CHATTOPADHYAYA, B K    Moksha and heaven in the  
Vedas    KKT 20 (2), 341-44
- 17 CHATTOPADHYAYA, S K    The Vedānta theory of  
perception    CR 98 (3), 121-29
18. CHIENNAKESAVAN, Saraswati    *The Concept of Mind  
in Indian Philosophy* Asia Publishing House, Bombay, 1959  

examines the nature of mind, the process of perception, and the  
discipline of mind on the basis of Sh. texts
- 19 CHOUDHURI, Haridas    Karma and rebirth    Sri Auro-  
bindo Mandir Annual, Jayanti No 8, 1949, 19-45  

for the Indian thinker, immortality of soul is not a mere logical  
hypothesis, or an ethical postulate, or a rel dogma law of *karma*  
elevated into a supreme over ruling principle
20. DAS, A C    Advaita vedānta and liberation in bodily  
existence    PEIV 4 (2), 113-23

- \* 21 DAS GUPTA, D. C. Vocational psychology in ancient India *Pr Bh* 51, 231-39.

specialists in Vedic period made their choice of vocation acc to their natural bent of mind

- 22 DATTA, D. M Epistemological methods in Indian philosophy *Prelim. Report II East-West Philosophers' Conference*, Univ of Hawaii, 1949, 14-15

discusses two questions (1) what are the sources of human knowledge? (2) what are the philosophical methods adopted in India for ascertaining truth? in *Up*, some basic phil truths attained thro intuition

- 23 DOUGLAS, R. B Some aspects of the Christian and Hindu doctrines of salvation *Trans Glasgow Univ Or Soc* 6, 2 ff

- \* 24 "Beneditto Croce on Indian Logic" *EW* 4, p 30

(a passage reproduced from *C's Logica come scienza del concetto puro* II 4) Ind. logic has not even a suspicion of the extravagant idea of a truth that is merely 'syllogistic and "formalistic", and that may be a 'fallacy in fact' it does not recognise categorical and hypothetical classes of judgement, affirmative and negative Ind logic inferior to that of Greece in wealth and depth of concepts limits itself almost exclusively to the exam of the empirical concept, or reasoning, the naturalistic induction

- 25 "Gestaltung der Erlösungsidee in Ost und West" *Eranos-Jahrbuch* 4, 1936, 332, 5, 1937, 356

includes P MASSON OURSEL 'Die indischen Erloesungstheorien im Rahmen der Heilsreligionen', 'Die Gnaden lehre im religioesen Denken Indiens Mrs RHYS DAVIDS "Erlösung in Indiens Vergangenheit und in unserer Gegenwart"

- 26 FALK Maryla Il mito psicologico nell'India antica *Mem della R Acad Nazionale dei Lincei, Cl d Scienze Morali, Storiche, e Filologiche*, Ser VI, Vol VIII, Fas 5 Rome, 1939, 289-738

author's aim is to trace by the 'genetic method' the unfolding of Ind thought from the psychological cosmogony of *RV* to the reflective self consciousness of later forms of Hinduism and

Buddhism. in the union of subject and object (*tat tvam asi*), author sees the apogee of *Up* speculation

Rev M FOWLER, *JAOS* 66, 324-25

27 FILLIOZAT, J Les origines d'une technique mystique indienne *RP* (1946), 208-220

28 FILLIOZAT, J L'inconscient dans la psychologie indienne *Congress internat d philosophie* 10, Amsterdam, 1948

29 FRIEDMAN, D. Aspects of Indian epistemology, logic, and ontology *Philos. reform Nederl* 20 (20), 1955, 49-58

Part I general introd to Ind thought

30 HAAS, W. S *The Destiny of the Mind, East and West* Macmillan Co, New York, 1956, 327

the existence of two clearly definable forms of consciousness as the basic contrast of the Eastern and Western minds Eastern cognition is interested in consciousness itself, Western cognition is interested in the objects of consciousness for the East, pure consciousness is not only possible, the very essence of consciousness is to be free from any object *suṣupti* (dreamless sleep wh is supreme experience) is not unconsciousness, it is just consciousness with no external object in the mind of the East, the subject holds the predominant place occupied by the object in the West, while, at the same time, the subject is not an object of conceptual knowledge Eastern knowledge is a form of being, Western knowledge is a form of having

Rev W H SHELDON, *PEW* 6, 359-61

31. HEIMANN, B Nirvana *NR* (1939), Calcutta

32 JWALA PRASAD *History of Indian Epistemology* Munshi Ram Manohar Lal, Delhi, 1956, VIII+406

(revised and enlarged ed, 1st ed pub in 1939) Part II The philosophical background in the early lit. Vedic lit (1) earliest signs of a distinction bet direct and indirect knowledge in *RV*, (2) conception of mind as a psychical faculty in *VS*, (3) beginnings of the *Up* doctrine of 'self' and conception of name and form as forms of knowledge in *SPBr*, (4) further advance in psychical analysis and the doctrine of mind-dependent Reality in *Ati Ār*, (5) development of the doctrine of illusory existence and notions of *vidyā* and *avidyā* in *BAUp* and other *Up*..

- 33 KUMOI, Shozen Gotama's concept of transmigration in relation to that in the Upanisads (Japanese) *Proc Okurayama Or Res Inst* 1, Yokohama, 1954, 27-41
- 34 KUPPUSWAMY, B The nature of mind in Indian psychology *Hiriyanna Comm Vol.*, 1952, 82-86  
ref to *TUp* II 1-5, *BAUp* I 53
- 35 MAHADEVAN, T M P Death and deathlessness *Pr Bh* 57 (1) 16-18  
fear of death arises only at the empirical level of plurality
- 36 MASSON OURSEL P Die indischen Erlösungstheorien im Rahmen der Heilsreligionen Die Gnadenlehre in religiösen Denken Indiens *Eranos Jahrbuch* 4, 1937
- 37 MASSON OURSEL P Die indische Auffassung des psychologischen Gegebenheiten Die indischen Heilstechniken *Eranos-Jahrbuch* 5, 1938
- 38 MEES, G H *The Book of Signs* N Kluwer, Deventer, pp 407  
an exposition of trad. psychology  
Rev K C VARADACHARI, *Pr Bh* (Aug. 1955) 348-50
- 39 NARAHARI, H G Allusions in the Rgveda to the doctrine of transmigration *C K Raja Comm Vol.*, 1946, 336-48  
(1) soul distinct from body (I 113.16 164.4, X. 59.7),  
(2) eternity of soul (X. 16.4) (3) soul as experiencer of rewards of actions (I 164.20) tho it is not possible to see direct references to doctrine of transmigration in *BV*, we have, in it, almost all material that is necessary for a theoretical formulation of it
- 40 NARAHARI H G Vedic antecedents of the epic *sasarīrasvarga* *IHQ* 28 (1), 87 ff
- 41 NARAHARI, H G Rebirth and release in the Adhyātmamāyana. *BDCRI* 14 (2), 106-08  
indicates agreements and disagreements with *Up*



41a PANDIT, B. C. The origin and development of the doctrine of transmigration in the Vedic literature *J Bom U* 28 (2), Sept 1959, 20-50

42. PRZYLUSKI, J. Die Erlösung nach dem Tode in den Upanishaden und im ursprünglichen Buddhismus. Der Lebendig Erlöste im entwickelten Buddhismus *Eranos-Jahrbuch* 5, 1938

43 RAJA, C. K. Moksha. *Pr. Bh* 58 (12), 491-93

idea of *nirga* in *RP* (IX. 113 7-11), idea of *mokṣa* in *RP* (I 24 12-15, 25 21, VII 86.3).

44 RAJU, P. T. Mind in the Upanishadic psychology *Ved. Kes* 35 (1), 16-23.

answers questions such as (1) what is the role of the physical body in the functioning of mind? (2) if the senses and their objects evolve out of *manas* or *antahkarana*, how can the latter continue to function after the evolution? Have the *Up* any theory of the unconscious mind?

45 RAJU, P. T. Intuition as a philosophical method in India *PEW* 2 (3), 187-207

(1) many classical Ind philosophers maintained that experience of the highest reality was possible only thro' unmediated knowledge or intuition, (2) some maintained that, even at that level, our experience c'd not be unmediated, (3) validity and even the possibility of the highest intuition as unmediated cognitive experience were proved with the help of reason, (4) acceptance of extraordinary forms of empirical knowledge such as clairvoyance and telepathy, (5) all empirical knowledge that claims truth is discursive, (6) use of reason to interrelate not only the different forms of valid knowledge but also the different forms or levels of reality

46 RHYS DAVIDS (Mrs) Erlösung in Indien's Vergangenheit und in unserer Gegenwart *Eranos Jahrbuch* 4, 1937

47 ROSENBERG, Alfons *Die Seelenreise Wiedergeburt, Seelenwanderung oder Aufstieg durch die Sphären* Otto Walter AG, Olten Freiburg i Br, 1952, 238

ref to Hindu reincarnation theory

Rev J L. BLAU, *Erasmus* 8, 709-10

48. SAHA, Kshetralal. Immortal desires. *KKT* 13 (2), 275-79.
49. SAHAYA, Haranath. Desires. *Pr. Bh.* 52 (3), 135-36.  
..ref. to *BAUp.* IV. 45: desires lead one to the object of his desires..
50. SCHAYER, St. Somatism in Indian psychology. (Polish). *Bull. Internat. Acad. Pol. des Sc. des Lett.* 7-10, Cracow, 1936, 159-68.
51. SCHOMERUS, H. W. *Indische und christliche Enderwartung und Erlösungshoffnung.*
52. SRIVASTAVA, J. P. A study of some defence mechanisms in Indian thought. *Phil. Quart.* 24 (3), 189-93.  
.. applied psychology in *Up* Jung has tried to show, quoting from the Vedas and the *Up*, that the Sun God and fire represent the libido or the reproductive energy of man .
53. SURESH CHANDRA. Vedo me mānasika cikitsā. *VJ* (Feb. 1956).
54. UPADHYE, A. N. Mahāvira and Buddha on Nirvāna. *The Voice of Ahimsa* 6 (3-4), 120-28.  
..*Up.* ideas can hardly be regarded as continuation of the crude and commercial thought of Vedic Aryans *Up.* show influence of the Magadha thought-complex.
55. VAIDYANATH, Sastri. Soul's transmigration and emancipation. *Ved. Dig.* 1 (9), 32-35 (and in further instalments).
56. VARADACHARI, K. C. A critique of the pramānas. *JGJR* 5 (2), 93-119.
57. VARMA, V. P. The philosophy of rebirth in ancient Indian thought. *Mandar* 1 (3), 9-19.  
..sociological analysis of the concept of rebirth..rebirth and moral and spiritual individualism .
58. YATISWARANANDA, Swami. The type of salvation we want. *Ved. Kes.* 37 (3), 91-100.

59. ZIMMER, H. *Tod und Wiedergeburt im indischen Licht*. *Eranos-Jahrbuch* 7, 1939.

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1. AGNIHOTRI, B. S. *The yogic concepts in Atharva Veda*. SP (13th AIOC), Nagpur, 1946.

2. CAVALLARO, G. *Lo yoga : aspirazioni religiose ed ascetiche del nostro tempo* *Riv. rosmin* 47 (1), 1953, 26-33.

3. CHOISY, M. *La metaphysique des yogas. Essai sur les techniques indiennes de la sublimation*, du Mont-Blanc, Genf, 1948, 253.

4. DANIELOU, Alain (Shiva Sharan). *Yoga, the Method of Re-Integration*. Christopher Johnson, London, 1949, 165.

. realization of supra-sensory perception as one of the stages of yoga its method is a sort of physico-mental gymnastic, thro' wh. the Conscious, carried by the subtle body, is withdrawn from its physical envelope, without however destroying it, and after having cognized all things, comes back into the physical envelope with its prodigious harvest

Rev. N K GUPTA, *AP* (Mar 1950), 131, T KRISHNAMACHARYA, *JORM* 19, 237-38.

5. ELIADE, M. *Yoga. Essai sur les origines de la mystique indienne*. Ed. Geuthner, Paris, 1936.

6. ELIADE, M. *Cosmical homology and Yoga*. *JISOA* 5, 188-203.

yoga has a tendency towards the concrete post Vedic spirituality was not satisfied with the magic of gesture and speech, it was a vehement critique of ritualism yoga practices tend towards "unification" of body, breath, and consciousness tho' the final aim of yoga is *mokṣa* or the de-solidarization of man from the cosmos, the preliminary practices tend to a perfect integration of the yogin into the cosmical rhythms in this respect the part played by the moon thro' the whole hist of Ind spirituality is significant..

7. ELIADE, M. *Techniques du Yoga*. Lib Gallimard, Paris, 1948.

- 8 ELIADE, M *Le Yoga. Immortalité et Liberté*. Payot (Bibl scient ), Paris, 1954, 427.

treats of yoga both in its trad and popular forms

Rev E LAMOTTE, *Le Muséon* 69, 218-221

9. ELIADE, M *Yoga Immortality and Freedom* Routledge & Kegan Paul, London, 1958, XXII+529.

(English transl of the above) yoga studied in an immense frame-work of general Asian magic and mythology

Rev B HEIMANN, *JRAS* 1960, 88 89

- 10 FILLIOZAT, J *Les limites des pouvoirs humains dans l'Inde* *Études Carmélitaines* 32, 1953, 23-38

(summary in *Anthropos* 49, 327) (1) miracles, (2) ascetic practices, (3) yoga realization

11. GERVIS, P *Naked they pray* 1957

meaning and practice of yoga

- 12 HAUER, J W *Der Yoga, ein indischer Weg zum Selbst* (Kritisch positive Darstellung nach den indischen Quellen mit einer Übersetzung der massgeblichen Texte) W Kohlhammer-Verlag, Stuttgart, 1958, 488

(2nd revised and in 2 volumes enlarged ed of the author's *Yoga als Heilsweg*) Part I Ch 1 Beginnings of Y in Vedic times, the Y as method and metaphysics—the creation of Aryan ascetics, Vratyas as the sponsors of Y, origin of Y traceable to Indo-Ir period Ch 2 Y in the *Up* passages from *Śvetāśvatara* translated Ch 3-5 Y in Buddhism and Jainism, in *MBh*, in Rāma-circles Part II *Yoga-sūtras*, Al B r ū n i, Persian mysticism Part III Man and the universe in Y, Y as 'Heilweg', *karmayoga* acc. to *BG*, Y and the Westerners, psychotherapy

Rev E. FRAUWALLNER, *WZKSÖ* 3, 166.

- 13 HERBERT, J *Yoga and Christianity* *Asia* 1 (3), 332-40

- 14 HOHLENBERG, J *Der atmende Gott Yoga und der europäische Mensch* 1952, 192

- 15 MORANDO, D *La meditazione indiana Riv rosmin*  
49 (1), 5-22

meditation and asceticism *dhya*na of yogins and its varieties  
depersonalisation and absorption

- 16 JUNG, A *The psychology of eastern meditation*  
*Art and Thought* (Coomaraswamy Comm Vol), 1948

modern psychology has reached as far as yoga since it is able  
to demonstrate scientifically the deeper layer of unity in the un-  
conscious

- 17 JUNG, C C *Le Yoga et l'occident Cahiers du Sud*  
(Approches de l'Inde), 1949 50

- 18 KUMAR PAL *Psycho therapeutic techniques and yoga*  
*Ved Kes* 23, 162 65

- 19 KUMAR PAL *Yoga and psycho analysis Pr Bh* (May  
1947), 204-09

- 20 LINDQUIST, S *Die Methoden des Yoga Hakan*  
*Ohlssons Buchdruckerei, Lund, 1932, 233*

acc. to Patañjali's *sutras* and Buddhism

- 21 LINDQUIST, S *Siddhi und Abhinna Eine Studie über*  
*die klassischen Wunder des Yoga Uppsala Univ Aerskrift 2*  
1935, 98

- 22 POTT, P H *Yoga en Yantra E J Brill Leiden,*  
1946, 180

- 23 SCHUON, F *Yoga as a spiritual principle Asia* 15,  
342-51

- 24 SHUDDHANANDA BHARATI *Yogi Secrets of Yoga*  
Ganesh & Co, Madras 1956 164

Ch 5 Vedic light.

- 25 VARADACHARI K C *Yoga psychology in the minor*  
*Upanisads methods of yoga angas accessories of yoga*  
*JSVOI* 8 (2), 116-41

(earlier parts pub in *JSVOI* 1 and 4 *JGJRI* 3)

26. VIDEHA. *Samdhā-yoga* (Hindi). Veda Samsthāna, Ajmer, 48.
27. VIDEHA. *Vaidika yoga-paddhati*. (Hindi). Veda Samsthāna, Ajmer, 38.
28. VIJAYATUNGA, J. *yoga The Way of Self-fulfilment*. Casement Pub., London and Bombay, 1953, 48.
29. WOOD, E. *The Occult Training of the Hindus*. Ganesh & Co, Madras, 1952.  
(2nd ed)
30. WOOD, E. *La pratique du yoga ancien et moderne*. 1953.
31. WOOD, E. *Great Systems of Yoga* Philosophical Library, New York, 1954, XVII+168

#### 64 MISCELLANEOUS PHILOSOPHICAL TOPICS.

1. AGRAWALA, V. S. *Vaitānās tū vahnayaḥ pūrayantu*. Dayananda Dīkṣa Śatābdi, Mathura, 1959, 35.  
(Presidential address Veda Sammelana) *vedavidyā* is *śrēṣṭhavidyā* Prajāpati's two forms (*nirukta-anurukta*, *mūrta-amūrta*, etc.). various Vedic *vidyās*
2. AGRAWALA, V. S. *Purāṇa-Vidyā*. *Purāṇa* 1(1) 89-100.  
Vedas hold the key to *Purāṇas*, it appears that the two existed side by side Vedas are a veritable storehouse of cosmic knowledge conveyed thro' a vast and varied symbolism all Vedic *vidyās* have one common objective, namely, to explain the cosmic processes of creation and dissolution as witnessed thro' the triple forms of life-mind-matter or *prāṇa-manas-vāk* or *agni-vāyu-udītya*.  
*Purāṇas* undertake the elaboration of *Prajāpati-vidyā* thro' *sarga* and *pratisarga*..
3. AIYAR, K. Balasubramania. Unity and harmony in Sanskrit literature. *AP* 23, 487-91.  
unity and harmony bet. word and sense, bet. man and nature, bet. nature and god..

4 BARUA, B M *Philosophy of Progress*, Calcutta, 1949

Rev H BHATTACHARYA, *IC* 15 241-42.

5 BHAGAVAD DATTA *Prano kā adi srota* (Hindi) *GKP* 6 (1), 6-8

6 BHARADWAJ K D *The nature of God—IV* *KKT* 20 (10), 598-603

various *vidyās* in *Up*

7 BUITENEN, J A B van *Dharma and moksa* *PEW* 7, 33-40

attempts to provide some hist background to the question of the distinction bet *dharma* values and *moksa* values

8 BURTT, E A *Basic problems of method in harmonizing Eastern and Western philosophy Prelim Report II E W Philosophers Conference, Univ of Hawaii, 1949, 16-17*

9 CARPANI, E. G *Su alcune anomalie somatiche e psicofisiologiche dei fenomeni paramistici hindu* Ginevra, 1943

10 COOMARASWAMY, A K *Understanding and reunion an oriental perspective The Asian Legacy and American Life*, New York 1945 215-30

11 COOMARASWAMY, A K *Time and Eternity* *Artibus Asiae*, Ascona, 1947, 140

collection of texts chosen (from Hinduism, Buddhism etc) to contrast time as 'continuum with eternity wh is 'not in time

Rev M FOWLER, *JAOS* 69, 109

12 COOMARASWAMY, A K *Gradation, evolution, and reincarnation Siddheshwar Varma Comm Vol II*, 1950, 25 28

(rel deals with the *why* of things science with their *how* rel with intangibles science with things that can be measured directly or indirectly)

13. DIVANJI, P. C. Karma-yoga tradition. *JOIB* 1 (4), 329-37

14. ELIADE, M. Le temps et l'éternité dans la pensée indienne *Eranos-Jahrbuch* 20, 1952, 219-52

15. GONDA, J. A note on Indian "pessimism". *Vollgraff Comm Vol* (North Holland Publishing Co), Amsterdam, 1948, 34-48

love of life coupled with a sad understanding of its frailty and brevity studies words like *samsāra*, *saṃti*, *prasāda*, etc. (in 'primitive' world, life of man is a circular course, *samsāra* does not mean "cycle of rebirths", but "going about, faring on, streaming continually")

16. GUENON, R. *Initiation et réalisation spirituelle* Paris, 1953, 234

17. HEILER, F. The idea of god in Indian and Western mysticism *BRMIC* 10 (5), 97-107

18. HEIMANN, B. Significance of numbers in Hindu philosophical texts. *JISOA* 6, 88-93

the most common kind of magic, namely of number, has not found fertile field in India numbers are *mayā*, but numbers 1, 2, 3 belong, in a certain way, to the sphere of unity or the transcendental level of completion, and as such they are more than mere numbers of *mayā* one, acc. to Vedānta, in its essence is not dissolved into distinct plurality, tho' manifested by it; two implies the polar aspect of unity, three represents logical, biological, or physical balance bet both extremes of polarity *śūna* (= immense) and *śunya* (= zero)—both are receptacles of all distinct numbers the only esoteric, or rather transcendental, Ind ideas of numbers are the concept of relativity of all numbers and the concept of no-number

19. HEIMANN, B. Form not "apart" but "a part" of meaning as exemplified in Sanskrit literature *UCR* 6, 23-28

similes and metaphors in Vedic lit. not intended merely as poetical artistry, lit form and acoustic form are deeply rooted psychological essentials and constituents of inner meaning formal means of expression are part of the meaning itself



20. HIRIYANNA, M. *Art Experience*. Kavyalaya Publishers, Mysore, 1954, 86.

...a collection of 15 articles. hist of aesthetics briefly sketched... process of its evolution follows closely that of general phil.—culminating in the *rasa*-theory corresponding to the *ānman*-doctrine of the *Up*...

21. INAZU, K. The two different forms of citta-mātra : Yajñavalkya and Vasubandhu. *JIBS* 2 (2), 681-86.

22. INGALLS, Daniel H. H. Dharma and mokṣa. *PEW* 7, 41-48.

23. KAPADIA, B. H. Lord Mahāvīra, the great apostle of Ahimsā. *The Voice of Ahimsa* 6 (3-4), 82-83.

...Vardhamāna—one of the ascetic preachers associated with the *Up* revolt against sacerdotalism of Br...

24. KIRFEL, W. "Joint-marks" im alten Indien. *ZDMG* 104, 371-76.

...(English transl of this by L. WENDEL in *The Voice of Ahimsa* 5, 170-74)...in pre-Aryan India, traces are found of the custom to stress the shoulder-joints by particular marks emphasis on joint-marks points to different souls, wh, acc. to animistic conception, inhabit the human body. the five *prāṇas* in human body... "joint-marks" related to Jaina conception (*saṃhanana, saṃghāta*)...

25. LAUENSTEIN, D. *Das Erwachen des Gottesmystik in Indien*. Munchen, 1943.

26. LEVY, John (Premanandanāth). *Immediate Knowledge and Happiness*. John Lloyd, Abingdon-on-Thames, 1951, 49.

...(Non-dualistic Vedānta, its doctrine, practice, and some general applications). man is not his body (wh. operates in space), nor his mind (wh. operates in time), but is in essence identical with Universal Consciousness .

Rev. C. BAX, *AP* 22, 564-65.

27. LONGWORTH, T. C. *The Worship of Love : A Study of Nature Worship throughout the World*. Torchstream Books, London, 1954, 271 + 32 plates

Rev.: E. ETTLINGER, *Folk-Lore* 66, 372.

28 MASSON OURSEL, P *Le temps et l'espace* Cahiers du Sud (Approches de l'Inde), Paris, 1949-50

29 MATURAMA Jivatma aura pran (Hindi) *Veda-vāṇī* 11 (12) 6-8

30 NIKHILANANDA, Swami Meditation and concentration as methods in Indian philosophy *Prelim Report II E-W Philosophers Conference, Univ of Hawaii, 1949, 15-16*

31 NORTHROP, F S C Methodology and epistemology, oriental and occidental *Prelim Report II E W Philosophers Conference, Univ of Hawaii, 1949 20-21*

32 OJHA, Madhusudana *Pancabhū asamiksū* Jaipur, 1946, 16

Y nature of *pañcabhūtas* in the light of Ved c doctrine compared with the elements in modern science

33 PE, Maung Aung What advaita owes to Buddhism *Maha Bodhi* 54 (1-2)

34 PENDE, N The oriental sense of cosmic human divine unity versus the mechanical super rationalism of the West. *EW* 2 (4), 193 98

35 POTTER, Karl H Attitudes, games, and Indian philosophy *PEW* 6, 239 45

(1) we can't read most statements in Ind texts as literal assertions many of the utterances in Ved c hymns are not even grammatically declarative sentences and those that are are for the most part meaningful emotively and pictorially rather than as lit statements of fact (2) key to the appreciation of Ind. thought lies in its emphasis on life-attitudes (3) of special importance in assessing and understanding Ind attitudes are the illustrations, myths and metaphors used by Indians to suggest their several points of view

36 RAMACHANDRA RAO, S K The Aryan ideal *AP* 22, 537-40

*satyasya satyam*

37 RAMANATHA Prabhu kaha hai? Dekkho vaha jaha hai (Hindi) *Vedatani* 12, 14-17

- 38 RAMASWAMI SASTRI, K S Śakti KKT 18 ( serially published )
- 39 RINGGREN, H *Fatalism in Persian Epics* Uppsala Univ Aerskrift 13, 1952, 134  
discussion about *kāla* (= time, destiny) ref to Vedic texts
- 40 RUBEN, W Indische mysterien *Anthropos* 45, 357-62  
emphasizes similarity bet Yajñavalkya and Śaktism
- 41 SAMA RAO, P Art in life and life in art *Pr. Bh* 61, 179-84
- 42 SARMA, Motilal *Buddhiyogaparīkṣa* RVTSS, Jaipur, 1956, 659
- 43 SASTRI, S Lakṣmīnārasiṃha Advaita and bhakti KKT 13 ( 2 ), 267-74 ( and in further instalments )
- 44 SEN, Kṣhītimohan The Bauls of Bengal II VBQ 18 ( 3 ), 273-82  
ref to mysticism in later Vedic period
- 45 THEILLARD, A [ Psychology of the Indian ] *Graphologie* 49
- 46 VARADACHARI K C Time and mysticism JGJRI 7, 167-80  
Up approach *Prasna Up* begins with an elucidation of the problem
- 47 YOGATRAYANANDA, Sivaram Kimkar The nature of time kalatattva JISOA 11, 75-102  
ref to the hermetic parts of the primordial knowledge of subtle correspondence ( AV XIX. 53-59 )
- 48 ZAEHNER, R C *Mysticism Sacred and Profane* Clarendon Press, Oxford, 1957 XVIII+256  
a ch on "Some Hindu Approaches"  
Rev J LAYARD *Asan* 1958 198

## XIV. SOCIOLOGICAL STUDY

## 65. ANTHROPOLOGY : ETHNOLOGY : SOCIOLOGY—GENERAL STUDIES.

1. AIYANGAR, K. V. Rangaswami. *Some Aspects of the Hindu View of Life according to Dharmaśāstra*. Oriental Inst., Baroda, 1952, X+184.

Rev.: P. V. KANE, *AP* (July 1952), 320-22; P. S. SASTRI, *Pr.Bh.* 61, 314-15.

2. AIYAPPAN, A.; BALA RATNAM, L. K. (Ed.). *Society in India*. Book Centre, Madras, 1956, VI+252.

(Proc. of Conference organized by Social Sciences Assn. of Madras) Pres. address by I. KARVE ("Cultural Process in India") deals with the genesis of endogamous sub-castes in Ind. society... M. N. SRINIVASA ("Sanskritization and Westernization") discusses the concept of Sanskritization as the process by wh. a lower caste-group gives up its own customs and takes on those of higher castes

3. AIYAR, C. P. Ramaswami. The philosophical basis of Indian legal and social systems. *Essays in East-West Philosophy*, Univ. of Hawaii, 1951, 336-52

4. ANAND, Mulraj. *The Story of Man*. Sikh Publishing House, Amritsar, 1952, 144.

5. AUTRAM, Ch. *L'épopée indoue : Etude de l'arrière-fonds ethnographique et religieux*. Denoel, Paris, 1946, 410.

6. BERGE, F. *Convergences et divergences entre folklore et religion*. *Ethnologica* 1, Wien, 1952.

7. BHANDARKAR, D. R. Some light that epigraphy sheds upon the social life of ancient India. *C. K. Raja Comm. Vol.*, 1946, 1-14.

...inscriptions not only corroborate but also correct S.S. re. the *śrī-gaṇas* of Kṣatriyas; position of woman; age of marriage of girls..

- 8 BLEEKER, C J (Ed) *Anthropologie religieuse*  
L'homme et sa destinée à la lumière de l'histoire des religions  
E J Brill, Leiden 1955, VIII+190

FILIOZAT on Ind humanities

- 9 BRODRICK A H *The Tree of Human History*  
Hodder & Stoughton, London, 1951, 253

a connected account of the appearance of civilization and arts

Rev RAGLAN *Man* 1952, 110

- 10 BROWN, W Norman *Class and cultural traditions in*  
*India J. Amer Folklore* 71 (281), Philadelphia, 1958

- 11 CHATTERJI, B K. *Racial components of the tribal*  
*population of India* Baroda, 1955, 20

(Pres address anthropology section 42nd Ind Science  
Congress 1955) people of India classified into four racial types  
(1) basic aboriginal (*niḥ da*) (2) Mongoloid (*kuṛa*)  
(3) long headed proto-Mediterranean group of people like those  
of M D (*dravida*), (4) long and broad headed IA-speakers  
(*ārya*)

- 12 CHATTERJI, Sunil Kumar *Kṛṣṇa Dvaipāyana Vyāsa*  
*and Kṛṣṇa Vāsudeva JASB* 16 (1), 1950

15. COOMARASWAMY, A. K. "Spiritual paternity" and the "puppet complex". A study in anthropological methodology *Psychiatry (Journal of the Biology and Pathology of Interpersonal Relations)* 8 (3), Aug 1945, 287-297.

many of the peculiarities of 'primitive' peoples may not be of local origin but may represent only provincial or peripheral survivals of theories held by some or all of the more sophisticated communities from wh the primitive peoples may have declined. the Pacific doctrine of spiritual conception is not an isolated phenomenon, compare in this connection, *Parcarisma Br* IX. 31, *SPBr* VII 3.2.12 *AV* X 8.14, etc for "puppet-complex" we have parallels in *RV* V 50.1, *Maitri Up* VI 7, etc.

- 16 COOMARASWAMY, A. K. *The Religious Basis of the Forms of Indian Society* New York, 1946

(French version of this, *Le fondement religieux des formes de la société hindoue* pub Cahiers du Sud [Approches de l'Inde], Paris, 1949-50)

- 17 DAFTARI, K. L. *Social Institutions in Ancient India*. Nagpur Univ., 1947, XV+182

- 18 DANDekar, R. N. Dharma, the first end of man. *Sources of Ind Trad* (Columbia Univ.), 1958, 216-35.

(Part III Ch. 10) what is D? sources and extent of D  
D is not static varna and asrama

- 19 DHARMA DEV. Vedokta parivarika kartavya. (Hindi). *VJ* (April 1957)

- 20 DINGWELL, E. J. *Racial Pride and Prejudice*. Watts & Co., London, 1946, X+246

Rev I ZOLLSCHAN, *Man* 1947, 110

- 21 DUMEZIL, G. "Ivno S M R." *Erasm* 52, 105-19.  
trifunctional structure of society...

- 22 DUMONT, L., POCCOCK, D. F. *Contributions to Indian Sociology* Mouton, The Hague

Vol II, 1958, 63 Analysis of Ind. Caste, Vol III, 1959, 101  
Critiques on Hinduism (India has institutionalized inequality.  
Hinduism is derived from Vedism is H. a mechanical juxtaposition of Aryan and Dravidian traits?)

Rev J H HUTTON *Man* 1958 229, W McCORMACK, *Man* 1960, 137

23 Ed Society on a spiritual basis *Pr Bh* 52 (7), 268-73

24 EHRENFELS, U R The polarization of society *AP* 20 (5), 204-10

emphasizes technological art stuc and rel. refinement of matrilineal civilizations for instance I V civil

25 EHRENFELS, U R The comparative study of matrilineal civilizations in India *J Univ Gauhati* 4, 1-27

26 FUCHS, S The contribution of anthropology to Indian history *Indica*, Bombay, 1953, 154-60

problems of Ind hist. in the solution of wh anthropology proves helpful are enumerated

27 FUCHS, S *Social Origins* Gyanayatan Publications, Bombay, 1957, 147

useful appendixes (1) suggestions for anthropological research in India (2) applied anthropology in India, (3) select bibliography of Indian ethnology

Rev F B *Anthropos* 53 692

28 FÖRER HAIMENDORF, C von Presidential address Anthropology Section *Proc 37th Ind Sc Congress, Part II*, Poona, 1950, 175 89

29 GHATAK, I B Ethnology for India *QJMS* 36, 13-25

seven principal racial types in India (1) Indo-Iranian (2) Indo-Aryan (3) Alpine type of Western India (4) Aryo-Dravidian (5) Alpine type of Bengal and Orissa (6) Mongoloid (7) Dravidian

30 GHURYE G S Some kinship usages in Indo Aryan literature *J Anthropol Soc Bombay* 1 (1), 1946, 1-80

- 31 GHURYE, G S Vidyas Indian contribution to sociology of knowledge *Sociol B* 6 (2), Bombay, Sept 1957, 29-71

first enumeration of branches of knowledge or *vidyā* occurs at about the end of Vedic period very early in the hist of Ind civil, regular study of *vidyā* became duty of some sections of population study began with enumeration of topics of study

- 32 GOETZ, H Ethnology as a supplementary science to Indian historical research *PIHC*, 1941, 341-45

- 33 GUHA, B S Racial Affinities of the Peoples of India. *Census of India* (1931), Vol I, Part 3, 1935

- 34 GUHA, B S Die rassenmassige Zusammensetzung der Indo-Arier und die Rassenmischung in Indien *Mitteilungen der deutschen Akademie*, München, 1935, 488-95

- 35 GUHA, B S Progress of anthropological research in India. *Anthropos* 41-44, 607-14

- 36 HAZRA, R C The sources of Dharma *OH* 2 (4), 3 (1), 65-88

- 37 HERMANN, M. The origin of man *JBBRAS* 28 (1), 49-92

(a challenge to Darwinism from Human Biogenetics and Physical Anthropology) in the introd, author refers to the Vedic legends of Yama Yami and Manu

- 38 INGALLS, Daniel H. H The Brahman tradition *J Amer Folklore* 71 (281), Philadelphia, 1958

- 39 JOSHI, S. G. *Brhan mahārāṣṭrūṭīla sukla śaṣurvedīya mādhyamdina brahmaṇamcā itihāsa* (Marathi) Jalgaon, 1950  
(hist of Brāhmaṇas belonging to ŚYV [mādhyamdina] in greater Mahārāṣṭra)

- 40 KANE P V History of Dharmaśāstra *BORI* (GOS-Class B-No 6), Poona

Vol III (*rājadharmā, vyavahāra, sadācāra, kalivarjya*), 1946  
XLV + 1088, Vol IV (*pātaka, prajācitta, karmavipaka, antyeṣṭi*,



*śāuca, buddhi, brāhma, nṛthayātrā*), 1953, XXXII+926; Vol. V, Part I (*īratat, utsavar, kala, etc.*). 1953, V + 718 + 3 plates..

Rev.: (Vol. V, Part I) A. L. BASIAM, *BSOAS* 22, 618; L. STERNBACH, *JAOS* 79, 194-95.

41. KAPADIA, K. M. *Hindu Kinship*. (An important chapter in Hindu social history). Popular Book Depot, Bombay, 1947, XVI+320+XL.

..discussion of such topics as cult of ancestors; inheritance, succession, and adoption; marriage; organization of household and kin group; vicarious liabilities and debts; birth and death impurities..

Rev.: S. FUCHS, *Anthropos* 45, 426; RAGLAN, *Man* 1948, 108.

42. KARVE, Irawati. *Kinship Organization in India*. DCRI Monograph Series 11, Poona, 1953, VIII+304.

..Ch. II: The kinship organisation of the Northern Zone: the past..linguistic region, caste, and family are three most imp. aspects of the culture of any group in India difference bet. the cultural levels of conquering Aryans and conquered Dasyus cd. not have been very great; Dasyus were, however, in course of time, subjected to progressive primitivisation..caste and tribe are two concepts wh. are almost interchangeable in certain contexts..significance of brother-sister or cross-cousin marriages..discusses concepts of *ari, gotra*, etc...

43. KOKJE, Raghunath Sastri. *The problem of common ritual for all Hindus*. *ABORI* 28, 131-34.

44. KOPPERS, W. *Primitive Man and His World Picture*. Sheed & Ward, New York, pp. 264.

Rev.: SACHCHIDANANDA, *Min I* 33, 179-80.

45. KOPPERS, W. *India and dual organisation*. *Acta Tropica* 1 (1-2), Basel, 1944.

46. KOPPERS, W. *Zum Rassen-und Sprachen-Problem in Indien*. *Die Sprache* 1, 217-34.

..(a crit. appraisal of the work in this field of E. von EICKSTEDT)..

- 47 KROEBER, A L *Anthropology* Harcourt, Brace & Co., New York, 1948, XII+856+XXIX

(a section on Indian Pre-hist in ch 16)

Rev M B EMENEAU *JAOS* 68, 207-08 (The Indians of the Vedas are still very shadowy figures as men but some rays of illumination are shed by knowledge of parallel cultures elsewhere in geography and hist)

- 48 LACOMBE O *History of Dharmaśāstra L'Année Sociologique*, Paris, 1949, 413 46

(a review article on P V KANE's work)

- 49 LAW, B C *Indological Studies Part I Ind Res Inst*, Calcutta, 1950, 132

second section presents an account of the early social and economic conditions in India—pre Vedic, Vedic pre-Buddhistic, pre-Maurya

Rev A L BASHAM *JRAS* 1951 122 B Ch CHHABRA *AP* (Feb 1952) 83 84

- 50 LUNDMAN, B *Einige kritische Bemerkungen zur Anthropologie Vorderasiens Orientalia Suecana* 4, 87-100

- 51 MAJUMDAR D N *Races and Cultures in India* Kitabistan, Allahabad, 1943, 299

first two chapters deal with raciology in India

- 52 MAJUMDAR D N *Race Realities in Cultural Gujarat* Gujarat Res Soc Bombay 1950, XII+87

in the introd author discusses race-elements in Ind population racial elements in I V civil

- 53 MEHTA B H *The problem of aborigines J Anthropol Soc Bombay* 3 (1), 1949, 24-35

primitive races in India are animists. Vedic Aryans after overpowering the animists collected and introduced all the rel beliefs and forms of worship of the animists into AV

- 54 PANDEY, R. B *The problem of race complex in the population of ancient India SP* (16th AIOC), Lucknow, 1951, 144-45

..some points wh. need to be considered: (1) capacity of India to produce various human types, (2) predominance of racial stocks in their respective geographical zones; (3) written and oral trad re. migrations of races..

55. PANDEY, R. B. Structural evolution of the Indian society. *JBHU* 2 (1), 53-66.

56. PANIKKAR, K. M. *Hindu Society at Cross Roads*. Asia Publishing House, Bombay, 1956

..(2nd ed). Hindi Version. *Hindu samāj nirmāṇ ke dūra para*..

57. PETER (Prince of Greece) Possible Sumerian Survivals in Toda Rituals *Bull. of Madras Govt. Museum* 6 (1)  
Rev. S S, *QJMS* 46, 73-74.

58. PRABHU, Pandharinath. *Hindu Social Organization*. Popular Book Depot, Bombay, 1954, XX+393.

.. (new revised ed of the original work entitled *Hindu Social Institutions* by P. H. VALAVALKAR, pub. 1940)..

Rev.: S. R. DAS, *I-AC* 3, 197-98, S DAS GUPTA, *Eastern Anthropologist* 8, 52-54

59. PRABHU, Pandharinath *Hinduo kā samājika manovijāna*. (Hindi). *Siddhānta (varna-vyavasthā special no.)*, 1958, 173-94.

60. RAY CHAUDHURI, H. C. Some aspects of ancient Indian social organization *BRMIC* 9 (1), Jan. 1958.

61. SAHNI, M. R. *Man in Evolution* Calcutta, 1952.

62. SARKAR, S. S. The autochthones of India *Man* 33, 195-211.

.. examines the Austroloid affinities of aboriginal tribes of India

63. SCHMIDT, W. *Gebrauche des Ehemanns bei Schwangerschaft und Geburt* (mit Richtigstellung des Begriffs der Couvade). *Herold (Wiener Beiträge zur Kulturgeschichte u. Linguistik*, 10), Wien-München, 1954, XXI+337.

..(Ind material used fairly prominently) couvade = substitution of husband for wife during the period attendant on birth..

Rev L KRADER, *Erasmus* 10, 376-78, W RUBEN, *OLZ* 1956, 393-95

64. SHAFER, Robert. *Ethnography of Ancient India*.  
Otto Harrassowitz, Wiesbaden, 1954, VII+173+2 maps

purpose of this study is to determine the structure of India's population at the time of the MBh war the war (wh S calls Great Rebellion) was fought on account of the Aryans' system of exploitation of the natives and their imposition of a social system based on colour acc to S, MBh is an Aryan apologia for the extermination of the Kṣatriyas Ch 3 Aryans and their migration to India the home-land of the Aryans was within the Meru Lake Mānasa region, they are pushed out of there by some more powerful people, various waves of migrating Aryans Dasyus are different from Dāsas—the former are ref to contemptuously, not the latter the invasion of India toward the decline of I V civil may not have been by Aryans alone, the western Ānavas surely had something to do with the eclipse of that culture

Rev . P. H. L. EGGERMONT, *Bibl Or* 15 132-33, S FUCHS, *Anthropos* 52, 672, A G HAUDRICOT, *BSL* 53, 294-95, W KIRFEL, *OLZ* 1956, 160-63, J F KOHL, *ZDMG* 110, 198-200, E LAMOTTE, *Le Muséon* 69, 229-31, A D P *J Bom U* 25 (2), 152-53, G URAY, *Acta Orientalia Hung* 6, 306-09

- 65 SHAH, P G Ethnological origin of the Solanki Rajputs *JGRS* 5, 128-44

discusses, among other things, Indo-Aryans, pre-hist period, conflict bet pre-Aryans and Indo-Aryans, Vedic origin of Rajputs

66. VENKATARAMAN, T. S Hindu society—its present and future. *Bhārata-Dharma* 25 (7), Madras, 1947

ref to an *Up* of *SV*, called *Vajras-ci* it examines in detail the genealogy of certain ṛsis many of them born of mixed marriage birth alone does not confer caste status

## 66 CASTE .

- 1 AGNIHOTRI, V. Upaniṣado me varnavyavasthā kā svarupa (Hindi) *Siddhānta* (varna-vyavasthā special no ), 1958, 306-10, 12

2. AMBEDKAR, B. R. *Who were the Shudras?* Thaker & Co., Bombay, 1946, XIV+259+4 maps.

..acc. to author, (1) Fudras were one of the Aryan communities of the solar race, (2) there was a time when Aryan society recognized only 3 *varnas*—Brāhmaṇa, Ksatriya, Vaiśya; (3) S did not form a separate *varna*; they ranked as part of Ksatriya *varna*; (4) there was a continuous feud bet. S. kings and Br, in wh. Br were subjected to many tyrannies and indignities, (5) Br, therefore, refused to perform the *upanayana* of S; (6) therefore, S, tho' Kṣ, became socially degraded, and eventually formed the fourth *varna*..

Rev. A. P. KARMARKAR, *ABORI* 30, 158-60

3. ANON. The caste-system. *Asia* 16, 586-88.

. originally c. s provided both horizontal and vertical mobility..

4. BEHSING, S. Stellennachweis zu Webers "Collectanea über die Kastenverhältnisse in den Brahmana und Sutra". *ZDMG* 100, 362 ff.

5. BEY, H. How caste survives. *Thought* 9 (31), 7-8, 18.

6. BHAGAVADACHARYA. Varna-vyavastha. (Hindi). *Siddhānta* (*varna vyavasthā* special no.), 1958, 221-24, 226.

. c s is *avidika* wrong interpretation of *RV* X 90.

7. BHAGWAT, Durga. Hindu-dharma va jati samstha. (Marathi). *Navabhārata* 13 (7), April 1960, 7-19.

..(a propos S. V. KETKAR, *An Essay on Hinduism*, London, 1911, Max WEBER, *The Religion of India: Sociology of Hinduism and Buddhism*)..

8. BOSE, N. K. Caste in India. *M in I* 31 (3-4), 1951.

9. BULSARA, J. F. Caste in India. *J. Anthropol. Soc. Bombay* 2 (1), 1947, 42-50.

..(review article on J. H. HUTTON, *Caste in India*, 1946)

10. CARSTAIRS, G. M. Some observations on the psychology of high caste Hindus. *Trans. Glasgow Univ. Or. Soc.* 15, 57-64.

11. CHATTOPADHYAYA, B. K. Is untouchability a sin? *KKT* 12 (8), 556-59.

12 CHATTOPADHYAYA, B. K. Varnasrama or the caste system *KKT* 13 (11), 576-80.

13. CHATTOPADHYAYA, B. K. Caste by birth. *KKT* 16 (3), 362-66

. *RV* X 90 12, VI 75 10, *TS* VII 1 1; *ChUp* V. 10 7..

14 CHATTOPADHYAYA, B. K. Caste in the Vedas *CR* 145 (3), Dec. 1957, 237-42.

15. CHATURVEDI, Giridhar Sarma Varna-vyavasthā ki anāditā (Hindi). *Siddhānta* (varna-vyavasthā special no.), 1958, 281-86, 88

16. Cox, O. C *Caste, Class, and Race* Doubleday & Co., New York.

first part based on Ind material

Rev T C Roy, *Min I* 32, 35

17 DHAMMARATNA, Bhikkhu Buddha and caste-system. *Maha Bodhi* 60 (7), 240-46

18. DHARMADEVA. Āryasamāja aur varnavyavasthā. (Hindi). *Siddhānta* (varna-vyavasthā special no.), 1958, 204-13.

19 D'SOUZA, V. S. Caste and endogamy - a reappraisal of the concept of caste. *J. Anthropol Soc. Bombay* 11 (1), 1959, 11-42

examines a few typical theories of caste acc. to D, hypothesized reciprocal relationship bet endogamous char. and other features of caste has not been proved evidence points to the contrary caste may be broadly redefined as "the integration of interacting endogamous groups into a structure of status hierarchy". study of caste-dynamics

20. DUMEZIL, G. Triades de calamités et triades de délits à valeur trifonctionnelle (chez divers peuples indo-européens) *Latomus* 14 (2), 1955, 173-85.

. ref to varṇa .

21. DUMONT, L.; POCKOCK, D. *The Essence and Reality of the Caste System*. Contributions to Ind. Sociology 2, Paris-The Hague, 1958, 63.

..C. BOUGLE, *Essais sur le régime des castes*, stresses the imp. of rel. values in c s.; A. M. HOCART, *Les castes*, observes those rel. values from the people's pt of view and gives them a communicable content. H. has little sympathy with the functionalist and monographic emphasis of MALINOWSKI. H. avoids the crudity of the Radcliffe-Brownian dichotomy of rel. and society, "ritual and secular values", wh can find no place in an analysis of Hindu society..

22. ED. Religion and caste. *Pr. Bh.* 52 (3), 109-114.

23. FUJI. Caste and education—the educational system of ancient India. (Japanese). *JIBS* 3 (2), 724-27.

24. GANGA PRASAD. Vedic varṇa-vyavasthā and modern socialism. *Ved. Dig.* 1 (5), 9-17.

25. GHOSH, N. N. The origin and development of caste system in India. *IC* 12 (4), 177-91.

..examines views of NESFIELD and RISLEY. functional divisions of the people into occupational groups is the genesis of Ind. caste; these groups gradually developed into exclusive and hereditary caste-guilds..discusses caste-system in the Vedic period, Br. period, Buddhist lit, and *Manusmṛiti*..

26. GHOSHAL, U. N. The status of Śūdras in the Dharma-sūtras. *IC* 14 (1), 21-27.

social, religious, and civil disabilities .

27. GHURYE, G. S. *Caste and Class in India*. Popular Book Depot, Bombay, 1957, 316.

28. HOCART, A. M. *Les castes*. Annales du Musée Guimet, Vol. 54, Paris, 1938.

(transl. from the English manuscript by LEVY and AUBOYER).. the main purpose of the author is to demonstrate that caste-system of India has a ritual origin, ultimately derived from the ritual needs of a dual social system, wh had been split again into four main divisions associated for ceremonial purposes with the four main points of the compass and identified in Hinduism with the

four *varnas* of ancient trad (Br, Ks, Vaisya, S) and associated with the four symbolic colours—white, red, yellow, and black.. occupations of different castes are, acc. to H, derived from creative ritual ritual and mystical process later degenerates into a purely utilitarian one

Rev J H HUTTON, *Man* 1948, 37 (regards this as an extreme position, practical or economic motive not completely inoperative in the initiation of human activities, also influence of matrilineal and patrilineal descent)

29 HOCART, A M *Caste A Comparative Study*  
Methuen & Co, London, 1950, XVI+157

c s is a system for distributing throughout the community the various duties connected with the royal ritual and the king's service, 'wh are largely the same' and ensuring that they are performed only by persons duly qualified 'both by heredity and by knowledge of the rites' societies (in India, etc) developed into their ultimate condition by a process of specialization in ritual performance and of concomitant secularization (e g out of a 'priest', who makes ritual clay models evolves the 'potter') Ind c s is not an isolated phenomenon it is a species of a very wide-spread genus H studies c s in India, Ceylon, Fiji Islands, Rome, Greece, Egypt (in certain countries, H finds confirmation of DUMEZIL's theory of triple char of IE community)

Rev J H HUTTON, *Man* 1951, 235, K. S NAGARAJAN, *AP* (Aug 1951), 377-78

30 HUTTON, J H *Caste in India Its Nature, Function and Origins* Cambridge Univ Press, 1946, VIII+279

. (2nd ed, OUP, 1951 X+315) mentions main ingredients of Ind caste, wh have parallels elsewhere insists on elements of truth in former theories, and builds them up into a coordinated whole motif of taboo on food and drink is the keystone of c. s significance of 'that complex of beliefs in *mana*, taboo, and magic, wh surrounds the primitive philosophy of soul stuff or life-matter'

most of the elements of c. s existed in pre-Aryan India change from matrilinear system to the patrilinear system

Rev E ASIRVATHAM, *FEQ* 8 123-24, P CADELL, *JRAS* 1947 (caste as institution confined to India, whatever analogies may be found elsewhere to many of its usages), R. N DANDEKAR (on 2nd ed), *ABORI* 32, 295-97, S V FITZGERALD, *BSOAS* 12, 245-48 (magic is not mistaken rel, but mistaken science, purpose of magic is not 'to scale ramparts of infinity', but to make this present life a more comfortable one), S FUCHS, *JBBRAS* 27, 109-12, R. LINTON, *JAOS* 68, 125-26 (author ignores such



socially significant functions of caste as control of occupations and provisions of techniques for assimilating alien groups). H G RAWLINSON, *JAL* 21 (1), M N SRINIVAS (on 2nd ed), *Man* 1953, 16, T TASKER, *Man* 1947, 92.

31. HUTTON, J H Caste in India *Man*, 1952, 155

. controverts RAGLAN's view (*Man* 1952, 72) that Ind c. s as it exists today is purely ritual and that the rules wh govern it serve no natural function or economic purpose.. ~

- 32 HUTTON, J. H The study of caste. *Man* 1953, 71  
re SRINIVAS's review (*Man*, 1953, 16) of H's book

- 33 ILIN G F Śudras and slaves in the ancient Indian codes (Russian) *Vestnik Drevnei Istori* 2, 1950, 94-107  
(German transl in *Sowjetwissenschaft* 2 1952)

- 34 IYER, L A Krishna The caste system in Kerala. *NR*, July Aug 1947

- 35 JAYACHANDRA Jatapata ki āyu kitānī (Hindī) *VJ* (May 1957), 2-10

- 36 KARVE, Irawati The cultural process in India *Society in India* (Social Sciences Assn ), Madras, 1955, 29-48  
(Pres address) caste does not illustrate fissiparous tendency of Ind society, nor does it represent a horizontal segmentation of society Ind philosophy justified multiplicity of castes as natural and inevitable in India, ethnic groups had lived separately from one another, and devised a mode of inter group behaviour wh avoided mutual interference or merging to such an extent that the identity of the original groups was never lost, there had been fusion, there had also been fusion within large groups But the main cultural feature was the retention of group integrity

- 37 KARVE, Irawati What is caste? *Economic Weekly* 10, 1958, 125-38, 401-07, 881-88.

- 38 KOSAMBI, D D Early stages of caste system in Northern India *JBBRAS* 22, 33-48

- 39 KRIPALANI, G K Caste and its challenge. *Pr Bh* 62, 264-67

40 MAJUMDAR, D N. Caste and race *Ghurye Fel Vol*, 1955, 205-25.

41. MENSCHING, G. *Kastenordnung und Fuhrertum in Indien*

Rev S BEHRING, *OLZ* 47, 65, R F MERKEL, *ThLZ* 68, 83

42 MISHRA, L. B Varna aurā jatisambandhi katipaya bhramo ka parihara (Hindi). *Siddhānta (varna-vyavasthā special no)*, 1958, 320-28, 330

43 MUKERJI, D. The intellectuals in India. *Confluence* 4 (4), 443-55

the Brāhmaṇa caste abandoning of SK. (in favour of English) is sign of the defeat of trad values

44 NARAYANA SARMA, Sastri 'Gunakarmāna varna-vyavastha' ke kai nirdeśa (Hindi) *Siddhānta (varna-vyavasthā special no)*, 1958, 329-43, 345

45 NEWELL, W H The Brahman and caste exogamy in North India *J R Anthropol Inst of G B and I* 85 (1-2), 1955.

46 POCKOCK, D F [Caste in India] *BDCRI* 12 (3-4), 464-68

(rev on J H HUTTON, *Caste in India*, G S GHURYE, *Caste and Class in India*, A M HOCART, *Caste*) acc. to HOCART, the basis (not the origin) of caste is sacrifice, from his pt of view, every occupation is a priesthood HUTTON, in his book, describes the variety of caste phenomena GHURYE gives a complete description of the working of caste in time

47. POCKOCK, D The movement of castes *Man* 1955, 79.

48 RAGLAN Caste in India *Man* 1952, 239

(a propos *Man* 1952, 72 and 155) tho' caste is linked with occupation, the link is not a very close one, many castes follow more than one occupation and most occupations are followed by more than one caste status of an occupation depends not on economic but ritual considerations (e.g. oil pressing is ritually polluting, therefore, oil pressers belong to a very low caste) distinction bet castes is based not on occupation but on commensality

49. RAMACHANDRA RAO, S. K. "Arya"—the nobleman. AP 23 (8), 362-65.

50. SADASIVAN, S. Le système des castes. *France-Asie* 9 (90), 995-98.

51. SANKARATIRTHA, Swami. Varṇa-jāti-vimarsa. (Hindi). *Siddhānta* (varṇa-vyavasthā special no.), 1958, 259-77.

52. SCHUON, F. Meaning of the castes. *KKT* 20, 654-60; 21, 17-21; 40-46.

. system of castes rests upon an aspect of the nature of things, and, therefore, upon a reality that cannot but manifest itself under certain conditions

53. SEN, Kshiti Mohan. *Jātibheda*. Vishvabharatī Granthalaya, Calcutta, 1949, 218.

. c. s. adopted by Aryans from the primitive non-Aryans .

Rev. N. N. DAS GUPTA, *IHQ* (June 1949)

54. SHARMA, Dinanath. Veda me brāhmaṇādī varṇa naḥī? (Hindi). *Siddhānta* (varṇa-vyavasthā special no.), 1958, 11-22, 24.

55. SHARMA, Dinanath. 'Brahmano 'sya mukham āsit' para tarka aura usake artha para akṣepa. (Hindi). *Siddhānta* (varṇa-vyavasthā special no.), 1958, 287-305, 308

56. SHARMA, R. S. Caste and marriage in ancient India (c. 600 B. C.—c. 500 A. D.). *JBRs* 40 (1), 39-54

. takes into account the *Dharma sūtras* and the *Āśrama sūtras*..

57. SHARMA, R. S. *Some economic aspects of the caste system in ancient India*. Patna, 1954, 27.

..economic condition of the pre-varṇa society; origin and development of *cāturiṣṭhya* did wealth determine the caste of a person?..

Rev.: J. S. PADE, *JOIB* 3, 313-14

58. SHARMA, R. S. *Śūdras in ancient India*. Motilal Banarāśidass, Varanasi, 1958, VII+318.

interprets the term *Sūdra* in a broad sense to include all the lower orders in ancient Ind social life acc. to author, S represented a later thrust of foreign tribes having some affinities with Aryans, who tried to penetrate into North West India towards the close of the Vedic period but were defeated by the Vedic Aryans, who gradually absorbed them into the later Vedic society as the fourth *varṇa* *Dāsas* were probably an advance guard of mixed Indo-Aryan peoples, who came to India (before the Vedic Aryans) at about the time when the Kassites appeared in Babylonia total position of S. assessed by tracing the hist on rel, economic political, legal, and social levels S so named probably after the tribes of that name

Rev A S ALTEKAR, *JBRs* 43, 407-09, V A THIAGARAJAN, *Pr Bh* (April 1960), 197-98

59 SIRCAR, D C The Ambastha Jāti *JUPHS* 18(1-2), Lucknow, 148-161

discusses *varṇa* and *jāti jāti* must have originally indicated tribal groups whose membership depended rigidly on birth numerous non Aryan tribes of different grades of civilization were gradually imbibing the culture and blood of the Aryans, but many of them still retained their tribal names and also certain social customs and prejudices one such was Ambastha *jāti* the eagerness of law givers to include all such *jāti*s into the theoretical scheme of *caturvarṇa* led to the concept of mixed caste (See *VBD* I-133.S2)

60 SRINIVAS, M N *Varṇa and caste* A R Wadia *Comm Vol*, 1954, 357-64

observed facts of Indian caste-life can hardly be fitted into the trad. *varṇa* model without distortion

61 TADPATRIKAR, S N *Vaiśyas and social order* *ABORI* 26, 301-06

62 TRIPATHI, Durgadatta 'Karmanā' *varṇa vyavasthā—eka bhrama* (Hindi) *Siddhānta (varṇa-vyavasthā special no)*, 1958, 365-414, 418

63 VEDANTASASTRI, H Is caste system a divine institution? *PIHC* (16th Session), Waltair, 1955, 99-100

64 VIDYALANKAR, S The origin of caste in India, (Russian) *Revue d'Histoire de la Civilisation Mondiale* 2-3, Moscow, 1958

## 67 ĀSRAMA SAMSKĀRA GOTRA, ETC

1 AGNIHOTRI, Vaijanath Yajnopavīta kā vastavīka rahasya (Hindi) *Siddhanta* 13, 266-73

2 ALTEKAR, A S The Āsrama system *Ghurye's Fel* Vol., 1955, 183-94

extremely doubtful whether the system was developed in the Vedic age vague references in Vedic lit concept of three debts

3 ANANDA SWAMI Grhastho ke liye veda adesa (Hindi) *Vedavāṇi* 12 (1-2), 9-13

4 ANON The 'Gotra' exegesis and the possibility of the 'Gotra' institution in the R̥gveda SP (14th AIOC), Darbhanga, 1948, 122-23

5 BAPAT, D G Āryāmce samskara Śimantonayana (Marathi) *Prerana* 2 (6), 35-43

6 BROUGH J The early history of the gotras *JRAS* 1946, 32-45, 1947, 76-90

consideration of the organization of ancient Brahmanical society in exogamous clans crit exam of the views put forth by H ZIMMER in his *Studen zur Geschichte der Gotras* Berlin 1914 (Z argues that the Bṛhgvāṅgirasas were the oldest and in fact, the original gotra the sūtra lists bear out the conclusions derived in this connection from lit.) B prefers to reverse Z's arguments, and say that the distribution of the gotras in the earlier lit substantially corroborates the trustworthiness of sūtra accounts acc. to B gotra system in sūtra period is organically connected with hymn families of RV. in the earlier stage, the no of clans is smaller than in sūtra accounts later a no of new groups join them some of them, like Agastyas and Jamadagnis, coming from outside tribes others being for the most part included among the kevala ganas of the Bṛhgu and Angirases may be in origin Kṣatriya families as the trad has it who as the cleavage bet the classes (varṇas) became more sharply defined, were no longer felt as integral parts of the gotras of Brāhmaṇas, and were thus able to form independent units of their own

7 BROUGH, J *The Early Brahmanical System of Gotra and Pravara* (A translation of the *Gotra pravaramāñjarī* of Puruṣottama Paṇḍita with an introduction) Cambridge Univ Press, 1953, XI+228

Rev : J GONDA, *JRAS* 1954, 93-95; E. LAMOTTE, *Le Muosné* 69, 217-18; P THIEME, *ZDMG* 107, 212-14; H. D. VELANKAR, *JBBRAS* 29, 133-34.

8. HAMSA YOGI, Shri. *Samśkāras. The Genius behind Sacramental Rites.* Suddha Dharma Office, Madras, 1951, VIII+57+36+9.

Rev : Ed, *JGJRI* 8, 227 ff.

9. HATTORI, Masaaki. The concept of gotra in Buddhism. *Bull of Naniwa Univ* 3, 57-73.

10. HAZRA, R. C. The interpretation and history of two ancient Vedic gāthās, and their social and political interest. *ABORI* 37, 144-73

..two *gāthās* given in extenso in some *GS* and referred to briefly in some others, in connection with the ceremony of *simantonajana* mention of *vināgāthinau* the worldly necessities and the consequent mental tendencies and aspirations of the early Vedic Aryans explain why *vināgāthinau* were to sing *gāthās* about heroic kings during *simantonajana*

11. INDRA. The Vedic guru and his pupil. *Ved. Dig.* 5 (9), 328-33.

12. KOSAMBI, D. D. On the origin of Brahmin gotras. *JBBRAS* 26 (1), 21-81.

..exhaustive study of *gotra* with a large no of allied topics..acc to K, *gotra*-system had not been present from oldest times.. specially as regards some *imp Brāhmaṇas*, *gotra*-system is adopted by small groups of pre-Ksatriya and pre-Aryan people from Aryan invaders; as these groups take to the functions of priesthood, they are most logically assigned to the patriarchal clan-group of those for whom they officiate. They consequently acquire the same *gotra*; only afterwards does the rule become its opposite, when Vedic Ksatriyas have died out by the rise of settlements and the emergence of other warriors of obscure origin who fight their way to the top. At this stage it becomes quite possible to assign to these new-comers the same *gotra* as that of the priests who have maintained the continuity of trad

3. KOSAMBI, D. D. Brahmin clans *JĀOS* 73, 202-08.

..(a review-article on *Early Br. System of Gotra and Pravara* by J BROUGH). *gotra* list, in its present form, not older than *Purāṇas*

grouping of *gotras* into 18 separate major groups is artificial part of the *gotra* institution is formed under the influence of pre-Aryan culture there is evidence to show that *gotras* cd become extinct, new ones enrolled from non Aryan or non-Brahmanized families and tribes K does not believe in an Aryan race but in progressive "Aryanization" of people whose beliefs were penetrated by Brahmin ritual, with reciprocal influence on Brahminism the essential feature of *gotra* system is its relation to property *gotra* means a group of human beings associated with the herd as a unit—the common owners of a herd of cattle

14 MURDESHWAR, S S Yajnopavit the sacred thread  
*Chetana* 4 (1), p 2

15 NAHTA, Agarachand Pracina jaina grantho me kulo  
evam gotro sambandhi ullekha (Hindi) *Jaina-Siddhānta Bhāṣa*  
*kara* 19 (1), 1953, 35-43

16 OJHA Madhusudana *Aśauca pañjikā* Manava-  
shrama, Jaipur, 1951, 121

17 PANDEY, R B *Hindu Samskāras* (A socio religious  
study of the Hindu sacraments) Vikrama Publications, Banaras,  
1949, XXVIII+544

first part deals with sources in chronological order, second  
discusses significance purpose, and constituents of individual  
*samskāras* S studied under five heads (1) pre-natal S, (2) S  
of childhood (3) educational S (4) marriage S, (5) funeral  
ceremonies

Rev R. S TRIPATHI, *IHQ* 27, 90-91

18 SHASTRI, D K Bhāratīya samskaro ane tenu guja-  
rātama avatarana (Gujarati) Gujarati Sahitya Parishad, Bom-  
bay, 1950, 319

Ch I origin and development of *samskāras* (pre-hist., I V  
civil, Vedic)

19 SKURZAK, Ludwik *Etudes sur l'origine de l'ascetisme*  
*indien* Travaux de la soc des sciences et lettres de Wroclaw,  
Ser A, No 15, 1948, 56

Part I description of different types of ascetics, Part II tries  
to find the origin of the three types by analysing the text of

4p DS—*parivrājaka*, *vānaprastha* (not living in a hut), *v na prastha* (in a hut) author attributes the origin of hermits to their economic conditions

Rev O FRIS, *Arch Or* 18 (4), 385-88

20 SRIKANTAYA, S *Symbolism of the Yajñopavita*  
Mythic Society, Bangalore, 19

Rev S P, *Pr Bh* (Sept 1950), 381

21 UPADHYAYA, Ramji *Bharatiya samskrit me vāna-prastha* (Hindi) *J Univ Saugar* 6 (6), Hindi Section 1-8

22 VIDEHA *Yajñopavita rahasya* Veda Samsthana,  
Ajmer, 1952, 16

# 68 WOMAN MARRIAGE FAMILY

1 ACHARYA, P K *The Hindu ideal of womanhood*  
*Pr Bh* 59, 194-97

2 APTE, V M *The glory of Indian womanhood in the Rgveda*  
*Pr Bh* 59 (3), 165-67

3 ASHA, *Brahmacariṇī* *Women and Hindu monasticism*  
*Ved Kes* 41 (3), 149-53

4 AWASTHI, A *Sati—was it a Vedic rite?* *Annual Bull Nagpur Univ Hist Soc* 2, 7-15

to follow dead husband was forbidden by Vedic practice no Vedic word for *sati*

5 BANERJI, S M *Woman in India through ages* CR  
116 (1), July 1950, 55-72

6 BASU, Jogiraj *The education of women in Vedic India* *BRMIC* 10 (7), 160-65

7 BASU, Jogiraj *Women in Vedic and post Vedic India*  
*BJ* 6 (20), 1-5-1960, 44-46 (and in further issues)



8 BHANDARKAR, D R Were women entitled to perform *śrauta* sacrifices? PAIOC (12th Session), Banaras, 1946, 345-48.

.Nānāghāt inscription records performance of several *śrauta* sacrifices by Nāganikā, wife of Śātakarṣi ref to *Śābara bhāṣya* VI 136-16 wh favours woman's *yūgādhukāra*.

9 BISWAS, C. C Womanhood of India *Pr. Bh* 59(3), 180-83

10. BOSE, A C Women in the Vedas *Pr Bh* 59(3), 159-61

11 BOSE, A C Women in the Vedas *BJ* 2(6) 23-10-1955, 23-24

12 CHAKRAVARTI, Chintaharan Position of women in Hindu rituals *Pr. Bh* 59(3), 185-86  
wife as *sahā-dharma-cārinī*

13 CHATTERJEE, H Ceremonies constituting Hindu, marriage *CR* 138(1), Jan 1956, 54-58

14 CHATTERJEE, H A study of the *prajāpatya* form of marriage *IHQ* 32(1), 44-51

15 CHATTERJEE, H Conception of Hindu marriage *CR* 141(2), Nov 1956, 147-52

16 CHATTERJEE, H A critical study of *svayamvara* form of marriage *CR* 143, June 1957, 281-88  
this form as old as *RV* (X 27.112) story of Yimada and Ghosā (X 39)

17 CHATTERJEE, H Position of women as reflected in the forms of marriage *CR* 145(1), Oct 1957, 67-72.

18 CHATTERJEE, H Nature of Hindu marriage *CR* 150(3), Mar 1959, 269-76

marriage is sacrament, not contract considers some significant Vedic words relating to marriage such as *hastagrabha*, *vahatu*,

19 CHAUDHURI, Roma Contributions of Indian women to spiritual life *Pr Bh* 61 (2), 98-101

20 DAFTARI, K L *Āryāmcl vivāhasamstha* (Marathi) *Navabhārata* 1 (12), Sept 1948, 21-24.

21 DHARMA, P C The status of women in the Vedic age *JIH* 26 (3), 249-68

(1) greater part of girl's life taken up in marriage and marital relations (2) women enjoyed liberty—no seclusion of women, (3) adult marriage, (4) woman's rights and dignity recognized, (5) education properly given, (6) training in five arts like music and dancing, (7) widow remarriage allowed

22 DIWAKAR, R R *Woman in the Upanishads* *Pr Bh* 59 (3), 168-71

23 ED *Woman's place of honour in Hindu society* *Pr Bh* 59 (12), 565-71

24 GOLDMANN, E *Hochzeitsgebrauche, Seelenreise* Arbeiten aus dem Inst für allgem und vergleich Spw, Graz, 1956, VIII+62.

25 GONDA, J Reflections on the Ārsa and Āsura forms of marriage *Sarup Comm Vol*, 1954, 223-37

presentation of cattle formed part of a complex of ancient customs or ritual in connexion with the solemnization of marriage *sulka* (wh word is undoubtedly of non Aryan origin) paid at *osura* wedding was perhaps a kind of tax the term *kṛaya* used in connection with marriage has no commercial sense, it has a sacral sense

26 HEROLD, E Group-marriage in Vedic society *Arch Or* 23, 63-76

analysis of Purūravas Urvaśi myth, and of the function of Gandharvas and Apsarases in Vedic mythology

27 INDRA *The Status of Women in ancient India*, 1955

28. IYER, L. A. Krishna. Marriage among the Brahmaras. *NR* 23, 433-49.

Br ideal of marriage has no regard for individual tastes or inclinations. (Nampūtiris in Keral represent the undisturbed vestiges of Vedic Brahmanism) . .

29. *Kalyāṇa . Nūri-Aṅka*. Gorakhpur, pp. 800.

..special no. of this Hindi Journal deals with famous women of the Vedic and mediaeval ages..

30. KAPADIA, K. M. *Marriage and Family in India*. OUP, Bombay, 1955, XXVIII+286.

(2nd ed, OUP, Bombay, 1958, XXXII + 318) outline of the basic Hindu beliefs on the nature of universe and man's destiny; *puruṣārthas* and *dharma*s, hist. of polygamy and polyandry among Hindus; background of economic circumstances and rel belief .

Rev.: (1st ed) N. K. Bose, *CR* 141 (3), 307; A. C. MAYER, *Man* 1957, 11; A. D. P., *JASBom* 30, 91-96; (2nd ed) J. D. M. DIRRETT, *BSOAS* 22, 169-72, W. KRIEGL, *OLZ* (1960), 190-91; A. C. MAYER, *Man* 1958, 270, A. S. NATARAJA AYYAR, *JGJRI* 16, 252-54.

31. KRISHNALAL. A historical study of the *saptapadi* mantras. *Orissa Hist. Res. J* 7 (3-4), 168-74. (also in *SP*, 19th AIOC, Delhi, 1957, 137-39.)

. its principal *mantra* not found in any *Saṁ* ..ref. in *Taitt Br* III 7.7 11-12 considers the *mantra* and its employment as indicated in the *Sūtras*..

33 MAJUMDAR, R C Women in ancient India *BJ* 1 (20), 8-5-1955, 39-42

34 MURTHY, M K Woman in the Vedas and Upanishads *Ved Kes* 41, 451-52

35 NAG Kalidas Indian women through the ages *Pr Bh* 59 (3), 183-85

36 OJHA, Saroj Vaidika kala me bharatiya nari ki sthiti (Hindi) *VJ* 8 (5), 29-31

37 PATKAR M M A note on the word 'nagnika' and its bearing on the marriageable age of girls in ancient India *Vak* 3, Dec 1953, 37-44

the term *nagnika* (= girl who has not attained the age of puberty) does not occur in Vedic texts this would suggest that in Vedic period girls were married at a mature age the term occurs frequently in *GS* and *DS* and is used in various senses

38 PINKHAM M W *Woman in the Sacred Scriptures of Hinduism* New York 1941 XII+239

39 PRIYAVRATA Veda me striyo ka vivahita jivana (Hindi) *GKP* 8 (10) 293-96

40 RAJA, C K Womanhood as a spiritualizing and unifying force in Indian tradition *Pr Bh* 59 (3) 186-90

high position assigned to women in Vedic times both in secular and religious aspects of social life significance of the term *dampati*

41 RAO Kshama *Bharatiya mahilanam paristhiti* C K Raja Comm Vol 1946 442-48

42 RUKMINI M A Glory of womanhood in the Upanishadic age *Pr Bh* 59 (3), 175-79

43 SAMPURNANANDA *Hindu vivaha me kanyadana ka sthana* (Hindi) Bharatiya Jnanapitha Banaras 1954

44 SARASVATI, Krishna Daheja prathi ki pracina tatha arvacina rupa (Hindi) *VJ* 4 (6) 350-52

28. IYER, L. A. Krishna. Marriage among the Brāhmaras  
JR 23, 433-49.

Br ideal of marriage has no regard for individual tastes or inclinations (Nampūtiris in Kerala represent the undisturbed vestiges of Vedic Brahmanism)

- 29 Kalyāṇa Nūri Anka Gorakhpur, pp 800

special no of this Hindi Journal deals with famous women of the Vedic and mediaeval ages

- 30 KAPADIA, K M Marriage and Family in India  
OUP, Bombay, 1955, XXVIII+286

(2nd ed, OUP, Bombay, 1958, XXXII + 318) outline of the basic Hindu beliefs on the nature of universe and man's destiny, *puruṣārthas* and *āśramas*, hist of polygamy and polyandry among Hindus, background of economic circumstances and rel belief

Rev (1st ed) N K. BOSE, CR 141 (3) 307, A C. MAYER, Man 1957, 11 A D P, JASBom 30, 91-96 (2nd ed) J D M DERRETT, BSOAS 22, 169-72, W KIRFEL, OLZ (1960) 190-91, A C MAYER, Man 1958, 270, A S NATARAJA AYYAR, JGJRI 16, 252-54

31. KRISHNALAL A historical study of the *saptapadi* mantras Orissa Hist Res J 7 (3-4), 168-74 (also in SP, 19th AIOC, Delhi, 1957, 137-39)

its principal *mantra* not found in any Sam ref in Taitt Br III 77 II-12 considers the *mantra* and its employment as indicated in the *Sūtras*

- 32 MADHAVANANDA, Swami, MAJUMDAR, R C Great Women of India Advaita Ashram, Almora, 1954, XIX+551

first part gives a general survey of the position of women from Vedic times to present day second part includes biographical sketches of great women of India (MAJUMDAR traces in his paper, the development of the highest type of monogamy from an original but occas onal promiscuity in the early Vedic period

ALTEKAR speaks of gradual deterioration in the social position of women ROMA CHAUDHURI 'Education of women in ancient India' S B DASGUPTA 'Evolution of mother worship in India')

Rev H BHATTACHARYA, Pr Bh (March 1954) 235-38

33. MAJUMDAR, R. C. Women in ancient India. *BJ* 1 (20), 8-5-1955, 39-42.

34. MURTHY, M. K. Woman in the Vedas and Upanishads. *Ved. Kes.* 41, 451-52.

35. NAG, Kalidas. Indian women through the ages. *Pr.Bh.* 59 (3), 183-85.

36. OJHA, Saroj Vaidika kāla me bhāratīya nārī ki sthiti. (Hindi). *VJ* 8 (5), 29-31.

37. PATKAR, M. M. A note on the word 'nagnikā' and its bearing on the marriageable age of girls in ancient India. *Vāk* 3, Dec. 1953, 37-44.

..the term *nagnikā* (= girl who has not attained the age of puberty) does not occur in Vedic texts. this wd suggest that, in Vedic period, girls were married at a mature age. the term occurs frequently in *GS* and *DS*, and is used in various senses..

38. PINKHAM, M. W. *Woman in the Sacred Scriptures of Hinduism*. New York, 1941, XII+239.

39. PRIYAVRATA. Veda me strīyo kā vivāhita jivana. (Hindi). *GKP* 8 (10), 293-96.

40. RAJA, C. K. Womanhood as a spiritualizing and unifying force in Indian tradition. *Pr. Bh.* 59 (3), 186-90.

high position assigned to women in Vedic times both in secular and religious aspects of social life. significance of the term *dampatī*.

41. RAO, Kshama Bhāratīya mahilānām paristhitiḥ. C. K. Raja Comm. Vol, 1946, 442-48.

42. RUKMINI, M. A. Glory of womanhood in the Upanishadic age. *Pr. Bh.* 59 (3), 175-79.

43. SAMPURNANANDA. *Hindu vivāha me kanyūdāna kā sthāna*. (Hindi). Bhāratīya Jñānapīṭha, Banaras, 1954.

44. SARASVATĪ, Krishna. Dāheja-prathā kā prācīna tathā arvācīna rūpa. (Hindi). *VJ* 4 (6), 350-52.

45. SASTRI, Sakuntala Rao. The purdah. *JGJRI* 7 (2-4), 1909-24.

..Pāṇini's ref. to *asūryaśpaṇyā*, but seclusion of woman was unknown in the earlier period. idea of *purdah* borrowed from foreign tribes..

46. SASTRI, Sakuntala Rao. *Women in the Vedic Age*. Bhavan's Book Univ. 10, Bombay, 1952, VI+172.

Rev. . P. S. SASTRI, *Pr. Bh* (Dec. 1953), 508.

47. SASTRI, Sakuntala Rao. *Women in the Sacred Laws*. Bhavan's Book Univ. 13, Bombay, 1953, XIII+193.

Rev. . I. FISER, *Arch. Or.* 22, 622-24

48. SHARMA, R. S. *Pracīna bhāratīya sāmītya me strī aurā sūdra ke kucha sammilita ullekha* (Hindi). *JBRs* 36 (3-4).

49. SHARMA, R. S. *Traces of promiscuity in ancient Indian Society*. *PIHC* (19th Session), 1957, 153-57.

. acc. to MEYER, *Vedic lit* knows directly nothing of promiscuity; but there is indirect evidence for the prevalence of this social phenomenon, cf. legend of Prajāpati and his daughter.. Pūṣan is said to have wooed his mother. Svetaketu speaks of a period when there was no institution of marriage .

50. SHARMA, V. N. *Die indische Familie*. Verlag Irene Setzkorn-Scheiffhacken, Mulheim, 1955, 112.

51. SIRCAR, D. C. *Change of the wife's gotra in ancient Indian marriage*. *PIHC* (8th Session), 1945.

..quotes instances of queen mothers retaining their paternal *gotras* notes the absence of *gotraṇtara* and *sampradāna* in the most popular form of marriage in ancient India..

52. STERNBACH, L. *Juridical aspects of the gāndharva form of marriage*. *PAIOC* (12th Session), Vol. II, Banaras, 1946, 340-44. (also in *PO* 10, 69-78)

53. STERNBACH, L. *Infanticide and exposure of new-born children in ancient India*. *PO* 13, 79-87.

. *RV* II 29.1 does not refer to infanticide of new-born girls (as stated by C. WESTERMARK), it probably refers to the exposure

of a child of an unmarried woman.. *AV* VI. 1.11.. *KūṭhakaSam.* XXVII. 9; *TSam.* VI. 5 10.3; *MSam.* IV. 6 11—in these passages, *parāsyanti* need not indicate 'abandonment' or 'exposure' of the female-baby; it rather denotes 'setting aside in disappointment'..

54. STERNBACH, L. Forms of marriage in ancient India and their development. *Bh. Vid.* 12, 62-138.

. legal and sociological aspects..

55. SURYANARAYANA. Bhāratīya sāhitya me nārī kā sthāna. (Hindi). *VJ* 2, 484-86.

56. VEDANTA SASTRI, H. The unknown biologist and the revolution. *SP* (20th AIOC), Bhubaneswar, 1959, p 145.

..evolution of the institution of marriage in ancient India. place of Śvetaketu and Dakṣa Prajāpati in this process indicated..

57. VENKATARAMA SASTRI, T R Vedic attitude to ṣaṭī. *JORM* 20, 1-4.

. early symbolical rite later superseded by a dramatised version of wife's willingness to die with her husband .

58. VIDYAVACASPATI, D *Strīyo kā vedādhyayana aura vaidika karmakāṇḍa me adhikāra.* (Hindi) Sarvadeshika Arya Pratidinidhi Sabha, Delhi, 1949, 236.

..women of ancient India enjoyed the right of Vedic study and performance of Vedic rites.

## 69. EDUCATION

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. education for all: every Aryan recd. at least rudiments of lit. and rel. ed; teaching enjoined as a duty for a Brāhmaṇa..stern discipline enforced on all students, whether rich or poor. marriage regarded incompatible with studentship..imp of habit forming: association and imitation. in the conflict bet. nature and nurture, Vedic theory put a stress on nurture..



2. APTE, V. M. Administrative and organizational methods in ancient Indian education. *Bull. of the Yoga-Teachers' Training Inst.* 1, Bombay, 1958.

3. BHATTACHARYA, Vidhusekhar. A peep into the idea of education in Indo-Aryan society. *B C. Law Vol. II*, Poona, 1946, 48-50.

4. CHATTERJI Chinmoy. Some aspects of education as described in the Upanishads. *Pr. Bh* 59 (11), 544-46.

5. CHATTERJI, Chinmoy. *Vedantic Education*. Gauranga Cultural Res. Inst., Lucknow, 1957, IV+247+V.

..characteristic features of Ind pedagogy and the philosophy underlying it indicated mainly on the basis of *Up*. brief sketches of *Up*. teachers and lineage of teachers.

6. DAS GUPTA, D. C. *Educational Psychology of the ancient Hindus*. Univ. of Calcutta, 1950, 252.

Rev.: J. C DAS GUPTA, *J Univ Gauhati* 1, 161-62; P. S NAIDU, *Pr Bh* (Jan. 1952), 75

7. DHARMA, P. C. Indian education through the ages. *Ed. Rev.* 52 (9), 270-75.

8. DUTT, K. Guru. Educational theory and practice in ancient India. *AP* 19 (10), 458-62.

. (review-article on R. K. MOOKERJEE's *Ancient Indian Education*).

9. ED. Atman-centered education. *Ved. Kes* 36 (3), 162-68.

10. IYENGAR, R. Srinivasa. Education in the Upanishads. *Pr. Bh* 53 (8), 328-30.

11. KEAY, F. F. *Indian Education in Ancient and Later Times*. Bombay, 1942, 204

(an inquiry into its origin, development and ideals 2nd ed.).

12. MEHTA, N. C. Ancient Iranian education. *ILQ* 17 (3), 93-100.

13. MISHRA, K. C. *Prācīna bhārata me vyāvasāyika śikṣā. (Hindi). NPP 51 (3), 98-113.*

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14. MOOKERJEE, Syama Prasad. Some thoughts on education in India. *B. C. Law Vol. II*, Poona, 1946, 231-37.

15. MOOKERJI, Radha Kumud. *Ancient Indian Education. (Brahmanical and Buddhist). Macmillan & Co., London, 1947, XXXVI+655+26 plates.*

..(2nd ed., 1954, 717)..

Rev.: V. S. AGRAWALA, *JUPHS 21*, 201 ff.; R. N. and A. BEHARI, *Pr. Bh.* (Sept. 1954), 473-76.

16. MUKHERJEE, Paresh Nath. Aims of education in ancient India. *Pr. Bh.* 61 (8), 345-47.

..mainly based on *Up*...

17. RAJA, C. K. *Some Aspects of Education in Ancient India. Adyar Library Series 73*, 1950, VIII+111.

..(first pub. serially in *ALB*)..author emphasises the unity and continuity of educational trad. from Vedic times onwards..

Rev.: ANON., *JGJRI 13*, 170; P. C. B., *VBQ 16*, 156; G. M., *AP* (Oct. 1950), 471; A. D. PUSALKER, *ABORI 32*, 282-83.

18. SARMA, N. *Prācīna bhārata me strī-śikṣā. (Hindi). Bh. Vid. Patrikā 4 (5-8), 157-59.*

..ref. to *BAUp.* II. 4.3; III. 6.8. *GobhilaGS* II. 1.19 refers to a girl wearing *rajnopavita*..*ĀśvalāyanaGS* III. 4 mentions several learned women; so too *Pāṇini* (IV. 1.59; III. 3.21; IV. 1.4)..

19. SARMA, V. N. Education and individuality in ancient India. *Ed. Rev.* 52 (4), 194-97.

20. SASTRI, P. S. Vedic system of education. *Social Welfare*, Bombay, 6-2-1946.

21. SEN, Indra. Ideals of Indian philosophy and educational life. *Ved. Kes.* 36 (3), 180-87.

- 22 SEN, Indra Indian philosophy of education *J Ed Psych* 15 (1), 4-10
- 23 SEN, Indra Indian philosophy of education *Phil. Quart* 31, 43-48  
fairly comprehensive account of ed ideals in *Up*
- 24 SEN, Kshitimohan Indian education in Upanishadic age *VBQ* 13, 91-96  
stresses the significance of the fusion of Aryan and pre-Aryan traditions and ideals in the matter of educational system .
- 25 SEN, Kshitimohan Upanisatkalina bharatiya śikṣā dīkā (Hindi) *GKP* 1 (9), 10-13
- 26 SINGH, N D Education in ancient India as revealed in the two epics *Agra Univ J of Res* 1, 1-14  
‡ also Vedic ref
- 27 STEDE, W Educational theory and practice in ancient India *AP* 19 (10), 457-58  
(review art cle on R. K. MOOKERJĪ's *Ancient Ind. Ed*)
- 28 UDAYAVIRA Sastri Pracīna bhārata me śikṣā kā svarūpa (Hindi) *GKP* 5, 337-41
- 29 VAKIL, K S *Education in India Ancient Period* Bombay, 1943, 171
- 30 VIDEHA *Vaidika Bāla śikṣā* (Hindi) *Veda Samsthāna*, Ajmer, 64+64
- 31 VISVANATHA Śikṣa ke vaidika siddhanta (Hindi) *Vedānta* 10 (7), 30-31
- 32 VISVANATHAN, K Education of the ancient Brahmin *Ed Rev* 53 (3), 75-78
- 33 ZELLNER, Aubrey A *Education in India* Bookman Associates, New York, 1951, XXIII+272

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..Vedic people, tho' not backed by any democratic theory, were democratic in practice .law based on the twin roots of rel and agreement of men..law in *Sam.* and *Up* ..

3. CHOUDHARY, R. K. *Theory of punishment in ancient India.* *PIHC* ( 10th Session ), Bombay, 1947.

4. CHOUDHARY, R. K. *Administration of law and justice in ancient India.* *JOIB* 2 ( 2 ), 153-60.

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Y

5. CHOUDHARY, R. K. *Indian crime, punishment and justice through the ages.* *OT* 1 ( 2 ), 29-44.

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7. DERRETT, J. D. M. *Hindu Law Past and Present.* A. Mukherji & Co., Calcutta, 1957, XX+408.

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8. DERRETT, J. D. M. *The right to earn in ancient India. A conflict between expediency and authority.* *JESHO* 1, 66-97.

..DS on the question of property .

9. GAMPERT, W. *Die Suhrzeremonien in der altindischen Rechtsliteratur.* Oriental Inst. ( Monografie Archivu Orientalniho 6 ), Prague, 1939, X+279.

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expiation, etc., brought together and arranged in a systematic manner..

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11a. ILYIN, G. F. Śūdras and slaves in the codes of ancient Indian laws. (Russian). *Journal of Ancient History* 2, 1950, 94 ff.

12. INGALLS, D. H. H. Authority and law in ancient India. *JAOS—Supplement* 17 (Authority and Law in the Ancient Orient), 1954, 34-45.

13. KANE, P. V. *Hindu Customs and Modern Law*. Univ. of Bombay, 1950, X+122.

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14. KARKARE, R. M. Son's position under ancient laws. *The Vikram* (J of Vikram Univ.) 1 (4), Ujjain, 1957, 78-84.

15. PAL, Radhabinode. *The Hindu Philosophy of Law in the Vedic and post-Vedic Times prior to the Institutes of Manu*. Bishwabhandar Press, Calcutta.

16. PAWATE, I. S. *Dāya-vibhāga*. Tontadarya Press, Dharwar, 1945, 190.

..(the individualization of communal property and the communalization of individual property in the *Mitākṣarā* law).

17. RENOU, L. La vie et le droit dans l'Inde : Le Dharma. *Critique* 36, Paris, 422-32.

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18. ROCHER, L. The quotations from the Dharmaśāstras and Dharmaśāstras in the Dharmanibandhas. *JOIB* 3 (1), 1-7.

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..in ancient India, society was the organizational unit (rather than the state) .

20. SASTRY, K. R. R. Hindu law, a code of duties. *JGJRI* 6 (1), 87-92.

21. SEN GUPTA, N. C. *Evolution of Ancient Indian Law*. Arthur Probsthain, London, 1953, VI+348.

22. STERNBACH, L. Different types of deposits in ancient Indian law. *PIHC* (9th Session), 1947, 55-57.  
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14. Legal position of physicians in ancient India. *ABORI* 29, 21-42; 30, 1-22.

24. VARADACHARIAR, S. *The Hindu Judicial System*. Lucknow Univ., 1946, X+267.

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25. VENKATAKRISHNA RAO, U. Standards of morality and justice in ancient India. *AP* 20 (8), 357-61.

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Rev. : P. C. CHUNDER, *M in I* 30, 46-47.

27. X. Early Indian law in the making *M in I* 35 (3), 203-226.

..(review article on N. C. SEN GUPTA's *Ancient Indian Law*)..

## 71. POLITY.

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..the term *janapada* is absent in Vedic Sam.; occurs only in the latest phase of the Br. period, and finds its full development in *Aṣṭādhyāyī*..unmistakable parallels bet. *janapada* and city-state in Greece *janapada* was a cultural unit..

3. ALTEKAR, A. S. State and citizen in ancient India. *IHQ* 22 (4), 269-76.

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4. ALTEKAR, A. S. Rājake devatva ki bhāvanā. (Hindi). *Kaśī Vidyāpīṭh S. J. Vol*, 1947, 86-90.

. in *RV* IV. 28 9, Purukutsa is called *ardhadeva*; in *AV* XX. 127.7, Parikṣit is ref. to as *devatā* .

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..(ref. to *Navabhārata*, Oct. 1948)..

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..(2nd ed., 1955, X + 386; 3rd ed., 1958, X + 407)..

Rev.: A. L. BASHAM, *JRAS* 1950, 200-03; 2nd ed.: L. RENOU, *JA* 244, 121.

- 10 ALTEKAR, A S The planned state in ancient India  
*PIHC* (18th Session), 1956, 33-40

Vedic state discharged only the essential functions of govt .

- 11 AUBOYER, J Le caractère royal et divin du trône dans  
 l'Inde ancienne *Numen* 4 (Supplement *Regalia sacra*),  
 1958

- 12 BASAK, R G The duties of a state ruler in ancient  
 India *BRMIC* 4 (5), 110-17

- 13 CHATURVEDA, S Vaidiki rājanīti *Bhārat* 7 (12),  
 268-71

- 14 CHOUDHARY, R K Judicial importance of the repre-  
 sentative institutions in ancient India *PIHC* (10th Session),  
 1947, 163-66

Vedic *samiti* concerned with general deliberation of policy and  
 also judicial work *pari ad* (council) and *paura* (township) also  
 concerned themselves with adm of law Vedic assembly regarded  
 'footsteps of God in the world'

- 15 CHOUDHARY, R K Public opinion in ancient India  
*SP* (15th AIOC), Bombay, 1949, p 89

in Vedic period public opinion was in the form of social criti-  
 cism because till then political concept had not developed  
 sufficiently

- 16 COULBORN, R Church and State Iran, India and  
 China *Comp Studies in Society and History* (1), Mouton  
 & Co, Paris, Oct 1958

- 17 DANDEKAR, R N Artha, the second end of man  
*Sources of Indian Tradition* (Columbia Univ), 1958, 236-57

*dharma* as supreme authority, origin of kingship, duties of king  
 etc

- 18 DASGUPTA, Ramaprasad A Study in Hindu and  
 European Political Systems Firma K L Mukhopadhyaya,  
 Calcutta, 1958, XIV+319

Rev S B MOOKHERJI, *Pr Bh* 65, 236-37



19. DE, J C. On the Hindu conception of sovereignty  
*CHI* (Ramakrishna Mission Inst of Culture) III, 1937, 258 ff

20. DERRETT, J D M. *Bhu bharaṇa, bhu pālana, bhu-bhojana* An Indian conundrum *BSOAS* 22 (1), 108-23

why was the king supposed to be the Earth's lover or husband? what is the significance of the metaphor? (GONDA proves the 'sacred char' of Ind king [ 'Ancient Ind kingship from the rel pt. of view ' *Numen* 3-4]) and finds IE kingship, in imp respects, a sacred inst) No other branch of IE family of peoples has seen the king as 'husband of the Earth' Indra, the personification of the masculine, the prototype of the column of victory, bears up, supports, maintains and protects masculinity may be the key to all this, the *yonī* that is Earth requires the *liṅga* that is the king

21. DUMEZIL, G. *Le rex et les famines maiores* *Numen* IV (Supplement *Regalità sacra*), 1958

22. DVIJENDRA NATH. *Veda aura svarājya* (Hindi) *Vedavāṇī* 10, 97-99

23. GHEEVALA, C L. The moral basis of the Hindu theory of sovereignty. *Dhruva Comm Vol*, Part II, 1946, 74 ff

24. GHOSHAL, U N. The king's executive administration \* in the Dharmasutras *IHQ* 21 (4), 288-93

king's executive functions (1) protection of person and property, (2) state relief to specific classes, such as *śrotṛiya, rajapumān anatha*, (3) guardianship of property of minors, etc., (4) guardianship of lost and ownerless property, (5) guardianship of *dharma*, (6) control over trade and commerce

25. GHOSHAL, U N. On the Hindu theories of social contract and divine right *IHQ* 24 (1), 68-70

(a propos KANE's remarks on *Rājadharmā* — *Hist of Dharmasūtra* III 32 ff)

26. GHOSHAL, U N. The status of territorial, social and economic groups in the early Smṛtis *IC* 15 (B M Barua *Comm Vol*), 190-93

no independent political status to the local assemblies

- 27 GHOSHAL, U N Presidential address Ancient History Section *PIHC* (14th Session), 1951, 17-23

deals with political institutions in ancient India paucity of truly hist. documents relevant to this study attempts a crit estimate of the sources of our knowledge of pre-Maurya political institutions

- 28 GHOSHAL, U N A comparison between ancient Indian and mediaeval European theories of the divine origin and nature of kingship *IHQ* 31 (3) 263-66

- 29 GHOSHAL, U N A critical estimate of some fundamental ideas of ancient Indian kingship *JBRS* 43 (3-4), 161-76

(1) principle of righteousness of the temporal power (*SPBr* V 4.3.12-4.4.5 *BAUp* 1.4.11-14) (2) theories of contractual relations bet temporal ruler and his subjects (3) divine origin and affinity of political authority (4) coercive authority of the temporal ruler (*darśa*)

- 30 GHOSHAL, U N *A History of Indian Political Ideas* (The ancient period and the period of transition to the middle ages) OUP, Bombay 1959 XXII+589

(revised ed of author's *A History of Hindu Political Theories*) hist of the development of speculation on nature and functions of authority in society (1) nature of law and custom (2) nature and organization of social order (3) status and power of the temporal ruler, (4) relationship bet temporal and spiritual orders

Rev S BHATTACHARYA *IAC* 8 103 B. G. GOKHALE, *JBomU* 28, 92-94

- 31 GONDA, J The sacred character of kingship in ancient India. *Atti dell VIII Congress intern. di storia delle religioni Résumé*, 1955, 173-74

- 32 GONDA, J Ancient Indian kingship from the religious point of view I IV *Numen* 3, 36-71, 122-55 4 24-58.

divine char of the king rel implications of the terms, *rājan*, *mūkha* supernatural powers of king acc. to *Yoga* rel. royalty and *dharma* taboos etc. relating to king "wheel" from the pt. of

view of psychology of rel., and re king residing in the centre of hub discussion of various terms and problems related to the subject.

- 33 GUHA, A C Significance of the state CR 140 (2), Aug 1956, 159-62

discusses *jana* *viś*, *grāma* etc

- 34 HABIB, M Presidential address PIHC (10th Session), 1947, 9-21

types of govt thro' different periods of Ind hist

- 35 HARIDAS, Balasastrī *Vedātila rūṣṭradarśana* (Marathi) Poona, Vol I, 1955, 7+461, Vol II, 1957, 12+413

(35 lectures on various topics connected with Vedic polity and social organization)

- 36 HOFFMANN, H King and kingship in Indian civilisation EW 4 (4), 239-46

in contrast to Western absolutistic ruler who is single individual his Ind counterpart, with his machiavillian polity, is the bearer of superhuman royalty ideal of *cakravartin*

- 37 JOSHI, Ratanlal Pracina bhārata ke ganatantra (Hindi) Kalpanā (Jan 1951), 7-12

- 38 KIMURA, N The origin of the republic in ancient India and the government of the non Vedic Aryan (Japanese) J of Nichiren and Buddhist Studies 100, Oct 1948, 87-105

- 39 LAFFERTY, J Government in ancient India CR 111 (3), June 1949, 181 91

- 40 MACKENZIE BROWN, D *The White Umbrella* Univ. of California Press, Berkeley, 1953, XV+205

attempts to give bird's eye-view of the various strands of Ind political thought thro a selection of representative passages (in English transl.) from Ind writings on the subject

Rev T DAS, PEW 4, 84-86, O H de A W and I D S W, UCR 12, 127 28

41. MAJUMDAR, B K      Role of the secret service in ancient India    *PIHC* (7<sup>th</sup> Session), 1957, 119-22  
    ref to *spāśāh*

42. MAJUMDAR, B K      Ancient Indian experiment in republicanism    *CR* 154 (1), Jan 1960, 52-56  
    prevailing note of Hindu polity as it developed in Vedic period was 'territorial monarchy', very often hereditary in char but *gana* states also ref to

43. MOOKERJI, Radha Kumud      India, the cradle land of democracy    *AP* 19 (9), 386-92

44. MOOKERJI, Radha Kumud      Local Government in Ancient India    Delhi, 1958  
    (3rd ed., see *VBD* 1-135 26)

45. MUKERJI, K P      Hindu positivism    *J Bom U* 23 (1), July 1954, 55-81

   general positivism    political positivism    author replies to the criticism that Hindu political thought is characterised by confusion, absolutism, and undemocratic spirit

46. PANDEY, R B      The hymn of election in the Atharva veda and its political implications    *PIHC* (14th Session), 1951, 86-91

*AV* VI 87, 88 were characterised by JAYASWAL (*Hindu Polity*, ch 23) as a 'complete song of election', however, *AV* III 4 is more specifically the song of election its main features (1) kingship as elective inst., (2) right of the people to elect the king, (3) tenure of kingship (4) obligations of the people to the king, (5) qualifications of the king, (6) functions of the king (7) undertaking by the king, (8) royal titles.

47. PANDEY, R B      Vedic origin of Indian republics.    *PIHC* (15th Session), 1954, 79-85

   in Vedic age, before the establishment of hereditary monarchy, there were some sort of non monarchical institutions the hypothesis that republics in India were post Vedic institutions evolved on the ruins of earlier monarchies can't be maintained

48. PETTAZZONI, R. (Ed.). *The Sacral Kingship . La regalita sacra*. Rome, 1959, XVI+748+21 figures.

..(supplement to *Numen* 4) includes 56 essays all converging towards the theme of the King-God inter-relationship in rel. hist...

49. RAMASWAMI, V. Law of nations in ancient India. *JBSR* 34 (1-2), 43-48.

50. RAU, W. *Staat und Gesellschaft im alten Indien nach den Brāhmaṇa-Texten dargestellt*. O. Harrassowitz, Wiesbaden, 1957, XI+137.

. discusses topics such as Ārya-Dāsa-Dasyu, economic situation; nomadic pastoral; food and provisions; dances, prostitutes, etc., three pairs . *sreyas pūpiyas*, *attr-ūdyā*, *bhartr-bhūryā*; *grha*; woman; servant; *grāma*; *balli*; social segmentation; assemblies; kingship; *abhireka*; *purohita*, etc ..

Rev : H LOSCH, *Kratylos* 3, 140-45; L RENOU, *JA* 245, 315-16

51. RUBEN, W. Über den altindischen Staat. *Arch.Or* 19, 473-91; 644.

52. SAPRU, T. N. Hindu concept of state and democracy *Allahabad Univ. Mag* 30 (1), 1-12; 30 (2), 12-22.

53. SAPRU, T. N. Hindu protestant movements and democracy. *Allahabad Univ. Mag.* 31 (1), 1-20.

. *MBh* war marks the beginnings of protestant movements..

54. SELL, F. R. A coronation 4000 years ago. *QJMS* 43 (3-4), 126-28.

..a popular description of the essential part of the ritual relating to Vedic coronation..

55. SHARMA, R. S. Role of property, family, and caste in the origin of the state in ancient India. *JBSR* 38 (1).

56. SHARMA, R. S. The Vidatha : the earliest folk-assembly of the Indo-Aryans. *JBSR* 38 (3-4). (also in *PIHC*, 15th Session, 1954, 85-91.)

*vidatha* (frequently mentioned in *RV*) was the earliest folk-assembly of Aryans in India, attended by both males and females, and performing all kinds of functions—economic, military, rel, and social

- 57 SHARMA, R S The Vedic *gana* and the origin of post-Vedic republics *JBRs* 39 (4), 413-26 (also in *PAIOC*, 17th Session, Ahmedabad, 1953, 318-24)

*gana* = a sort of gentile organization of Indo-Aryans Vedic *gana* has nothing to do with *gens* tribal char of Vedic *gana* is obvious economic basis of *gana* was domestication of cattle *gana* characterised by absence of class distinction *gana* was in the nature of a primitive tribal democracy centering in itself military, distributive rel and social activities of early man *ganas* were engaged in perpetual war

- 58 SHARMA, R S The early *parisad* *PIHC* (16th Session), 1955, 93 ff

in early times, *parisad* was a big tribal military assembly

- 59 SHARMA, R S *Aspects of Political Ideas and Institutions in Ancient India* Motilal Banarasidass Delhi, 1959, XIV+254

Ch 1 crit bibliography on the subject discusses topics such as *ratnahavimṣī* ceremony of the *Rajasuya* tribal and elective char of early kingship and its subsequent transformation *vidatha gana*

Rev R BHASKARAN *JORM* 27 180-83 K. H KAMDAR, *JOIB* 9 342-43

- 60 SINHA, H N An examination of the nature of Indo-Aryan and Indo-Islamic polity *IHQ* (*Poussin Comm Vol*), 1940, 387-91

- 61 SITARAMIAH, G *Kingship and priesthood in ancient India* *SP* (19th *AIOC*), Delhi 1957, p 28

the view that the office of Purohita was meant to enslave the Ksatriyas is disputed significance of Rāja Purohita relationship explained (valour and vision)

- 62 SMITH R M *Power in ancient India* 1 Chronology and Economics. *ABORI* 38, 190-216, 2 Kingship and Authority *ABORI* 39, 1-33

chronology of *DS* Gautama (500 B C ), Baudhāyana (430 B C ) Vasiṣṭha (330 B C ), Āpastamba (c. 200 B. C ) considers topics such as property, taxes debt, usury in political authority we find the static and limited extreme

- 63 SOUNDARA RAJAN, K V The cakravartī concept and the chakra ( wheel ) *JORM* 27, 85-90

chariot-cult as basis for royalty wheeled vehicles and ch eftain ship ( either a monarch or priest king ) have a close relationship cf *rathacakracūṭi* in *śulbasūtras*

- 64 VARMA, V P *Studies in Hindu Political Thought and its Metaphysical Foundations*. Motilal Banarasidass, Banaras, 1956, II+219

( originally published serially in *JBRs* 38 39 ) considers political thought from *ṚV* to *Manusmṛti* concept of Dharma and its influence on political thought

Rev A S ALTEKAR *JBRs* 42, 299-300, ANON *Pr Bh* 62, 482 83 D MACKENZIE BROWN *PEW* 5 354-55, L. RENOU, *JA* 244 122, L. STERNBACH, *JAOS* 78 318 19

- 65 WIJESSEKERA, O H de A The symbolism of the wheel in the cakravartin concept *Belvalkar Fel Vol.* 1957, 262 67

*cakravartin* = one who causes the rotating of the wheel in Pali texts, wheel symbolises militaristic power of a conquering hero Indra represented in *ṚV* as wielder of *cakra* against his foes ( II 11 20, VIII 96 9 ) Indra also represented as helping the *cakra* to roll forward ( VIII 63 8, IV 30 6 IV 17 14 ) wheel as symbol of *cakravartin*'s universal sovereignty has an antecedent in Indra's *cakra* of conquering might and paramount dominion concept of *cakravartin* has a complex origin

- 66 WEST, W Das Reich Gedanke und Wirklichkeit bei den Ariern *Ziel und Weg* 6, 1937, pp 3 ff

## 72 ECONOMIC LIFE.

- 1 ACHARYA, C History of revenue system in Orissa *J Kalinga Hist Res Soc* 2 ( 1 ), 27-31

brief introductory remarks on revenue system in Vedic age.

2. AMBIAH, Sukanya. Ownership of land in ancient India. *PIHC* (15th Session), 1954, 70-73.

..in early Vedic times, state given to a king as trust...no ownership conferred..

3. BANDOPADHYAYA, N. C. *Economic Life and Progress in Ancient India*. (being the outline of an economic history of ancient India). Vol. I: Hindu Period; Part I: From the earliest times to the rise of the Mauryan empire. Calcutta Univ., 1945, XX+347.

..(2nd ed.)..

4. BOSE, A. N. Indo-Aryan land revenue system. *JBBRAS* 15, 51-71.

5. CHOUDHARY, R. K. A short note on the principles of taxation in ancient India. *JGJRI* 7 (1), 66-67

6. DAS, Santosh Kumar. *Economic History of Ancient India*. Rameshwar Singh, Varanasi.

7. KENY, L. B. Magadhan trade. *Indica*, 1953, 186-95.

..Magadha described as rich country in *BV* III 53 14. M not brahminised even in the period of *SPBr*..

8. PURI, Baij Nath. Some aspects of village economy in ancient India. *Eastern Anthropologist* 8 (3-4), 246-52.

..minute corporative organisation.

9. RUBEN, W. (Ed.). *Die ökonomische und soziale Entwicklung Indiens*. Sowj. Beitr. z. indischen Geschichte, Vol. I, Akademie-Verlag, Berlin, 1959, X+308.

10. SHAH, K. T. *Ancient Foundations in Economics in India*. Vora & Co., Bombay, 1954, 175.

11. SINGH, V. B. Changing patterns of Indian village community. *Agra Univ. J. Res. (Lett.)* 3, 91-99.

..in *BV*, we find *janapada* system...*BV* mentions village commons and common reservoirs...at the same time, a well-developed sense of private property is noticeable (*X*. 27.3: 17.6)..



12. UPADHYAYA, Baladeva. Vaidika āryo kā ārtika jivana. (Hindi). *NPP* 58, 215-30.

. mainly based on *RV.*.

13. VAIDYANATHA SASTRI. Prācīna bhārata ki rājakiya kara-vyavasthā (Hindi). *VJ* 2, 626-28.

### 73. MISCELLANEOUS TOPICS.

1. ALTEKAR, A. S. Hinduism and conversion and re-conversion. *Y. M. H. A. Annual*, Bombay, 1948, 53-58

2. ALTEKAR, A. S. Dharma-bhraṣṭo yā vidharmiyo ki śuddhi kā itihāsa. (Hindi). *VJ* 1 (11), 16-20.

. (Hindi rendering of author's article on the subject published in *G S Sardesai Comm. Vol* )..

3. AMAR NATH. Rgveda me dyūtanindā. (Hindi). *VJ* (Oct. 1954).

4. AVADH BIHARI LAL. Veda me goraksā. (Hindi). *Vedavāṇī* 12 (1-2), 111-13.

5. AVADH BIHARI LAL. Veda āura govadha. (Hindi). *Vedavāṇī* 12 (9), 12-13.

6. BASHAM, A. L. Notes on seafaring in ancient India. *AL* 23 (2), 60-71.

Vedic sources of information. pleasantness of sailing the seas (*RV* VII. 88. 3-4); familiarity with large ships (I. 1165)..

7. CHAKRAVARTI, Chandra. *Sexology of the Hindus*. Calcutta, 126+11.

..(3rd revised and enlarged ed )..

8. CHAKRAVARTI, P. C. Fortification and siegecraft in ancient India. *Dacca Univ. Stud.* 3 (2), 111-37.

9. CHANDRASEKHARAN, A. P. Apparatus of war in ancient India. *BJ* 6 (11), 27-12-1959, 58-62.

- 10 CHATTERJEE, Santosh Kumar Sports and amusements in ancient India CR 116 (3), Sept 1950, 189-93.
- 11 CHATTERJI, Sris Chandra *India and New Order An Essay on Human Plann.ing* Calcutta Univ., 1949, 178  
 plea for revival of Ind architecture the *sthūpatya veda* wh forms an 'integral part of Vedic knowledge itself'  
 Rev R. BANGARUSWAMI, AP (Feb 1952), 86-87
- 12 CHATURVEDI, P C Dress in ancient India *The Twentieth Century* (Mar 1946), 165-68
- 13 DEV RAJ *L'esklavage dans l'Inde ancienne d'apres les textes Palis et Sanskrits* Inst Fr d'Indologie, Pub No 7, Pondicherry, 1957, IV+144  
 positive evidence for slavery in I V civil for Vedic period, references are few, but it can be assumed that the institution contd two kinds of slaves in Vedic times (1) peoples conquered by Aryans, (2) those of servile status who accompanied Aryans to India  
 Rev W RUBEN, OLZ 1959, 627-29 Dorothy M SPENCER, JAOS 79, 132
- 14 DHARMA DEVA *Vaidika Kartavya sastra* (Hindi) Gurukul, Kangri, 1952, 260
- 15 DIKSHITAR, V R Ramachandra The concepts of ancient Indian warfare AP (Feb 1946), 62-67
- 16 DIKSHITAR, V R Ramachandra Indian martial tradition JGJRI 3 (3 4), 263-77
- 17 DIKSHITAR, V R Ramachandra Arms and armoury in ancient India Y M H A Annual, Bombay, 1948, 67-79
- 18 ED Vedic origin of the ideal of 'service' Ved Kes 38.  
 38 (5), 162-69 (service down the millenniums traces of the idea of 'service' in Veda, *vrata* = service), 38 (6), 203-06 (Vedic origin of the ideal of service was soteriological), 38 (7), 242 ff (highly advanced sense of altruism of Vedic Aryans in RV X 117)

19. ED. Permeation of the ideal of service in the Hindu scheme of life. *Ved. Kes.* 38.

. 38 (8), 282-85; 38 (9), 322-26 (discusses caste system); 38 (10); 38 (11), 402-05 (*hist. of Hinduism has been a hist. of social raising up*)..

20. ED. Varnashrama-Dharma—a superb service-scheme. *Ved. Kes.* 39 (3-12).

21. ED. One key-idea of Hindu planning of life. *Ved. Kes.* 40 (3), 122-26.

22. ED. Service in Brahmachari-dharma. *Ved. Kes.* 40 (4), 162-68.

23. ED. Service in Grhastha-dharma. *Ved. Kes.* 40, 202-06; 245-52.

24. EMENEAU, M. B. Taboos on animal names. *Lg* 24 (1), 56-63.

. re-exam. of the problem with special ref. to IE names for 'bear'  
. hypothesis of mere avoidance of animal names by hunters is not sufficient, it is possible that, in almost all cases, a rel. attitude is to be looked for..

25. GHURYE, G. S. *Indian Costume* (bharatiya vesa-bhūsa). Popular Book Depot, Bombay, 1951, 319+412 plates.

26. GHURYE, G. S. *Indian Sadhus*. Popular Book Depot, Bombay, 1953, 300

..(in collaboration with L. N. CHAPEKAR) rise, hist., organization, and work of Hindu ascetics and asceticism Munis were a component of the earliest culture of India theory of *vāramas* crystallised into a regular system some time before the time of Buddha and Mahāvira acc. to author, *patis* ref. to in *ĪV* are not of non-Aryan origin .asceticism is a complex of no of traits—celibacy, austerity, concentration, and ecstasy (all to be traced in Vedic lit) .development of yoga..

27. HARIDA DATTA. *Atithi-yajña*. (Hindi). *GKP* 6, 149-51.

28. HUTTON, J H *Mother-Right in India* *Man* 43, 25

(a crit review of *Mother Right in India* by EHRENFELS OUP, 1941, XI+229) E has tried to show in his book that *RV* invasion of India in 2nd mill B C. was preceded by a social order of a matrilineal type. To the characteristics of this matrilineal society, wh he associates with I V civil, E. attributes many phenomena of ancient and of surviving cultures in India, acc to H., E. has failed to appreciate the fact that the essentials of Brahmanic rel and the bases of caste are far more ancient than *RV* invasion of 2nd mill B C., both opposed to the spirit of *RV* caste depends on ideas wh are derived from a people who, during the interval bet the end of I V civil and the *RV*-age (sometime in 3rd mill B C.) entered India from the direction of the Iranian plateau and constituted the wide spread brachycephalic population of the country as against the dolichocephalic people of the I V and of *RV*

29. ILJIN, G F The peculiarities of slavery in ancient India (Russian) *Vestnik Drevnei Istarii* 1, 1951, 33-52

(German version in *Sonjettwissenschaft* 1955 1)

30. INDRA *Ideologies of War and Peace in Ancient India* Hoshiarpur, 1957, XI+191

31. JOSHI, N P *Pracīna bhāratīya yāna* (Hindi) *NPP* 56 (3-4), 317-38

32. JOSHI N P *Pracīna dhvajo kā eka adhyayana* (Hindi) *NPP* 58, 231-46

33. KOKATNUR, V R *Chemical warfare in ancient India* *CR* 105 (1), Oct 1947, 11-28

34. KULASHRESHTA, R C, SHARMA, B L *Bharatiya samnyavijnana* (Hindi) Chandra Prakashana, Aligarh, 1958, 404

ch 5 prehist conditions ch 6 Vedic age

35. MAJUMDAR, Bimal Kanti *The Military System in Ancient India* The World Press, Calcutta, 1955, VIII+206

chronological and comparative treatment examines major sources on military organization and activities beginning from Harappa culture up to the advent of Muslims Ch. 1 struggle for power and supremacy among Vedic tribes

Rev A. L. BASHAM, *JRAS* 1957, 129 K. A. NILAKANTA SASTRI, *JIH* 33, 360-61

- 36 MOTI CHANDRA Cosmetics and coiffure in ancient India *JISOA* 8, 62-145

ref to finds in I V excavations evidence from Vedic lit — such as *AV* IV 9 *ŚPBr* 13 8 47, *ĀiGS* 3 8 etc

- 37 MOTI CHANDRA Bhāratīya veṣa bhūṣā (Hindi) *NPP* 49, 329-76

I V civil and Vedic period ,

- 38 NARAIN, Dharendra *Hindu Character* Univ of Bombay, Sociological Series 8, 1957, VII+238

Rev J H HUTTON *Man* 1959 234

- 39 PANDEYA, Ramadin *Prācina bhārata ki samgrāṁikata* (Hindi) Bihar Rastrabhasha Parisad, Patna, 1957, 2+2+166

evidence from I V civil and Vedic lit re flag, uniform, training manoeuvres army weapons etc

- 40 RAGHAVACHAR S V Srinivasa The *pravāsin* (traveller) in Sanskrit literature *QJMS* 35 (4) 203 13

takes into account Vedic lit also wh contains many ref to *pravāsin* Asvins and Maruts

- 41 RENOU L La maison védique *JA* 231 (4) 481-504

- 42 RENOU L Le jeûne du créancier dans l'Inde ancienne *JA* 234, 117-30

*pratyopave ana* by the creditor to influence the debtor (morally) an ancient custom in the marginal areas of East and West

- 43 ROY, P The sacred cow in India *Rural Sociol* 20 (1), 8-15

- 44 RUBEN W *Die Lage der Sklaven in der altindischen Gesellschaft* Akademie Verlag Berlin 1957 111

VI slaves *śūdras* and untouchables, VII hist of slavery (slaves mentioned in *RV* 3 times—I 92 8 VII 86 7 X 62 10)

- 45 SARDA Harbilas Cow protection *Ved Dig* 2 (5) 15 19

(ref to *YV* 11)

46 SARMA, K V The cow in ancient India *Ved Kes*  
46 (4), 179-81

47 SINHA, B P Elephants in ancient Indian army  
*JBRs* 41 (4), 519-28 (also in *PIHC*, 18th Session, Calcutta,  
1956, 51-57)

seals of M D and H prove that elephants were known to  
Indians of 3rd mill B C elephants drafted presumably for  
ceremonial use timber architecture in I V civil suggests that  
elephants were also used as means of carriage and transport  
elephant was foreign to immigrating Aryans no mention in  
Veda of the use of elephant in war

48 SINHA, B P Art of war in ancient India (600 B C -  
300 A D) *JWH* 4, 1957, 123-60

ancient cities of M D and H have yielded weapons of bronze  
and also remains of strong fortification ref to many battles in  
*RV* ancient Ind social organization encouraged wars *avamedha*  
a rel rite, presupposes wars imp role played in wars by chariot  
no evidence of horse-drawn chariot in I V civil infantry,  
archers navy fortifications—mentioned in Veda

49 SIVAPUJANA SIMHA Vaidika paridhāna mīmāṃsā  
(Hindi) *Vedavāṇi* 12, 68-80

Vedic clothes

50 SURU, N G The ancient traveller *N W College*  
*S J Comm Vol*, Poona 1958, 153-80

51 SYAMANATH Veda aura gopāṇa (Hindi) *GKP*  
12 (1), 20-22

52 VARE, S A Āryameya putraviṣayaka bhāvana.  
(Marathi) *Prerapā* 2 (6), 15-21

53 VENKATAKRISHNA RAO, U Dress in ancient India  
*BJ* 5 (23), 14-6-1959, 54-57

54 de VREESE, K The game of dice in ancient India  
(the vibhīṭaka game) *Orientalia Neerlandica*, Leiden, 1948,  
349-62

(with notes on the word *duroḍara*)

## XV ARTS AND SCIENCES

## 74 FINE ARTS AND CRAFTS WRITING

- 1 AGRAWALA, V S Presidential address Numismatic Society of India 1950 *JNSI* 12 (2) May 1951 188-205

ref to *hiranya satamāna* and *rājata satamāna* in *SPBr* V 5 5 16 XIII 23 2

2. AGRAWALA, V S Ornaments in ancient Indian art and literature *Uttara Bharati* 5 (2), 7-10

- 3 AIYANGAR C R Srinivasa The cultural aspects of Indian music. *Silpi* Sept. 1946 37 41

Aryan music—lay and religious *vinā* in Veda influence of pre-Aryan music

- 4 APTE, V M The 'spoken word' in Sanskrit literature *BDCRI* 4, 269-80

adduces evidence from Vedic sources to prove that Vedic Indians knew the art of writing in the sense of numerical notation and alphabet the word, *akāra* occurs in all periods of Vedic lit. BUILER takes the occurrence of this word in Pali canon as evidence of the knowledge of writing Vedic people preferred the word *vak* on account of its unlimited divine power

- 5 AUBOYER Jeannie *Arts et styles de l'Inde* Librairie Larousse Paris, 1951, 171+48 plates,

compact summary of arts and crafts of India from pre-hist. to recent times author speaks of "laws of Indianness"

Rev S. KRANJICHI, *Art.Az.* 15 293

6. BANERJEE, J N On Indian images *JISOA* 7, 83 88

(worship of false gods, that is, images of gods)..in the *Adbhuta Br.* section of *Śaṭvīm'a Br.*, there is ref. to *devāyatana* (X 5).. in 'GS, images of gods are mentioned..

7. BANERJEA, J. N. *The Development of Hindu Iconography*. Calcutta Univ., 1956, XXXVII+653+48 plates.

..(2nd revised and enlarged ed.: 1st ed., 1941 : See : VDD 1-113 2)..survey of iconography from *RV* times onwards..incidentally discusses origin and development of various Brahmanical cults .

Rev : F R. ALLCHIN, *BSOAS* 19, 596-98, A S. ALTEKAR, *JBRs* 43, 150-51; D. BARRETT, *JRAS* 1957, 267-68; N K. BOSE, *M in I* 38, 314

8. BARUA, B. M. Ancient Indian theories of art. *JISOA* 1, 81-84.

9. BOSE, S The continuity of Indian pictorial art : a survey-map of Indian culture. *Silp*: 1 (8), Mar. 1947, 15-19

..painted potteries from Indus sites pictorial designs Vedic texts suggest existence of painter's craft, but no actual records of painting belonging to that age .

- 10 BROWN, Percy. *Indian Architecture Buddhist and Hindu Periods*. D B. Taraporevala Sons & Co, Bombay, 1943, 210+118 plates.

<sup>4</sup> (2nd revised and enlarged ed., 1948, XIV + 262 + 141 plates) .

Rev : ANON, *JGJRI* 11-12, 249-50.

11. BURCKHARDT, T. Principles and methods of traditional art. *Art and Thought* (Coomaraswamy Comm. Vol.), 1948.

. taking his cue from *Art.Br.*, author starts with the fundamental idea that art shd correspond symbolically to a divine activity and be thereby attached to the angel, wh. is the cosmic agent of that activity; thus every trad. art reflects in its own way the cosmogonic process..

12. COHEN, M. *L'écriture*. Ed. sociales, Paris, 1953, 130.

Rev.: M. V. DAVID, *JA* 243, 241-43.



13. COOMARASWAMY, A. K. The traditional conception of ideal portraiture. *JISOA* 7, 74-82.

..distinction bet. looking-glass image and veritable spiritual-essence of man drawn in *Ch Up.* 8.8.5...

14. COOMARASWAMY, A. K. The philosophy of mediaeval and oriental art. *Zalmoxis* 1, 20-49.

15. DISKALKAR, D. B. Origin of Indian epigraphy. *JIH* 32, 291-307.

. evidence re. knowledge of writing from I. V. civil. and Vedic lit ..

16. DONGERKERY, Kamala S. *The Romance of Indian Embroidery*. Thacker & Co., Bombay, 1951, XVI+62.

..ref. to *peśas* in Vedic lit...the word connotes embroidered garments...mention of gold cloth or brocade in *YV.* existence of silver, gold, and copper needles...cf. *TBr.* III, 9.6.5; *SPBr.* XIII 2.10.3..

17. *Five Thousand Indian Designs and Motifs* (from Mohenjodaro to modern times). 1958.

18. GELB, I. J. *A Study of Writing . The Foundations of Grammatology*. Routledge & Kegan Paul, London, 1952, XV+295.

Rev. : D DIRINGER, *Mon* 1952, 218.

19. HALDAR, A. K. *Our Heritage in Art*.

20. HALLADE, M. *Arts de l'Asie ancienne. Themes et motifs. I. L'Inde* 1954.

. hist. evolution...special characteristics

21. HEINE-GELDERN, R. *China, ostkaspiische Kultur und Herkunft der Schrift. Mythe, Mensch und Umwelt* (ed. A. E. Jensen), Bamberg, 1950, 60.

22. KRAMRISCH, S. *Emblems of the Universal Being*. *JISOA* 3, 148-65.

. various *lakṣaṇas* of the *mahāpuruṣa* traced back to Vedic times..

23. KRAMRISCH, S *The Art of India Traditions of Indian Sculpture, Painting and Architecture* The Phaidon Press, London, 1954, 231+156 plates+8 coloured plates+27 illustrations

from I V period downwards Ind art is neither religious nor secular, because Ind life was never rent by the controversy bet rel belief and worldly practice continuity of Ind art Ind world of thought little changed by Aryan invasion Ind art was archetypal in char artist is little more than the medium whereby the Divine reveals itself, his Ego is detached from the creative Urprozess Ind art is a self moving entity

Rev J E. van LOHUIZEN DE LEEUW, *Bibl Or* 14, 51-53, O, *AP* (Aug 1955), 368-69, B ROWLAND, *JAOS* 75, 137-39

24. KRAMRISCH, S *Indische Kunst* (Traditionen in Skulptur, Malerei und Architektur) Phaidon-Verlag, Köln-Marienburg, 1955, 219 + 7 coloured plates + 156 plates + 27 illustrations

(German version of the above)

Rev J M ROSENFELD, *Erasmus* 10 (3-4), 96-98

25 KRAMRISCH, S The four cornered citadel of the gods *JAOS* 75 (3), 184-87

the *garbhagrha* of a Hindu temple is *caturāsra*, the antecedents of this, in verbal image preserved in *RV* and *ŚS* of *KYV* (*Baudhīyana ŚS* 15 19, 13-15, 22, *etūḥ caturāsrām devā-puram*)

26 MADANJEET. The circular bias in Indian art *EW* 1 (4), 219-23.

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*Brahmi* is the survival of the Indus pictographic script

29 MOOKERJEE, Ajit *The art of India Pr Bh* 65, 111-18

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sculpture downwards
- 33 PARANJPE, K R Origin of Indian alphabets in  
the Vedic literature SP (20th AIOC), Bhubaneshwar, 1959,  
122 23  
ref to writing in RV Up give ample proof of writing on  
symbolised the phonetic analysis and alphabetical representations  
of Vedic Indians attempt made to reconstruct Vedic script
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- 35 RAMACHANDRA RAO P B *The Story of the Indian*  
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- 37 SAMA RAO P Sources of Indian art QJMS 35 (3),  
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- 38 SARASWATI, S K *A Survey of Indian Sculpture*  
Calcutta 1957, 216+40 plates

- 39 SASTRI, P S Fine arts in Rig Veda *BJ* (6-11-1955), 54-56

fine arts more particularly, music dance painting and poetry  
ref to in Vedic lit musical instruments mentioned

- 40 SHAMASASTRY, R Vedic iconography *JISOA* 10, 74-93

- 41 SHARMA, H L A critical survey of Indian aesthetics  
*JGJRI* 3, 379-426

Indus Valley art breaks forth at a very high level of attainment of aesthetic expression with a strong Dravidian flavour it represents the sensuous and buoyant char of Ind. artistic genius Vedic poetry is the best example of the strange combination of imaginative autonomy and profound total harmony no conscious or unconscious effort to develop an aesthetic theory

- 42 SHARMA, O P The bull in Indian art and literature  
*JUPHS* 5 (1), 1957, 22-29

two types of bulls (humpless and humped) represented on I V seals rel and socio-economic significance cow not represented in I V

- 43 SUKLA, D N *Pratima vijñāna* (Hindi) Vastu Vanmaya Prakāśana Śāla, Lucknow, 1956, 342

(Ind iconography) antiquity of icon worship Vedic evidence I V seals

- 44 UENO, Teruo *Art theories of the Hindus* (Japanese)  
*Bigaku* 3 (3), Tokyo, 1952

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terpsichorean art developed in India nearly 5 000 yrs. ago  
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- 46 VENKATA KRISHNA RAO, U Romance of coins in ancient India *BJ* 5 (26), 26 7-1959 38-41, 48

paṇu as money ref to niṣka in *RV* I 126 2 the word viśva rūpa in *RV* II 33 10 denotes coins of different sizes and colours  
*krṣṇala*

47. 5000 Jahre Kunst aus Indien. pub. Villa Hugel, Essen, 1959.

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2. AYYANGAR, A A. Krishnaswami. Peeps into India's mathematical past *H-YJMU* 5 (2), 101-115.

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5. BHATTACHARYA, T. A forgotten chapter of the history of ancient Indian astronomy. *JGJRI* 11-12, 54 ff ; 13, 81-117.

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8. FILLIOZAT, J. L'énigme des 256 nuits d'Asoka. *JA* (1949), 143-53.

utilises the data of *Jyotiṣa-Vedāṅga*

9. FILLIOZAT, J. Ancient relations between Indian and foreign astronomical systems *JORM* 25, 1-8.

characteristic and fundamental element of Ind system is the list of *nakṣatras* (*TS* IV 4 10, *MS* II 13 20, *Kāthaka Śam* 39 13, *AV* XIX 7) India and China have drawn *nakṣatra*-theory from a common source Ind astronomy was the first cultural achievement of India to be studied by Europeans .

10. FRIS, O. K dejinam indicke matematiky. (Czech.). *NO* 10, 1955, p. 25

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11. GIBSON, G. E. The Vedic Nakṣatras and the Zodiac. *W. Popper Comm. Vol.*, Berkeley, 1951, 149-165.

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recorded in ancient Babylon and in *RV* I. 164..about 2200 B. C., the Babylonians had a zodiac consisting of 17 signs ; it is interesting that this no. is attributed in *Br.* to Prajāpati " who is the year " ..author agrees with WEBER (against WHITNEY) that 27 was the original no. of *nakṣatras*, *abhiḥit* having been added to it later.. ref. to *Rājasūya* ritual in this context..II. Parallel symbolism in the Zodiac and *Nakṣatras*..III. *Nakṣatras* coupled by *Darśa-pūrṇamāsau*..IV. Opposite *nakṣatras* : Prajāpati-Soma and precession of equinoxes..symbolism of the *yañnopavīta* V. Zodiacal symbols on cylinder seals : correspondences bet Vedic and Babyl. no.-systems..VI. The archaic Zodiac..VII. Conclusion..

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17 KRISHNAMURTHY, R Devas and Asuras in astronomy.  
*J. of Deccan Hist and Cult* 1 (1), 1950, 91-95

18 MEHTA, Dharma Deva *The Bases of Astrology in the Vedas* Acad of Vedic Res, Delhi, pp 70.

19 MISRA, B K Hindu mathematics *SP* (14th AIOC), Darbhanga, 1948, 150-52

antiquity of Ind geometry Kātyāyana and Āpastamba as pioneers in the subject antiquity of astronomy

20 NARAYANIAH, H The double-stars and their knowledge by the ancient Hindus *QJMS* 35 (4), 214-23  
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21 PANDIT, V R Omens and portents in Vedic literature  
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traces development of this science in Vedic age. dreams and their significance

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ref to Vedic and Vedānga periods

23 PRABHU, R K The riddle of the Vedic calendar  
*PAIOC* (15th Session), Bombay, 1949, 1-17  
supports Arctic home theory characteristic phenomena in polar region are long night, long dawn long day in polar home, moon had little to do in the shaping of the sacrificial calendar

24 PRABHU, R K A note on the gavam ayana *SP* (17th AIOC), Ahmedabad, 1953, 130-31  
*g a* had its origin in the circumpolar home it was a sacrificial session, wh. was commenced on the first day of the 'long dawn' and concluded on the 25th day, that is on the day on wh the sun made his appearance for the first time in the year

25 RAHURKAR, V G The solar eclipse in the Rgveda  
*PO* 23 (also in *SP*, 19th AIOC, Delhi, 1957, p 3)  
study of *RV* V 40 *tur ja brahma* comparatively studied role of Atris as rescuer of the sun seems to have been the seed of the later Rāhu Ketu legend



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34 VADER, V H Are lunar mansions mentioned in the Rgveda? SP (20th AIOC), Bhubaneswar, 1959, 17-18

35 VADER, V H Rohiṇī śakata bheda is it referred to in the Rgveda? SP (20th AIOC), Bhubaneswar, 1959, 18-19

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37 VADER, V H The daksayajna and the birth of the planet Mars (angaraka) SP (20th AIOC) Bhubaneswar, 1959, 20-21

V rabhadra was given a place in heaven after the destruction of Daksa's sacrifice and was thence-forward known as Angāraka

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Agastya the midnight sun with whom Lopāmudrā was living for 100 periods of 24 hours each

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Rev C G KASHIKAR ABORI 34 193 95

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mantra is a group of sounds which gives rise to powerful sound vibrations it is possible to measure the power of mantra vibrations by radiometer (particularly radiesthesia) the gayatri mantra has a power of 210 000 in saṁhita pāṭha and of 250,000 in jāṭha pāṭha

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*B* was a skin disease (erysipelas)

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*J* denotes a variety of consumption it penetrates to the bone or the spine

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Rev ANON, JGJRI 13, 170, C. G KASHIKAR ABORI 37, 336-37

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JORM 15, 79 82.

no ref to Dhanvantari in Vedic lit. author suggests possibility of Egyptian god of healing (who carries a bow) being imported into Ind thought about the beginning of Christian era ancient Vedic and Purāṇic trad about the stealing of Vedas by a non Aryan called Somaka (follower of Soma-cult?) knowledge stolen by Somaka found a way into Egypt similarity of names of Aśvinau and Hippocrates

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Rev C G KASHIKAR, ABORI 34 193-95

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2. AIYAR, A. K. Yagna Narayan *Agriculture and allied arts in Vedic India*. Bangalore, 1953, 65

Rev : S S, *QJMS* 40, 74-76

3. BHAGAVAD DATTA *Veda-vidyā-nīdarśana. Ādhi-bhautika aurā ādhidaivika pakṣa (Hindi) Itihāsa-Prakāśana-Maṅlala*, New Delhi, 1959, 15+331

. (contains unknown scientific facts) .

4. BHARADVAJ, S. P. *Vaidika sr̥ṣṭi-vijñāna (Hindi)*. *VJ* 9 (3), 35-38

5. CHAUDHURI, Sibadas *Concordance of the fauna in the Rāmāyana* *IHQ* 28 (4), 350-59

copious ref. to Vedic lit. in foot notes also to I V civil.

6. CHOWDHARY, R. K. *Some traces of the system of agriculture in the Vedic age* *SP* (16th AIOC), Lucknow, 1951, 6-8

details relating to land, tilling, crops, harvesting, economic organisation

7. DHARAM SHEEL *Artificial rainfall*. *J Central Board of Irrigation* 5 (2), 136-37

acc. to author, idea of changing the direction of winds by means of heating tanks, thus setting up convection currents and low pressure areas, etc., was known to *RV* fundamentals of the technique of artificial rainfall exist in Vedic lit

8. GODE, P. K. *Carriage manufacture in the Vedic period and in ancient China in 1121 B. C.* *ABORI* 27, 288-302.

. Vedic information compared with a Chinese account (1121 B. C.) re carriage manufacture

9. HANS RAJ *Science in the Vedas*. Shakti Publications, Ludhiana, 1956, 63.



Part I two kinds of electricity (electrons and protons) are the ultimate components of the whole material world scientific interpretation of Agni, Soma, Mitra, Varuṇa etc. Part II formation of water discusses such words as *urvasī* *apsaras*, etc.

Rev B Ch CHHABRA, *The Indian PEN* (Aug 1957), 280-81

- 10 KAR, S K Dynamics of Ratna CR 142 (2), Feb 1957, 167-82

ref to gems in Vedic lit

- 11 LAW, B C Ancient Indian flora IC 15 (B M Barua Comm Vol), 115-45

a detailed survey based on lit sources beginning from RV

- 12 MAJUMDAR, G P Plants in erotics IC 15 (B M Barua Comm Vol), 66-77

plants used in *vas karana* and *vāj karana* cf RV X 145 1 6, AV VI 8 also mentioned in Up BAUp VI 3 4 considers the problem of child birth also cf BAUp VI 3 6-7 VI 4 14-18, *śāmkh GS* I 19, *Pāraskara GS* I 13 1 \**mantha*-doctrine in BAUp is the canonical basis of the rules re the practical amplification of the principle of eugenics Svetaketu was the originator of erotic science in India

- 13 MAJUMDAR, G P Genesis and development of plant sciences in ancient India PAIOC (13th Session), Part III, Nagpur, 1951, 97-112

(Pres. address Technical Sciences Section) pre Vedic period and Vedic period distribution of plants in Vedic texts locale of Vedic flora some of the occupations professions and items in Vedic India in wh plants and plant products were used

- 14 MAJUMDAR, G P Origin and development of the science of agriculture in ancient India PAIOC (13th Session), Part III, Nagpur, 1951, 113-16

evidence from pre-Vedic and Vedic periods

- 15 MAJUMDAR, G P Origin and development of the science of arbori horticulture in ancient India PAIOC (13th Session) Part III, Nagpur, 1951, 117-20

evidence from pre-Vedic and Vedic periods

- 16 MAKODAY, G B Ships and planes in the R̥gveda  
SP (14th AIOC) Darbhanga, 1948 2 3

R̥V I 116 2 5

- 17 MISHRA, Umesha Taksa Sutra (Science of carpentry)  
B C Law Vol, Part II, 1946 237-38

ChUp VII 1 2 gives information of various ancient sciences  
one is *takṣa śāstra* *takṣa* is distinct from *rathakāra* (YV XVI 27)  
there must have existed a *Takṣa Sutra* three *sūtras* discovered  
by the author (cf *Tattvacintamani* pp 27 28)

- 18 PISANI V On horse stables in Vedic times ABORI  
39 133 34

(a propos P K GODE Instructions re the construction and  
maintenance of the horse-stables JORM) we have good reasons  
for assuming that horse training and therefore horse stables were  
well known to Vedic Indians Kikkuli, a Mitanni man wrote for  
Hittite kings a booklet on horse-training which contains such terms  
as *a kawartana terawartana* etc. this indicates that Vedic Indians  
had developed horse sport whose technical terms were borrowed  
by other peoples (cf J A POTRATZ *Der Pferdetext aus dem  
Keilschriftarchiv von Boghazkoey* Rostock 1938 A. KAMMENHUEBER,  
Phologische Untersuchungen zu den Pferdetexten von Boghaz-  
koey, MSS 2 47 120 H KRONASSER Indisches in den  
Texten WZKM 53 181 ff)

- 19 RAGHAVAN V Yantras or Mechanical Contrivances  
in Ancient India Ind Inst of Culture, Trans No 10, Banja-  
lore, 1952 31

ref to Ved c lit

- 20 RAY, P R Chemistry and cosmology in ancient  
India SC 13 (7) 263-71

acc to Auguste COMTE there are three stages in the develop-  
ment of human knowledge—*theological* (fictitious) *metaphysical*  
(abstract) *positive* (scientific) illustrated in the development of  
chemical knowledge in India

- 21 RAYCHAUDHURI S P Agriculture in ancient India  
Dacca Univ Studies 4 (2) 101-23

prehistoric period (3250 B C.—2750 B C) and Vedic period  
(2500 B C—500 B C)

- 22 SASTRI, N Subramania *Agriculture in the Vedas and the epics JSVOI* 9 (2), 88-95
- 23 SATAVALEKAR S D *Veda me kṛśiṁvidya* (Hindi) Svādhyāya Maṇḍala Pardi, 1951, 24
- 24 SATYAPRAKASH Vaidika kalina jantu (Hindi) *Kashi Vidyapith S J Vol*, Banaras, 1947, 30-42  
animals birds etc known to Veda
- 25 SINHA R P Vedo me jñāna vijnāna ki bate (Hindi) *Vedavāṇi* 12, 13-14  
finds in RV ref to jet (I 30 18-19) radio (V 61 17-18) television (III 94)
- 26 SITHARAMA RAO, D N *Alchemy in Vedic period Bh Sam* 1 (2) Aug 1954, 29-30
- 27 VAIDYA, B G *Sanskṛta sāhityama vanaspati* (Gujarati) Gujarat Vidya Sabha Ahmedabad 1954, XX+484  
based upon Vedic and classical SK lit  
Rev C. M SHUKLA, *JMSUB* 3 199-200

## 78 GENERAL STUDY

- 1 BHUMANANDA SARASVATI Swami *Scientific gleanings from Vedic mythology Ved Dig* 2 28 32 (and in further issues)
- 2 FILLIOZAT, J *La science de l'Inde ancienne Cahiers du Sud (Approches de l'Inde)*, 1949 50
- 3 FILLIOZAT, J *L'Inde et les échanges scientifiques dans l'antiquité JWH* 1 (2), Oct 1953, 353 67

it is not true that Indians passively absorbed the Babylonian and GK. sciences at a late period, maintaining silence as to their origin At a very early period—bet. 1500 B C. and 500 B C.—as the Vedic and Br texts prove India developed scientific doctrines in two principal fields astronomy and physiology

Indians perfected in these sciences certain notions wh seem original system of *nakṣatras*, theory of great cosmic cycles, use of trigonometric sinus, pneumalist doctrine in physiology, igneous function of bile, role of phlegm

4 FILLIOZAT, J. Le pensée scientifique en Asie ancienne  
*Bull de la Soc. des Etudes indochinoises* 28 (1), 1-17.

..ref to Vedic sciences .

5 FILLIOZAT, J. Scientific thought in ancient India.  
*EW* 4 (4).

(English transl. of the above)

6 FILLIOZAT, J. *Les sciences dans l'Inde ancienne*.  
*Les Conférences du Palais de la Découverte, Serie D, No 40*,  
Paris, 1955, 18

Vedic astronomy and physiology

7 FILLIOZAT, J. Histoire générale des sciences La  
science antique *Presses Univ de France* 1, Paris, 1957,  
152-83

ancient Indian sciences

8 MURTI, C R K The background of Indian science  
*AP* 26, (3) 115-20.

..science in ancient Ind developed to serve practical needs of men  
in agriculture and handicrafts I V civil indicates a highly  
organized social life in Vedic times, ref influenced science

9 PATWARDHAN, K A. *Rsiyo ke vijñānakṛ śreṣṭhatā*.  
(Hindi) Svadhyāya Mandala, Pardi, 1956, 58+372

based mainly on principal *Up* *Up* not only preach the means  
of attaining supreme reality, but also aim at the material welfare  
of human beings Vedic seers advanced in the knowledge of  
physical sciences *parā vidyā*=philosophy *aparā vidyā*=science  
(*ra*)*i*=electron, *prāṇa*=proton)

Rev C. G KASHIKAR, *ABORI* 38, 320-21

10. SEN, Indra Science and Indian life. *SC* 22 (12),  
8-49

11. TATON, R (Ed.) *Le science antique et médiévale des origines à 1450*. E. J. Brill (Hist Gén. Scien. I), Leiden, 1957, VIII+627,

(sections on ancient Indian sciences by J FILLIOZAT)..

12. WINTER, H. J. J. *The History of Scientific Thought with special reference to Asia*. Ind Inst of Culture, Trans. 5, Bangalore, 1951, 15.

..ref. to pre-Vedic and Vedic developments..

13. WINTER, H J J. *Eastern Science . An Outline of its Scope and Contribution* John Murray (The Wisdom of the East Series), London, 1952, VII+114.

main lines of development briefly delineated ref. to Hindu contributions

Rev . J CAMPBELL, *Art As* 15, 384

- 14 ZEMBA, M. On the scientific thought of ancient India. *JIBS* 2 (2), 422-24.

## XVI. STUDY OF WORDS

### 79. STUDY OF WORDS.

1. ABAEV. *Osetinskij Jazyk i Folklor. Voprosy Jazykoznanija* (1958), 2, 114 ff

contests derivation of Osset *liman* (=friend) from *aryaman*  
suggests derivation from the Aryan root *pr<sub>1</sub>*, *fr<sub>1</sub>*.

- 2 AGRAWALA, V. S. / Some foreign words in ancient Sanskrit literature. *IHQ* 27 (1), 1-17. (also in *JUPHS* 23, 148-63 )

such words indicate India's contacts with foreign peoples  
author discusses *taim<sup>2</sup>-ta*, *ṛligi-viligi*, *urugūla*, *tūbuva*, *helavo*  
*helavaḥ*, *jabūla*, *hailihūla*, *kanthā*

3. AGRAWALA, V. S. *Vaidika paribhāṣāo ka nayā artha*. (Hindi). *Sammelana-Patrikā* 44 (1), 1958.

- 4 AMMER, K. [*ball*] WZKM (1948), 133 ff

(explains *ball* as a word belonging to Saiva popular rel)

- 5 APTE, V M The root *ven* and its verb-forms in the Rgveda *Dhruva Comm Vol*, Part III, 1946, 1-20

*ven*=(primarily) to see (in a physical sense), (secondarily) to see (with the mind & eye)

- 6 APTE, V M A problem presented by the word *śva ghn* in the Rgveda ABORI 31, 165-68 (also in SP, 14th AIOC, Darbhanga, 1948, 10-11)

*śva ghn* occurs six times in RV (I 92.8 II 12.4 IV 20.3, VIII 45.38 X 42.9, 43.5) means either a dog killer or one who kills with dogs that is a hunter Sāyana gives the meaning gambler (in the last three of the above-mentioned passages) and hunter (in the first three) the meaning gambler suits all the passages acc to A *śvagraha*=seizure by dog (demon) epilepsy in the course of *prayascitta* for the above the boy victim of epilepsy (*śvagraha*) is taken to a gambling hall laid on his back on the dice wh are thrown scattered gathered up into a heap and finally spread out by the gambler in the centre of the gambling hall that is on the depression made in the ground for dice play and then besprinkled with a mixture of curds and salt this is believed to effect complete cure in this sense, the gambler becomes a dog (demon) killer

- 7 APTE, V M The meaning of the root *vrt* in the Rgveda QJMS 46 (1), 56-62

(a propos P V KANE The word *vrata* in the RV JBRAS 29.2 ff) dictionaries linguistics Sāyana's *bhaṣya* Patañjali—all establish that *vrt* (in RV and post RV lit)='to turn to move on'

- 8 APTE, V M Vrata in the Rgveda New light on the derivation of *vrata* QJMS 46 (2), 164-72

grammatical linguistic lit mythological arguments for the derivation of *vrata* from  $\sqrt{vrt}$

- 9 APTE, V M The *vi vrata śuci-vrata*, and other *vrata* passages in the Rgveda favouring the derivation of *vrata* from the root *vrt* QJMS 47 (1), 38-46

*vrata* does not mean 'vow' or 'holy ordinance', the only meanings wh suit all these passages are (some kind of) physical activity, 'practices', 'route', 'track'

10. APTE, V. M. Vajra in the R̥gveda. *ABORI* 37, 292-95. (also in *SP*, 18th AIOC, Annamalainagar, 1955, 1-2.)  
 ..*vajra* is not thunderbolt; it is a specific kind of weapon, a stable, metallic weapon (like club or hammer) firmly held in his hands by Indra...it was fashioned by Tvastṛ out of *ayas*..
11. APTE, V. M. Vrata in the R̥gveda. *QJMS* 49 (3), 176-82.  
 ..in confirmation of the derivation of *vrata* from  $\sqrt{vrt}$ ..
12. ATKINS, S. D. The meaning of Vedic *aktu*. *JAOS* 70, 24-40.  
 . *aktu* has a central value wh is conveyed in English by "last part of the night, end of the night, the darkness just before dawn".. it has also something to do with "the flowing or streaming of liquids"..
13. BAILEY, H. W. [*pājas*]. *BSOAS* 12, 323 ff; 13, 136 ff.  
 ..Khotanese *pāsya*-, Sogdian *pāz* 'face' has solved the problem of *pājas* in *RV*..
14. BAILEY, H. W. *Analecta Indoscythica* I. *JRAS* 1953, 95-116.  
 ..(*vrtra*, *indriya*, *rita*)..
15. BAILEY, H. W. Madu, a contribution to the history of wine. *S. J. Vol. of Zinbun-Kagaku Kenkyusyo* (Kyoto Univ.), 1954, 1-11.  
 . (Vedic *madhu*)..
16. BAILEY, H. W. *Analecta Indoscythica* II. *JRAS* 1954, 26-34.  
 ..*vala* in *RV*, wh. Indra breaks open, is a dialect form of Indo-Ir *vara* (=enclosure)..
17. BAILEY, H. W. Avestan *drwī-*. *Jackson Comm. Vol.*, 1954, 1-6
18. BAILEY, H. W. *Indica et Iranica*. *S. K. Chatterji Comm Vol*, 1955, 114-19.  
 ..*khala* (=threshing floor)—*RV* X. 48.7..

19. BAILEY, H. W. *Indo-Iranian Studies III. TPS 1955*, 55-82.

. *jar-*; *kirt*; *darbha*, etc...

20. BAILEY, H. W. *Iranian missa*, Indian *bija*. *BSOAS* 18 (1), 32-42.

..also *angiras*; *kōru*..

21. BAILEY, H. W. *Dvārā matinām. BSOAS* 20, 41-59.

. *ūyu-*; *prapharv-*; *aṅgoṣin-*; *duro-a*..

22. BAILEY, H. W. *Analecta Indoiranica. Belvalkar Fel. Vol*, 1957, 1-2.

. *raphita* (*RVX* 117 2) connected with Ir *raf* (= to attack)..  
Sāyana interprets *raphita* as *himsita*

23. BAILEY, H. W. A problem of the Indo-Iranian vocabulary. *Rocz. Or.* 21 (*Schayer Comm. Vol*), 1957, 59-69.

*īam* (= welfare) from  $\sqrt{\text{īam}}$  (= to fit, suit, agree) *īma(n)* (= fitted together, body), *śāna* from  $\sqrt{\text{śan}}$  (= to rise, to raise), *īmaśūna* (= raised platform connected with body; tomb, mound)..

24. BAILEY, H. W. *Rigveda RUP-, Sogdian PTRWP. Sino-Indian Studies 5 (Liebenthal Festschrift)*, 1957, 9-10.

. the vocabulary of Middle Iranian, wh is being slowly recovered from MSS of the Śakas of Tumshuq and Khotan, of the Sogdians, Parthians and Persians from Chinese Turkestan is proving imp. for Vedic studies. Here we have at times words of common use in the Iranian texts wh may have survived in only one word or even in only one passage in *RV* *raup-rup* (= mount up, raise) is attested in the Sogdian *pirw* (= a castle, fortress): the word *rup* occurs as noun three times in *RV* (IV 57; 8; X 133), also in *AV* (XVIII. 3 40)—it means some 'rising', 'mount'..

25. BAILEY, H. W.; ROSS, A. S. C. *Wastel. English and Germanic Studies* 6, 1957, 1-29.

. *vedhas* (Ir. *vazd*; Ger *Wastel*)..

26. BAILEY, H. W. *Missa suppletum. BSOAS* 21, 40-47.

..*dhōnya*; *bija*..



27. BAILEY, H. W. *Arya*. BSOAS 21, 522-45.

..maj; komja (=tree); gash; sek; surash (=booty); njam;  
 iughana; arva; psar..

28. BAILEY, H. W. *Iranica et vedica*. I-IJ 2(2), 149-57.

..lagma (=happy) to be connected with Old Ir. sag- (=to be satisfied, satiated); the base lag disappeared in India; therefore lagma came to be related to √lak..jal- (=apparition) to be connected with New Sogdian yaxs (=to appear). lak-lak developed three senses, namely, 'to grieve', 'to become sour', 'to call, name'..

29. BARR, Kaj *Ost og Vest*. Copenhagen, 1945.

..develops (p. 136) Konow's theory that Mazda has to be equated with Vedic abstract noun mādā- ("Lord Wisdom")..

36 BENVENISTE, E Analyse d'un vocable primaire indo-européen \* *bhāgu* — "bras" BSL 52, 60-71

37 BHAGAVAD DATTA Vaidika śabda ka sahi artha (Hindi) GKP (June 1952), 25-27

*gih, jarubodha, prasava*

38 BHATTACHARYA, Durgamohan Laukika samskrite vaidika sabda (Bengali) Prabasi, B S 1357, Calcutta, 422 ff  
(Vedic words in cl SK) discusses significance of *vāvatā*, *parivṛtti* etc (occurring in the epics)

39 BHATTACHARYA, Ram Shankar Sense of ca PO 18, 8-12

40 BHATTACHARYA, Ram Shankar 'Carana' sabda kā vivakṣita artha (Hindi) Siddhānta 14 341-44

41 BHATTACHARYA, Vidhusekhara Ahura Mazda CR 100 (2), Aug 1946, 81-84

derivation of *mazda* from Vedic *medhas* is loose acc to author *maz* is nothing but Vedic *maḥ* originally *magh* Avestan *dā* represents Vedic *dha* *mazdā* is thus a compound of *maz* (= great) and *dā* (= knower)

42 BHAWE, S S The word *pravat* in the Rgveda SP (19th AIOC), Delhi, 1957, p 23

interpreted in the light of Pāṇini V 1 118

43 BHIMASENA Yajurveda me rta aura satya sabda (Hindi) Vedatāpī 12 (4), 4-7

44 BLOCH, J Petits problèmes étymologiques C K Raja Comm Vol, 1946, 124-30

*pa'u* (RV III 53 23)—probably indeclinable from √ *pasy*

45 BLOCH, J Prākṛit *cia*, Latin *quidem* Lg 29, 229-30

the emphasis value of IE \**k id*—attested by *cid* in RV in that light considers *cia*

46 BOELES J J The migration of the magic syllable OM Vogel Comm Vol, Leyden, 1947, 40-56

om is not mentioned in *RV* and *AV* its use commences in Vedic ritual (cf *Alt Br* VII 18) imp development of its meaning to a mystic doctrine in *Up* (*ChUp* II 23, *Kaṭha Up* II 16) *om* is the symbol of the wordless *brahman* *Maitrī Up* 63 describes *a u, m* further speculations in *Brahmaśāstra Up* I 4-7 details of migration of the symbol in MSS etc., Further India, Indian Archipelago

47 BROUGH, J *Sattayā* BSOAS 11, 308-09

48 BROUGH, J The meaning of *ni√ hnu* in the Brāhma-  
nas Siddheshwar Varma Comm Vol I, 1950, 126-30

considers *Alt Br* I 26, *Taitt Br* I 698, *ŚPBr* I 12.10 original meaning of the verb seems to have been 'to conceal one's actions from a person, so as to avoid rousing his anger' even in its later developments the word never came to be quite equivalent 'to procreate'

49 BUCK, Carl Darling Words for mountain, sea, river, forest, sky, etc in the principal Indo European languages *Actes du 2me Congrès de linguistes*, 1931, p 204

50 BUDDHA PRAKASH The meaning of *yajna* SP (17th AIOC), Ahmedabad, 1953, p 114

the root underlying Persian *ezad* (= god) forms the basis of Hittite *ezateni* and German *essen* (= to eat) *yajña* means 'eating' or 'feast' primitive communal assemblies marked by communal feasts they symbolise the restoration of Prajāpati, who is diffused among his creatures to unity the myth of sacrifice of Prajāpati found in various forms in pre-Aryan cultures of SE Asia (including Tibet and China) these feasts characterised by merry making and promiscuous sexual intercourse, from this developed the creation rite

51 BURROW, T Sanskrit *rajas* BSOAS 12 (*Barnett Comm Vol*), 1948, 645-51

*rajas* = space, extent, expanse from *√ raj* = to stretch out meaning of later *rajas* is 'dust', 'dirt' 'mental defilement' — perhaps from *√ lag* or *√ ruj* (= to be attached) or *√ srj-sraj* (= to attach)

52 BURROW, T Indo Iranica Siddheshwar Varma  
Comm Vol I, 1950, 107-110

discusses] *sphya*, *sthula* *trp*, *srughna*, *ohlodayati*, *lakṣita* *ke a* *bra*

53. BURROW, T. Sanskrit etymological notes. *Sarup Comm. Vol.*, 1954, 1-13.

..*katāka*, *kuhū*, √*kṣam*, *kharva*, *gambhīra*, *nava*, *niryūha*, *priyangu*, √*bhand*, *matya*, *marica*, *lavāna*, *liṅga*, *lūma*, *śakṣṇa*, √*śllṣ*, *śvabhīra*, √*śaj*, *sphuliṅga*.

54. BURROW, T. Vedic is- 'to prosper'. *BSOAS* 17, 326-45.

..the central meaning is 'thriving' 'food', 'nourishment' are specific kinds of means of 'thriving'.

55. BURROW, T. Sanskrit *kava-* and related words. *S. K. Chatterji Comm Vol.*, 1955, 187-93.

Indo-Ir. base *kav-* *ku* "to be small" (cf. BAILEY, *TPS* 1954, 144 ff.). *kumūra* derived from this root. *komala*, *kavṛgnī*, *kavṛṣṇa*, *akava* (= not small), *kavari*, *kavatnu*, *akūpeta*

56. BURROW, T. Skt. *Lubh* 'to disturb' *JRAS* 1956, 191-200.

..homonymy in verbal roots in SK is a recognized phenomenon (cf. J. GONDA, "Zur Homonymie im Altindischen", *AO* 14, 161-202; ancient Ind. doctrine on the subject summarized by K. KUNJUNNI RAJA, *ALB* 19, 193-222) *lubh* = to desire, to be greedy, to disturb, for the last sense, cf. *AV* III 10 11, *At Br* 2.37; *AV(P)* XIX. 51.2, *ŚPBr* 4 1 1 18

57. BURROW, T. The meaning of the Vedic word *ghosad*. *JAOS* 76, 185-86.

..(a propos DUMONT, *JAOS* 75, 117-18) D's explanation is not satisfying..there may have been an original laryngeal suffix (in *sad*) wh may have led to the aspiration of *go* into *gho*. *ghosad* = 'abode of cows', or only 'home'..

58. BURROW, T. *Nirvacanāni*. *AORM* 13, 4-13 (SK. Section).

..*anujīrṇā*, *arnasūti*, *uśf*, *smasi*, *vi grāṣe*, *śiṣakti*, *kulūṇca*..

59. BURROW, T. Sanskrit *gr-* / *gur-* "to welcome". *BSOAS* 20, 133-44.

60. BURROW, T. Sanskrit lexicographical notes. *Belvalkhar Fel. Vol.*, 1957, 3-11.

.*Ṛd* *rudati* (=to yield to pressure, to give away, to collapse), *praṣṭi* (=horse harnessed by the side of other yoke-horses, or in front of them, a side horse, a leader) B seeks to derive the word from Indo-Ir root (cf BAILEY, *TPS* 1953, 21 ff) *prakṣ* *prkṣ*- "to invigorate," "to strengthen"—cf *RV* VII 5 2 (*prṣto* = strengthened), *virḍhrinasa* (=a species of birds)—cf *MBh* Crit. Ed 8 46 17, in *Veda*, *virḍhrinasa* (*TS* 20 1, *MS* III 14 20, *VS* 24 39)

- 61 BURROW, T On the phonological history of Sanskrit *ksam*- 'earth', *ṛksa*- 'bear', and *liksā*- 'nit'. *JAOS* 79, 85-90

dental+palatal of IE produces *kṣ* in SK.

- 62 BURROW, T. Sanskrit *ksi*- Greek *phthiuō* *JAOS* 79, 255-62

examines in detail the labio-velar combination considers *jyā*- (with its different meanings)

- 63 CHATTERJI, Durgamohan Śabdacarca (Bengali) *Vangṣya Sūhitya Parisat-Patrikā* 49, 1942, 144-50

semantic notes on *krṣṭi*, *caturasra*, *manoratha*

- 64 DAS, Nilakantha Om *Orissa Hist Res J.* 7 (3-4), 149-67

*om* is primarily an Oriya expression of olden days taken into Vedic lit in much later times no trace of *om* in *RV*, in pre-*Up* lit no real meaning attached to the word in Oriya, *om* or *o* still used as the name of the 'soul' or 'person' from Orissa, the *Vrātyas* carried it into Vedic lit the word *puruṣa* also is originally Oriya

- 65 DEBRUNNER, A Ved *akṣibhyām*. *IF* 53, p 21

- 66 DEBRUNNER, A Vedisch *mā iṣata*, "er soll nicht Macht haben" *Die Sprache* I (*Havers Festschrift*), 1949, 130-35

*iṣata* in such sentences is not conjunctive, but injunctive

- 67 DEBRUNNER, A *Ai dityavāḥ*, *dityauhi* *Symbolae Hrozny* 1, 1949, 110-111

68. DEBRUNNER, A. *Vedica. S. K. Chatterji Comm. Vol.*, 1955, 72-82.

..1. SIMON's *Kūṭhaka-Index* : some corrections suggested; 2 *agnidh-*, 3. *Vedic Concordance* : a deficiency; 4. *Jajanaṭ*; 5. *anarvāk*..

69. DEBRUNNER, A. Das altindische Wort für die Spinne. *F. Sommer Comm. Vol.*, 1955, 20-25.

..(See : *VBD* I-94.33)..

70. DEROY, L. *Le nom de l'Himālaya*.

..(Thesis in manuscript : bei öffentlichen Luetticher Thesenverteidigung)..

71. DESAI, Jehangir M. Aum and Ahunavar. *PAIOC* (13th Session), Part II, Nagpur, 1951, 527-29.

..the two are not dissimilar. *Ahunavar* as a word is equivalent to *om*, and as a formula it is tantamount to *gṛyatrī*

72. DIXIT, G. Śabdācāra—kaupina. (Gujarati) *Buddhi-prakāśa* 90, p. 80.

..*kaupina*, a word occurring in Pāṇini's *gr*, means 'sin'..

73. DUBASH, K. J. OM. *SP* (18th AIOC), Annamalainagar, 1955, 108-09.

74. DUMEZIL, G. Le nom des Aryas. *RHR* 124, 36-54.

. (crit. of THIEME's *Der Fremdling im RV*) *ari* = average fellow-countryman..

75. DUMEZIL, G. Ner- et Viro- dans les langues Italiques *Rev. Ét. Lat.* 31, 175-90.

..discusses Indo-Ir. terms corresponding to the two concepts.. *nara*, *vīra*..

76. DUMEZIL, G. Remarques sur le "ius fetiale". *Rev. Ét. Lat.* 34, 93-111.

..discusses Vedic *dhātu-*, *trudhātu-*..

- 77 DUMEZIL, G Remarques sur 'Augur, Augustus'  
*Rev Et Lat* 35, 126-51

Vedic *oṣas* does not mean 'physical force', but 'fullness of force', wh eventually enables one to accomplish exploits derived from IE root \**aug* considers the use of the word in *RV* compares with Roman thought-complex

- 78 DUMEZIL, G *Arī, aryaman* *JA* 246, 67-84  
 a propos Paul THIEME *arī, Fremder* *ZDMG* 117, 96-104

- 79 DUMONT, P E The meaning of the Vedic word  
*ghosad* *JAOS* 75, 117-18

*gho ad* (*TS* 1.1.2, *TBr* 3.2.2) is nom sing of the stem *goṣadh*  
 (= cattle provider) cf *RV* III 1.23

- 80 EDGERTON, F *Atman* *Lg* 19, 116 ff  
 linguistic evolution of the term *atman*

- 81 EDGERTON, F Sanskrit *sahita* 'accompanied', *anuttama* 'supreme' *JAOS* 75, 279

(proceedings of AOS Toronto 1955)

- 82 EDGERTON, F *Anuttama* and *anuttara* *S K Chatterji: Comm Vol*, 1955, 35-37

oldest known occurrence of *anuttama* is in *ChUp* 3.13.7  
*anuttara* is an older word it is exclusively Middle Indic *anuttama*  
 is a younger word a sort of superlative of *anuttara*

- 83 EICH, J *Vedica* *MSS* 2 (Nachdruck), 1957, 35-46  
 1. *muhurgir* 2. Zu *RV* V 52.3 (*atī skand*)

- 84 EMENEAU, M B [Sanskrit *phala* borrowed from  
 Dravidian] *Proc Am. Phil Soc* 98, 1954, 290 ff

- 85 EMENEAU, M B Some Indian etymologies *Turner  
 Jubilee Vol I (IL)*, 1958, 71-74

*darśa*, *dōśa*-, *dhosaka*

- 86 ESTELLER, A Sanskrit *kava-* and related words  
*IL* 17 (*Taraporewala Mem Vol*), 1957, 29-38

(a propos BURROW, *IL* 16, 187-93) E. adds further points to  
 the problem real forms shd have been *kara-riḥ* and *a kara-riḥ*  
 fem. *a-kavarī* did not exist in the lg. of *rī s*

- 87 FALKNER, Margit Ist idg \**pelekus* ein akkadisches Wort? *Studien zur idg Grundsprache*, 1952, 26 ff.
- 88 FERRARI, R Sul mōly omerico. *Ist lombardo Sci Lett*, RC 88 (1-2), 12-20  
Homeric *mōly* connected with SK *mulam*
- 89 FISER, I The problem of the Setthi *Arch Or* 22, 238-66  
mainly based on *Jātakas* *īreṭṭhun* does not occur in *Sam*, first in *Ait Br* and *ḍān kh Br*, means a man of honour, of high rank, a leader cf *JBr* II 152, *Gopatha Br* 2 1 23, 2 5 9
- 90 FOWKES, R A Some Brythonic cognates of English sword *Lg* 22 (4), 345-46  
related to a large group of words including *vrnoil* (= covers), *vorayati*
- 91 FOWLER, A M Expressions for "Immortality" in the early Indo European languages, with special reference to the Rīg-Veda, Homer, and the poetic Edda *HSPh* 51, 1940, 318-21
- 92 FRAENKEL, E *Beitrage zur baltischen Wortforschung* KZ 69, 76 94  
*tandate*, *tandrā*, *tandrōlu* etc
- 93 FRIS O Etymologische Forschungen *Arch Or* 21, 175-81  
*yantur* (not *yantu tur* as THIEME suggests, but *jam + tur*) *RV* III 27 11
- 94 FRISK, H *RV* *supra*. *Le Monde Oriental* 30, 78-89  
*supra* known in *RV* only besides that, it occurs in *MS* I. 19 10 its true meaning already lost to ancient commentators (earlier views Yāska and Sāyaṇa *hanu* or *n sika*, *BR* cheek or nose, GRASSMANN lips visor, helmet, LUDWIG HILLEBRANDT jaw, GELDNER moustache, beard lips, CHARPENTIER helmet)  
acc. to FRISK the word means on the one hand, 'moustache', occasionally 'lips' (with moustache) on the other hand 'head ornament of an unknown variety' etymologically connected with words meaning 'wagging of a tail'



95 FRISK, H. *Indogermanica*. Göteborgs Högskolas Årsskrift 44, 1938, 34.

*sūra*..

96. GHOSH, B K. *Pādānudyāta*. IC 9, 118-20.

. (a propos D C. SIRCAR, "Meaning of *anudyāta*", IC 9, 115-18) .from the Vedic period onwards the word has been used almost exclusively in active sense .

97. GHULE, Krishnasastri. *Bhrātṛvya āni sapatna*. (Marathi). *Ghule-Lekha-Samgraha*, 1949, 27-34.

..acc. to Pāṇini, *bhrātṛvya*, when *adyodāta*, means *katru*, when *antodāta*, it means *mutra* Varuṇa's sons (=darkness) are *sapatnas*, *sapatnī*=*rātri*

98. GHULE, Krishnasastri *Mitra api amitra*. (Marathi). *Ghule-Lekha-Samgraha*, 1949, 35-36

*mutra* first denoted 'sun' and then 'friend' *amitra* (*bahuvrīhi*) =*asūryam tamah*, darkness

99. GONDA, J. *The meaning of Vedic bhūsatī*. H. Veenman & Zonen, Wageningen, 1939, 27.

. the meaning 'to decorate' etc. is to be found only in post-Vedic lit in Veda, √ *bhūṣ*='to invest with magic power'..

Rev . S KONOW, AO 18, 158-59, E. SCHWENTNER, IF 59, 109-110

..

100. GONDA, J. A propos d'un sens magico-religieux de *skt guru*- BSOAS 12 (1), 124-31.

101. GONDA, J. Origin and meaning of Avestan *spənta*-. *Oriens* 2 (2), 195-203.

𐬰𐬀𐬭𐬀 may be related to Vedic *pan-*

102. GONDA, J. Sanskrit *bhagini*- "soeur". AO 21, 23-25.

derived from *bhaga* (=fortune) by *PW* acc. to G, it is to be connected with *bhaga* (=vulva, fem sexual organ), *bhagini*=uterine sister (cf G MORGENSTIERNE, "Svasa and *bhagini* in MIA", AO 21, 27-32)

- 103 GONDA, J The meaning of Skt NAND. AO 21,  
81-90

in Vedic lit, it means "to accept blessings" and "to bless"  
(BURROW derives it from Tamil *nantu*, 'to prosper, flourish, be  
luxuriant, etc')

- 104 GONDA, J Ancient Indian *ojas* Latin \* *augos* and  
the Indo European nouns in *es / -os* N V A Oosthoek's Uit  
Mij, Utrecht, 1952, 83

first half of the monograph constitutes an investigation of the  
word hist of *ojas*, *ugra*, beginning from Veda *ojas* in RV moves  
bet the two meanings 'physical strength in extreme measure  
and "supernatural strength", *ojas* must have denoted a power  
substance (creative or vital power) and its manifestations in  
later Veda the idea of powers of fertility begins to be indicated  
by the word apart from SK it is only in Latin that a magico-  
religious or sacral sense is attached to this group of words

Rev A BURGMANN, *Anthropos* 49 777 P GAEFFKE ZDMG  
102, 394-96, M MAYRHOFER, DLZ 75, 517, E SCHWENTNER,  
IF 62, 99-101

- 105 GONDA, J Die Grundbedeutung der idg Wurzel  
\* *sneiguh* KZ 72, 228-30

*sneha*, *snigdha* (sucking together of various viscous sub-  
stances)

- 106 GONDA, J Purohita Kirfel Comm. Vol, 1955,  
107-24

original sense of the title *purohita* and the functions of its  
bearer P is so called because, like several *dinvites* who are  
called *purohita*, he holds in front of the person to be protected the  
strength of the potences attaching to his own person as the shield  
essentially magical significance

107. GONDA, J Semantisches zu idg. *reg* 'König' und  
zur Wurzel *reg* "(sich aus) strecken" KZ 73, 151-67

ancient word for king (*rājan* etc.) is explained as belonging to  
IE root \**reg* (SK. *rāj*) in its original sense of "stretching out",  
the king protecting his subjects by extending his arms and spread-  
ing the heavenly blessings over his country (cf GONDA 'Ancient  
Ind kingship from the rel pt of view' *Amen* 1956)

108. GRAY, L. H. Four Indo-Iranian etymologies. *Lg* 25, 375-78.

. (1) *ṛṣi* (not to be connected with *darś* or *arc*, as suggested by Aupamanyava) may be connected with the group of SK. *ras* (=roar, yell, cry), *rasana*, *rasitr* (IE base \**rese-*). Veda is called *ṛuṣi*, wh fact may confirm this suggestion (2) *nāra* (=water) to be connected with SK. *snāti* (=bathe), *snauti* (=drip)..

109. GRAY, L. H. Two Sanskrit etymologies. *Siddheshwar Varma Comm. Vol I*, 1950, 104-06.

..*rsi*; *nāra*. (see above) .

110. HAMP, E. P. Vedic *īmahe*. *I-IJ* 2 (3), 229-30.

111. HARA, MINORU. A note on the Sanskrit word *ni-tya-*. *JAOS* 79, 90-96.

. *ni-tya* (=found inside\*of)..this meaning applied to some Vedic passages..

112. HARIYAPPA, H. L. On the name Śunahśepa. *PO* 13 (1-2), 34-46

..ugliness of the name S. and of the antecedents of his personality is a later fancy .original significance of the name is "pillar of happiness" ..

113. HARIYAPPA, H. L. The Rgvedic word *parvata*. *Hiranyanna Comm. Vol.*, 1952, 31-37.

. discusses the morphology and accent of *parvata*, with particular ref. to Sāyaṇa's *bhāṣya* acc. to author, the *prakriyā* of the word *parvata* as given by Sāyaṇa on *RV* I. 19.7 ( $\sqrt{\text{parv}} + \text{atac}$ , or *parva* + *tap*) is wrong..

- . 114. HARMATTA, J. Three Iranian words for "Bread". *AO (Hung.)* 3 (3), 245-83.

..derived from the form \**najna*..cf. SK. *nagna* .

115. HARSHE,, R. G. A new interpretation of the word *apsaras*. *ALB* 21, 263-81. (also in *SP*, 15th AIOC, Bombay, 1949, 131-32; *SP*, 19th AIOC, Delhi, 1957, p. 24.)

*apsarasaḥ* were probably dancing girls introduced into the Aryan fold white traffic bet Egypt and Middle East Ur was its chief centre and Urvāśī was an inhabitant of that city *apsaras* derived from *ab* (old Egyptian word meaning 'to dance') and SK *sr*, that is, 'moving in a dancing manner'

- 116 HAVERS, W Kratu *Anthropos* 49, 201 ff

somatic basis for the meaning of this word (cf K ROENNOW's work)

- 117 HENDRIKSEN H Etymologien *IF* 56, 21-28.

(1) Lat *cura* SK *ṛeṣaḥ* (2) SK *ślakṣṇaḥ*

- 118 HENDRIKSEN, H On the meaning of Skr *bhavati*  
AO 20, 206-15

\* meanings of *as* and *bhū* are distinct *as* means 'to be', and as a rule it functions as a copula (cf *Ch Up* VII 13 *so ham mantravid eva smi na atmaavid*) the III per present not employed as copulas—they have the meaning 'there is' 'there exist' *bhū* often expresses the inchoative 'to become' (wh sense never occurs with *as*) this meaning is the original one *bhavati* indicates what recurs regularly (on certain conditions) and it has an iterative tinge this meaning of present indicative of *bhā* is particularly conspicuous in Vedic prose lit

- 119 HEROLD, E The interpretation of the Vedic "kakutsala"  
*Charisteria Orientalia J Rypka*, Prague, 1956,  
100-102

AV XVIII 4 66 *kakutsala* = 'small child' (BR WEBER) not translated by WHITNEY head (SHENDE) acc to H *kakud* = top upper part *sala* (*sr sar* = flow) = liquid *kakutsala* = liquid of the top sperm (= penis) prohibition of so-called brother sister incest is indicated in this passage (also cf author's A contribution to the interpretation of AV I 144, *Arch Or* 24 117 ff)

- 120 HERTEL, J [atman] *Abh Sachs Ges Wiss*  
(philol hist Kl 41), 1931, 111, 118, 140

the etymological correspondence of *atman* with *Atem* is rejected

- 121 HOENIGSWALD, H M A Latin trace of the construction *atū radhāmsi* *Turner Jubilee Vol I (IL)*, 1958, 232-34

..in *RV* I. 22.8 cf. Latin *nōmenclātor* (= caller of the name), where *clātor*, like a participle, governs *nōmen* as its direct object..

122. HOFFMANN, K. Vedische Namen *WuS* 21, 139-61.  
..Kaurama, Kaśu; Kaśva..

123. HOFFMANN, K. *Die alt-indoarischen Wörter mit -ṇḍ-, besonders im Rgveda*. Univ. München, 1941, 558.

.. (Dissertation: typescript) (1) Phonetics; (2) Complete list of words with -ṇḍ-; (3) Hist. of research in the field; morphological investigations (studies on: *danḍa*, *ṇḍa*, *anḍa*, *luṇḍa*, *piṇḍa*, *maṇḍa*, *maṇḍala*, *pāṇḍu*, *pundarika*, *maṇḍuka*, *tandula*, *tunda* *baṇḍa*); (4) *RV* words with -ṇḍ- . their dialectical, geographical, cult-hist. and rel-hist. study (studies on *ṣāṇḍa*, *landa*, *māṇḍa*)..

124. HOFFMANN, K. Die angebliche Wurzel *bhres*. *Schubring Comm. Vol.*, 1951, 19-24.

..*RV bhreṣate* is conj. aor. of *bhr̥*.. *bhreṣam* *ñi* t .

125. HOFFMANN, K. Vedische Studien. *MSS (Sommer Professorship 50th Anniversary Vol.)*, 1952.

..(1) *mṛṣā* *astu*, (2) *uran-* (*ŚPBr.* XI 512; *RV* X. 95.3: *urāmāhi*)..

126. HOFFMANN, K. Jungawestisch *zazūte*. *MSS* 4, 1954, 45-52

..Vedic *jāhūte* .

127. HOFFMANN, K. Vedisch "gamati". *MSS* 7, 1955, 89-92.

128. HOFFMANN, K. Altpers. *afusājā*. *F. Sommer Comm. Vol.*, 1955, 80-85.

..Vedic *apīḥ* (= anxiety for death) .

129. HOFFMANN, K. Ved. *urav-* 'Lamm'. *MSS* 1 (revised reprint), 1956, 61-62.

130. HOFFMANN, K. Zwei vedische Wortsippen. *MSS* 10, 1957, 59-71.

..(1) *karā-* (2) *śr̥*. Improvements in *JBH.* 258-59 .

131. HOLTHAUSEN, F. Wortkundliches. *KZ* 71, 49-62.

..avas, oman, tām̐yatf..

132. HUMBACH, H. Homerisch Aktorione Molione. *MSS* 1, 1952.

..sudānu; sudās, atūhu..

133. JAIN, Kamta Prasad. Kāmpilya. *B. C. Law Vol.*, Part II, 1946, 239-42.

..kāmpīla mentioned in *YV* .kūmpīlavāsini is the king's chief queen..

134. JANERT, K. L. Śakata. *KZ* 71, 108-09

..naming of wagons from the thing carried by it (anas), or from a part of it (raha) śakata = sakata = sa + kata = one with an interwined tilt (cf *Āp ŚS XI 63 sacchadīh*).

135. JANERT, K. L. Sinn und Bedeutung des Wortes dhāsi und seiner Belegstellen im *Rgveda* und *Avesta*. Otto Harrassowitz (Göttinger asiatische Forschungen-7), Wiesbaden, 1956, 83.

. acc to J, dhāsi is to be derived from \*√dham ( = to stream)  
. dhāsi = stream (of butter) cf. dhārā..

Rev : H BERGER, *ZDMG* 108, 413-15, H P. VON KAMPTZ, *OLZ* 1959, 59-61; L. RENOU, *JA* 244, 321-22, B SCHLERATH, *Oriens* 10, 190-92 (dhāsi is better derived from √dhā : whatever is put; a seat. or from √dhā [y] . nourishment)

136. JOSHI, D. P. The rta. *SP* (15th AIOC), Bombay, 1949, 7-8.

. from √r = to go : "course of things"...

137. JOSHI, D. P. History of the word mimāṃsā. *SP* (18th AIOC), Annamalainagar, 1955, 35-36.

..begins with *TS VII 571*. investigation of a doubtful pt. in ritual or philosophy..

138. KANE, P. V. The word vrata in the *Rgveda*. *JBBRAS* 29, 1-28.

..(mainly controverts Apte, "All about *vrata* in *RV*", *BDCRI* 3, 407-88), (discusses earlier views. *BR*, *vrata* from  $\sqrt{vr}$  = to choose, MAX MUELLER; from  $\sqrt{vr}$  = to protect; WHITNEY: from *vr* = to proceed, Apte: *vrata* = route or circular path, periodical movements round the sky). K. accepts derivation from  $\sqrt{vr}$  = to choose, to will. *vrata* = command, rel practice. *rita* = universal cosmic order, *vrata* = laws or ordinances laid down by gods, *dharma* = rel rites.

139 KARAMBELKAR, V. W. *Balāsa SP* (18th AIOC), Annamalainagar, 1955, p. 10

*b.* = *erysipelas*..

140. KASHIKAR, C. G. *Rgveda X 85 30 me vāsaś sabda kā artha.* (Hindi). *Vedavāṇī* 12 (4), 20-22

..(a propos YUDHISTHIRA's paper on the subject in *Vedavāṇī*, Aug. 1959)

141 KATRE, S. M. On Sanskrit *prīya-vāsaś*—"wife". *M P Khareghat Mem. Vol. I*, 1953, 259-61.

. the word occurs in this sense in *MBh*, *Ādi*, 70 28cd K finds parallels in *RV* III 84, I 124 7, etc.

142 KATRE, S M A note on Indic *diśati*, "says". *Chitrav Comm Vol.*, 1954, p. 43.

. (ref to EDGERTON's note on *diśati* in *Woolner Comm Vol*, p 88) K. shows that this meaning of the root is recorded by Patañjali..

143 KESHADEVA Ārya (Hindi). *VJ* 2, 178-83.

144. KOSAMBI, D. D. The Sanskrit equivalents of two Pali words. *ABORI* 32, 53-60.

. (1) *sammāpāso* = *śamyūprośah* (*ĀpŚS* 3 10 9), (2) *vassakāra* = *vasyakāra* .

145. KORINEK, J. O puvodu slov typu GK *chachoz*, SK. *aka-, pāpa-* *LF* 68, 85-94

146 KRETSCHMER, P. Altindische Zeugnisse für die Gattenliebe der Wildente Penelope. *Anzeiger d. Wiener Akad. der Wiss.* 84, 1947, 33-35.

. against the etymology of *cakraśūka* suggested by V. PISANI (*Paidela* 1, 339 ff) .

147. KROGMANN, W. Obodrit. KZ 65, 138-40.<sup>2</sup>  
 . *udrah*, *samudrah*..
148. KRONASSER, H. [lāksū] Archæol. Austriaca 18, 100 ff.  
 ..THIEME's suggestion that *lākṣū*, *lakṣa*, Lachs, etc are connected is doubtful.
149. KUIPER, F B J. [nema-] Glotta 21, 280 ff.
150. KUIPER, F. B J [vāśū] AO 12, 191 ff.
151. KUIPER, F. B. J Indoiranica (Schluss). AO 17, 17-64
152. KUIPER, F B. J Vedic *sadhīṣ-*, *sadhastha-*, and the laryngeal Umlaut in Sanskrit AO 20, 23-35.  
*sadhīṣ-* from IE \**sedH-s-*, *sadhas-* from IE \**sedH-es-* also discusses *śimī*, *śina-*, *śimā-*, *śimira-*
153. KUIPER, F B. J. Proto-Munda Words in Sanskrit. Verh d. Kon NAW, Afd. Letterkunde, N R, 51 (3), 1948.  
 a study of 70 SK words and groups of words of generally un-Aryan aspect, together with a discussion of pertinent proto-Munda sound-changes
154. KUIPER, F B J. Nāropi Chalkḍi. MKNAW (Lett.) 14 (5), 1951, 201-27.  
 Vedic *sūnara-* "youthful", *sūnṛta-* "vital strength". association of *sūnṛta* with wealth and munificence, places it against the background of Vedic cosmology also discusses *likṣānara-*, *vaiśvānara-* cognates in GK
155. KUIPER, F B J. The three Sanskrit roots *añc-/añj-*. Vāk 2, 36-99  
 . in SK, there are 3 pairs of roots, each of them consisting of the variants *añc-* and *añj-*, wh may be distinguished as follows. (1) "to bend, bow", (2) "to go", (3) "to show, manifest, mark, adorn". discusses *vjañj* and *samañj* in Vedic. evidence of Vedic lit..
156. KUIPER, F. B. J. Two Rigvedic loanwords Debrunner Comm Vol, 1954, 241-50.



even in the oldest Vedic texts, the influence of aboriginal Indlgg has been greater than is generally realized (1) *kaparda*, (2) *sithonu*

- 157 KUIPER, F B J R̥gvedic loanwords *Kirfel Comm Vol*, 1955, 137-85

study of all R̥V words that may be borrowings from Munda or Dravidian

- 158 KUIPER, F B J R̥gvedic sahasvan *AORM* 13, 1957, 14-18 (SK Section)

the word occurs only in R̥V Sam (13 times) its formation not so far explained may be explained on the basis of technique of versification this voc can't belong to a stem in *van* or *vant*

- 159 KUIPER, F B J Avestan *mazda* *I-IJ* 1 (1), 86-95

(earlier theories of KONOW M W SMITH B GEIGER K. BARR DUCHESNE-GUILLEMIN discussed) no support for *mazdah* posited by BARTHOLOMAE relation of *mazda* to Vedic *medhā sumedhas* supported

- 160 KUIPER, F B J *Vācārambhaṇam* *I IJ* 1 (2), 155-59

*rambh* is obviously an extension of IE \**rem* (= to support) *vācārambhana* is a *bahuvrīhi* compound meaning 'based on *vak* *Ch Up* 6.1.4 ff continues R̥V sense the passage further involves the necessity of regarding *vacārambhana* *vikara*, and *namadheya* as three predicates

- 161 KUIPER, F B J Vedic *sadhastha*, n 'seat' *I IJ* 1 (4), 309-11

*s* connected with √*sad* (and not √*sthā*) analysis *sadha* + *stha* has no authority in *upastha sadhastha* an antique use of *tha* as a secondary suffix seems to have been preserved

- 162 KUIPER, F B J *Ucch(ḷ)ankha*, m, *Jaim Br* II 370 (1) *I IJ* 1 (4) p 311

CALAND's reading *ucchlankha* is correct, this is borne out by *AV* X, 2.1

163. KUIPER, F. B. J. *Nyañcani*- "Refuge", *Ath. S.* V. 5 2d *I-IJ* 2 (2), p. 157.

(ref to K. N. DAVE, *Lac and Lac Insect in AV*, Nagpur, 1950) acc to ROTH, *n* = "lap", BLOOMFIELD "refuge", WHITNEY "hiding place", THIEME suggests the reading \**nyañjam* (= "paint") *n* = "refuge" seems to be supported. cf *MS* I 82, *KS* VI 2

164. KUIPER, F. B. J. *Rigvedic kirin and kṛiḥ*- *Turner Jubilee Vol. I (IL)*, 1958, 349-62.

*RV* *kṛid* = "leap, frisk, dance", may have been derived from a foreign word \**k d*, thus *kṛid* may be connected with *kṛ* so *kṛin* = dancer

165. KUIPER, F. B. J. *Skt adṛśam Gr edzachou I-IJ* 3 (3), 205 06.

166. LESNY, V. *Stind. mama LF* 67, 195-97

167. LIEBERT, G. *Über einige Wörter für "jetzt, nun" im Rgveda Aersbok för losaret (1949-50)* Lund 1956, 66-81

*RV* distinct from other Vedic lit., related to older stratum discusses use of the adverbs *idā*, *idān m*, *nunam*, and the adj *nūtana* in *RV*

168. LIMAYE, V. P. On the etymology of three words in the *Rgveda* *nihāra*, *nihākā*, *nigut* *PAIOC* (15th Session), Bombay, 1951, 255-59.

all the three derived from √*snih* (*nih*) original word was *snigh*

169. LOMMEL, H. *Vedische Einzelheiten ZDMG* 99, 225-57

(1) *syāśāva* (*RV* V 61), (2) *Saranyu Sañjñā* (X. 17)

170. LUDERS, H. *Sanskrit muktā, muktāphala, phala Philologica Indica*, 1940, 179-90

(originally pub *KZ* 42, 193 206) *mukta* (not from √*muc*) is false sanskritisation of *muttā* (MIA 'stuffed, frozen') ancient view re origin of pearls in *AV* IV 10, XIX 30 *phala* used in *RV* in quite a general sense (not in the sense of a 'ripened fruit') acc to L, *phala* and *mukta* have the same sense of 'stuffing, freezing'

- 171 LUDERS, H *Vedisch grh- Philologica Indica*, 1940,  
561-66

(originally pub *KZ* 52, 99-105) *RV* V 32.12, VIII 21 16.  
forms of *grh* occur, meaning is controversial *grh* (= to long  
for anxiously) to be connected not with *grabh* but with *grāh*..

- 172 LUDERS, H *Vedisch fama- Philologica Indica*,  
1940, 591-95

(originally pub *KZ* 56, 282-87) in *RV* I 32.15, *lamasya* in  
contrast with *śrī gīnah*, LIDEN (*KZ* 40, 257 ff), therefore, assumes  
that *fama* = hornless LUDERS supports that explanation

- 173 LUDERS, H *Vedisch hesant, hesa, hesas Philologica  
Indica*, 1940, 751-84

(originally pub *AO* 13, 81-127)

- 174 MADHAVANANDA, Swami Some philosophical terms  
*Ved Kes* 44, 352-53

*braddhā, antaryamin, kṣetrajñā, puruṣa, prakṛti*

- 174a MANGAL DEVA, Sastri 'Go' sabda ke artho kā  
vicāra (Hindi) *Premi Comm Vol*, 90 94

175. MANOHAR, Vedartha para eka drṣṭi (Hindi) *GKP*  
12 (8-9), 82-86

considers *agni, rudra*

- 176 MAYER, A *Zwei Inselnamen in der Adria KZ* 70,  
76-106

formation of the name, *parjanya*

- 177 MAYRHOFER, M *Etymologische Miscellen REIE* 4,  
409-12

Vedic *amah* ( this ' )

- 178 MAYRHOFER, M *Beiträge zur altindischen Etymo-  
logie Arch Ling* 2, 39-45, 132-39

*sunara prajñā, saṇḍika, str*, etc

- 179 MAYRHOFER, M [emusa] *DLZ* 71, 1950

austro-asiatic etymology pre-Aryan char of the mythology  
related to this animal (bear)

180. MAYRHOFER, M. Etymologische Miscellen. *Arch. Or.* 18, 68-77.
181. MAYRHOFER, M. [śambara]. *Saeculum* 2, p. 59.  
 ..concept of Ś. traced back to pre-Aryan totemic stag-god..name derived from austro-asiatic stem.
182. MAYRHOFER, M. Old Persian *kunauti* : Sanskrit *śṛṇoti*. *JAOS* 72, 110-11.  
 ..*śṛṇoti* from *śrū* is quite an abnormal form..\**sunoti* coming from \**śṛṇoti* already existed in popular speech in Vedic times; *śṛṇoti* is the result of re-sanskritization of it by Vedic poets.
183. MAYRHOFER, M. Awestisch *arədra-*. *Arch. Or.* 20, p. 342.  
 . it was believed that the word was formed with *dh*-extension of  $\sqrt{ar}$  (in *ria*) M thinks that it is equivalent to *ārdrā* (= wet).. semasiological development from 'wet' to 'holy' is quite possible.
184. MAYRHOFER, M. [lāksā] *IL* 12, 19 ff  
 ..from  $\sqrt{raj}$  (= to become red)
185. MAYRHOFER, M. Gibt es ein idg. \**sor-* "Frau"? *Studien zur idg. Grundsprache*, 1952, 32 ff  
 ..(answer is 'no')..
186. MAYRHOFER, M. [lāksā]. *Studien zur idg. Grundsprache*, 1952, 45 ff.
187. MAYRHOFER, M. Lack *GRM* 3, 1953, 71-75.
188. MAYRHOFER, M. Hethitisch *eku-* "trinken" und die vedische Bedeutung von *aśnāti*. *KZ* 71, 45-48.  
 ..in 10 out of 14 passages, *aśnāti* means "to drink". (in all passages, "cultish drinking")..
189. MAYRHOFER, M. Altindisch *amhatī-/amhūtī* "Gabe". *Arch. Or.* 21, 440-41.

190. MAYRHOFER, M. Zu al. *stri* "Weib". KZ 72, 118-20.

..(ref. to V. PISANI, "Sanskrit *stri*", KZ 71, 241-43: *stri* has no corresponding form in any idg. lg except new-Avestan)..

191. MAYRHOFER, M. Idg. \**seud-* "ruhen". KZ 73, 116 ff.

192. MAYRHOFER, M. Altindisch *lāksū* : Die Methoden einer Etymologie. ZDMG 105, 175-83.

..(a propos THIEME : *Die Heimat der idg. Gemeinsprache*) M. derives the word from \**reg-* (= to become red) also considers etymologies of *huma haima* and *mūg*..

- 193 MAYRHOFER, M. Vedic *ga(m) bhīra-* : Avestan *gufra-*. S. K. Chatterji, *Comm. Vol.*, 1955, 38-40.

194. MAYRHOFER, M. Altindisch *Castana-* bei Ptolemaios. *Beiträge zur Namenforschung* 8, p. 109.

195. MAYRHOFER, M. *Aschos. Gedenkschrift Paul Kretschmer II*, Wien, 1957, 36-39.

..*vraska-*, *vrīcat*..

196. MAYRHOFER, M. Sanskrit *Dharuṇa-* and Greek *Thelūma*. IL 17 (*Taraporewala Mem. Vol.*), 1957, 103-04.

..both to be derived from IE \**dher*..

197. MAYRHOFER, M. Gedanken zum Namen Himālaya. I-IJ 2 (1), 1-7.

..(summary in *Antropos* 53, p. 628) (*hima + ālaya*-this meets with difficulties; derivation from Tamil *malai* "mountain" also suggested) .acc. to M., *himāla* is just modernisation of Vedic *himavat* (cf. *rasāla* from *rasavat*); further extension thro' MIA -*ya-* the word *himālaya* has nothing to do with Kassite Goddess *Simalia*..

198. MAYRHOFER, M. Zwei indische Miscellen. *Turner Lubbock '23..I. (I, I, I)*, 1958, 31-32.

. (1) Vedic *virapa-* (Bloomfield's suggestions that *virap-a* and *virap-in* as nouns are primary, that the verb *vi rapsare* is secondary, and that *virap-in* is connected with \**virap-a u-in* find support in Umbrian parallel, *u(e)ro pequo* (2) an Ind. colour name in the *huzi*-texts (*paritanna* to be connected with *palua* "grey")..

- 199 MAYRHOFER, M Über einige arische Wörter mit hurrischen Suffix *Annali (sezione linguistica)* 1 (1), Naples, 1959, 1-11

*marlannu (marya), man nnu (manī), babrunnu (babru)*

- 200 MAYRHOFER, M Altpersisch *Hamātar-* *Annali* 1 (1), Naples, 1959, 13-14

connected with Vedic *sam-matar*

- 201 MAYRHOFER PASSLER, E. Über den sakralen und expressiven Charakter der indogermanischen Langdiphthonge *KZ* 71, 81-89

considers *amutra-īha, bh ma dyauh nauḥ, udhar, putra, bhavati, oṣṭha, rah, rajī, bhrūna*

- 202 MEHENDALE, M A Vedic *akhhkhala* Pali *akkula* *Belvalkar Fel Vol*, 1957, 12-15

*RV* VII 103 3 *akhhkhal kṛtya* Pali *akkula* (= bleating of a goat) connected with *akhhkhala* (cf *Udīna* I 7 where *ajaka-l paka* Yaksa is said to have frightened Buddha with *akhhkhala* sound that is goat-sound) *akhhkhalakṛtya* may then be connected with *ajamāyu* frog acc. to VII 103 6 and 10 *prani* frogs were *gomāyu*, and *harita* frogs were *ajamāyu*

- 203 MEHENDALE, M A *Viśpala* a possible case of Vedic haplology *BDCRI* 18 (*Taraporewala Mem Vol*), 58-60

*viśva vārā viśva rā viśpa rā viśpalā*

- 204 MEHENDALE, M A Vedic *yātumavant* *SP* (20th Session), Bhubaneshwar, 1959, p 14

word occurs only in *RV* (four times) word was analysed as *yatu + mat + vat* why double suffix? M suggests (1) *yatuma* (*yātu + secondary derivative ma* something possessing magic) + *vat*, (2) *yatumāvat* those engaged in magic and deception

- 205 MEID, W Zur Bedeutung und Bildung von altindisch *damūnas* *IF* 63, 151 62

(cf V PISANI *KZ* 72, 213-17 *dam* = house, *nas* = pleasure) acc. to M., *damunas* (Lat *dominus*) = (house-) lord to be analysed as *damu + nas* this is supported by similar word formations in other Idg. lgg.

- 206 MICHALSKI, S Étude sur le mot *kṣoni* dans le  
*Rgveda* *Rozprawy Komisji Językowej* 1, 69-80
- 207 MITRA, Kalipada Fanciful derivation of words  
*IHQ* 28, 273-79  
*om, mṛnuṣa*
- 208 MORGENSTIERNE, G Svasā and Bhaginī in modern  
Indo-Aryan *AO* 21, 27-32
- 209 MORGENSTIERNE, G A Vedic word in some modern  
Hindukush languages? *Sarup Comm Vol* 1954, 30-33  
Khowar, Kati and Prasun words for rhubarb are similar they  
go back to \**avātara* perhaps to be connected with Vedic *śvātra-*  
*śvātrya*
- 210 MORGENSTIERNE, G "Mushroom" and "Toad  
stool" in Indo-Iranian *BSOAS* 20, 451-57
- 210a MOTILAL, Sarma *Bhāratiya dr̥ṣṭiśe "vijñāna"*  
*śabda ka samanyaya* (Hindi) *RVTS*, Jaipur, 1957, 134
- 211 NARĀHARI, H. G On the words *karma* and *samsara*  
*Vak* 5, 132-35
- 212 Samskṛtame sarasvatī śabda (Hindi) *NPP* 47,  
305 309  
different meanings of the word *sarasvatī*
- 213 OERTEL, H A1 *vilabha* fur *vadabha* und *vagara* fur  
*vagurā* *KZ* 69 29-30  
*JBr* II 115 257
- 214 PAI M G Later Satavahanas *NIA* 8, 40-50  
can the name *Pulum̐yi* be the prakritisaton of *purum̐ya*  
epithet of Indra (*RV* III 51'4)T
- 215 PALSULE G B A note on the word *lavanya*  
*ABORI* 32 261-62  
from \**ṣāmanya*

216. PANSE, M. G. Old Marathi *avasvara* and Vedic *ava*  $\sqrt{svr}$ . *BDCRI* 18 (*Taraporewala Mem. Vol.*), 47-54.

..*avasvara* = lower tone than normal..

217. PINNOW, A. Untersuchungen zu den altindischen Bergnamen. Freie Univ., Berlin, 1952.

..(Dissertation)..some parts of this are published in *Beiträge zur Namenforschung* 6, 36 ff. *humlaya* connected with \**mal-* "mountain" (Tamil *malai*)..

218. PISANI, V. Indo-iranica. *RSO* 18, 91-115; (addenda), 399-400.

219. PISANI, V. Noterelle ario-tocariche. *Acme* 1 (3), 313-23.

..*upa barbrhi*: an intensive form of *bhr-*, *madugha*. *AV* haplogy of *madhudugha* (*RV*), *idā* from nom *id* to *iṣ*.

220. PISANI, V. Ai. *mlecchāḥ*, pāli *milakkha-* *IF* 57 56-58.

221. PISANI, V. [*lāksū*] *Paideia* 6, 184 ff

..(ref. to THUEMME's article in *KZ* 69, 209 ff)

222. PISANI, V. Note linguistiche . sul tipo sanscr. "satyasya satyam". *RSO* 27, 88-92.

..(ref. to OERTEL's paper on the subject) *P* refers to analogous expressions in cl. SK. (*abharanasyā 'bharanam*, *Vikramorvaśya* II. 22) (English idiom "above the sense of sense")..

223. PISANI, V. Umbrisch *rusem-e*, lateinisch *rusor*, sanskrit *rodasi* und eine indogermanische Erdgöttin. *ZDMG* 102, 62-65.

..*rodasi* is one of the few Vedic instances of *fem. dual* in *-i*; it is an elliptic dual.

224. PISANI, V. Kosoparisistāni. *Vāk* 2, 1-25.

..a list of imp. words wh. are not registered in *PIW*, or wh., having been registered, needs supplementary explanations includes many Vedic words..



225. PISANI, V. Sanskrit *strī*. KZ 71, 241-43.

..*strī* = \**sūtrī* (birth-giver) .RV IV. 6.7..

226. PISANI, V. Sanskrit *damūnas*. (Ein sprachwissenschaftlicher Mythos). KZ 72, 213-17.

..(1) in *damūnas*- is included the noun meaning "house"; it is not a primary form, (2) there is no suffix *nas*-; (3) not *damī* + *nas*; but *dam* + *ūnas*, a *bahuvrīhi* compound. "whoever enjoys in house", "friend of the house"..

227. PISANI, V. Indoiranische Miscellen. ZDMG 107, 551-53.

..word for "land" in certain oriental lgg. adj 'water-rich' (Aw. *āfant*-: *āpa-var*) used in one group of lgg. to denote land..

228. PIZZAGALLI, A. M. Sull'etimologia di sanscrito *rshī* RIL 73, 1940, (reprint) pp 10.

229. PORZIG, W. Alt und jung, alt und neu. Debrunner Comm. Vol., 1954, 343-49.

..Vedic *sana*-, *jarant*-, *nava-navyas*.

230. RAGHAVAN, V. *Maṇḍapa*, *maṇḍa*. IL (Bagchi Mem. Vol.), 1957, 96-100

..*maṇḍa* = raised platform (cf. *SPBr.* II. 3315) *maṇḍapa* = that wh. protects a *maṇḍa*.

231. RAHURKAR, V. G. The word *ṛṣi* in the Veda. BDCRI 18 (Taraporewala Mem Vol.), 55-57. (also in SP, 17th AIOC, Ahmedabad, 1953, p. 15.)

. various explanations: (1) *TA* derives *ṛ* from *abhu-ā-ṛṣ* (= to go forward), (2) *Sāyaṇa*: *Nirukta*: *ṛṣiḥ dārianāt*; (3) *SPBr*: from *√ṛṣ* (= to toil hard); (4) *UHLENBECK* connects it with Avestan *eresya* (= right doing), (5) *TARAPOREWALA*: from *ṛṣ* (= truth, righteousness); (6) *GRAISMANN*: from *√arṣ* (to flow); (7) *G BLOCH*: *√arṣ*, *varṣ*, *ṛṣi* as rain-magician; (8) *PW*: *√arc* (= to praise), (9) *GRAY*: *√reṣ* (= roar) . acc. to R., whatever the correct etymology, the concept of *ṛṣi* has all along been taken to include ideas related to poetic and prophetic vision, super-sensual knowledge, righteousness, and ecstasy..

232 REDARD, G Du grec *dekomai* "je reçois" au Sanskrit *atka-* "manteau" Seqs de la racine \**dek-*. *Debrunner Comm Vol*, 1954, 351-62

233 RENO, L Le mot *ari* et le nom Aryens *JA* 231, p 280

234 RENO, L L'acception première du mot Sanskrit *yoni-* *BSL* 41, 18 24

original meaning of *yoni* is 'way', derived from  $\sqrt{y}$  ( $=$  to set in motion)

235 RENO, L Védique *rtu* *Arch Or* 18, 431-38

(English version in *IC* 15 [*Barua Comm Vol*] 21 26) *rtu* can't have the restricted sense of season in *RV* acc to R. *rtu* indicates the distributive 'function' in virtue of wh the officiating priests and gods are bound acc to a fixed scheme to the appointed aims (*RV* I 15, II 36-37) in other words in an enumerative series, *rtu* marks the factor of division morphologically, *rtu* is a noun of action meaning 'effective' (like *kratu*, *hetu* *yōtu*) in *RV* II 13 1, *rtu* is called 'mother of Indra', that is, the power on account of wh Indra has introduced order into the primitive anarchy

236 RENO, L Two Vedic words *upūṁśu* and *tūṣṇīm* *PAIOC* (15th Session) Bombay, 1951, 265 66

*upūṁśu* = in a low voice ('breathing of Prajāpati *amṁśu* = soma stalk), *tūṣṇīm* = silently

237 RENO, L Études védiques *JA* 240, 133-54  
Vedic word *urūj*

238 RENO, L List of words and forms in the Samaveda. *Vāk* 2, 100-116

words and forms from both Kauthuma and Jaiminīya recensions of *SV*, wh are missing in *RV* or occur there in different sense

239 RENO, L On the word *ātman* *Vāk* 2 151-57

since *RV*, *īman* denotes something wh is at the base of the animated char of living beings its use near to that of *āyus* in *Br*, *īman* is not unitary or simple notion, it is not body, nor person, nor soul nor breath but something participating in all these elements, it is something wh completes a given element

..*parasmaipada* forms of *ji* are of almost universal occurrence throughout the extant Vedic lit. (*Sam*: 560 times; *Br*.: 363 times; *Up*. : 32 times)..in some of the only 9 cases, where *ātmanepada* is used, the forms are obviously corrupt as they offend against metre ..commentators on *Mundaka* III. 16 (*satjam eva jayate*) belonging to the three Vedānta schools accept the reading *jayati*..

255. SCHAEFER, H. H. Untersuchungen über die Namen der Axt. *Munchener idg. Fachtagung*, Sept. 1953.

256. SCHELLER, M. Griech. *gnēsios*, altind. *jātya-* und Verwandtes. *Debrunner Comm. Vol.*, 1954, 399-407.

..*RV* VII. 4 7-8: *jātya* and *anyajñta*. adoptive son.. 'adoption' attested in ancient Greece and India may go back to IE times..

257. SCHLERATH, B. *Śipivīṣṭa*-Epith. of Viṣṇu. *Oriens* 8, p. 321.

..from \**śip-* "to snap. to sip" and *viṣ* "to seize".. "One who seizes with the jaws (*śiprū*)". inversion of *śikṣipra* (name of a demon in *RV*)..

258. SCHMID, W. P. Vedisch *īmahe* und Verwandtes. *IF* 62, 219-39.

..*īmahe* (=we request; beg; occurs a hundred times in *RV* and *AV*) to be traced back to \**yā* (=to long, demand, beg), different from √*yā*=to go \**yā* also in √*yac*..

259. SCHMID, W. P. Vedisch *uve*. *IF* 63, 144-50.

..*uve* (*RV* X. 86 7) is connected with Māhārāṣṭri *u (v) a-* (to see)..

260. SCHMID, W. P. Indo-Iranisch *nam-* 'schlagen'. *IF* 64, 113-118.

..√*nam*, with acc. sing. *vadhar* and instr. pl. *vadhasnash*, means "to strike" and is to be distinguished from √*nam* (=bow down, bend). it is, however, preserved only in *RV* (not in later Veda or *Avesta*), and on the Iranian side by the Ossetic *lg*..

261. SCHNEIDER, E. Alt-indoarisch *matya-*, n "Knuppel" als bäuerliches Werkzeug. *WZK* XI 41, 267-305.

262. SCHWENTNER, E. Ai. *thuthukrt*, *ghughukrt* und Verwandtes. *KZ* 66, p. 127.

..name of a specific bird..

263. SCHWENTNER, E. *Kākaḥ, kā, kacken.* *IF* 59, p. 89.
264. SCHWENTNER, E. Etymologische Miscellen. *KZ* 69, 244-47.  
*. kīkī, kīkīdī.*
265. SCHWENTNER, E. Der Specht als Holzschläger in den idg. Sprachen. *KZ* 73, 112-13.
266. SCHWENTNER, E. Ai. \*lomata-, lomafa-ka- "Fuchs". *KZ* 73, p. 175.
267. SCHWENTNER, E. Kleine Wortstudien *IF* 63, 29-39.  
*. périphrases temporelles en GK, Vedic, Avestan .*
268. SEHGAL, S. R. Meaning of kāmādugh in Āpastamba Śrauta Sūtra VI. 1.5. *NIA* 8, p. 54  
*kāmādughō is an incorrect reading, has no support of Vedic trad nor of Pāṇinian grammar MS I 8 6 reads sahasram tena kāmādughā avarundhe, wh is correct. kāmādughā is preserved in BaudhŚS .*
269. SEHGAL, S. R. Prepositional element in the word apāmārḡa. *Siddheshwar Varma Comm Vol I*, 1950, 162-63.  
*PIV derives apāmārḡa from apa + ā + mṛj padapāṭha on Mādhyamīna Sam (35 11) says apāmārḡe 'ty ap-mārḡah...original word is to be derived from apa + mṛj, wh is supported by Sam evidence (AV IV 18 7, 8, VII 62 2, 3)*
270. SEN, Nilmadhav. A note on *iva-ghn-in.* *JOIB* 1 (4), p. 369.  
*. (ref to V M APTE's article in ABORI 31, 165-68)...acc to SEN, cognates of śan (like Latin canis and GK kuon) have a secondary meaning of "unlucky throw in a game of dice", in Vedic SK, śan had already derived that sense, śaghni = one who kills (that is, avoids) an unlucky throw, a successful gambler later on, ths śan came to denote the dog demon and gave rise to the rite..*
271. SEN, Nilmadhav. An etymology of toṣa. *IL* 17 (Taraporewala Mem. Vol.), 1957, p. 50  
*. toṣa attested in Nighaṭu (I 12); never used in Vedic lit. may be connected with a proto-Boḍo word \*tay or \*tuy (= water)..*

- 272 SEN, Sukumar Etymology of *māndhūr* IL 9 (1)
- 273 SEN, Sukumar Etymology of *visahari* IL 9, p 42
- 274 SEN, Sukumar Some Indo Aryan etymologies SP (14th AIOC), Darbhanga, 1948, p 103
- (1) *asura* is identical with *sura* *asu* and *su* representing respectively normal and zero grades of IE \**esu* (2) *apsaras* < *aps saras* originally meant that wh recedes or flits away (3) *pāṇaka* from √*pu* (= to shift, to purify)
- 275 SEN, Sukumar Three etymologies OH 5, 55 59  
*kaviputra*, *pusta pustaka*, *mahābhārata bharata*
- 276 SHAH, Priyabala Aduka PAIOC (16th Session), Lucknow, 1955, 363-70  
origin of *alq ka* from Vedic *ima una* (cf SPBr XIII 81)
- 277 SHARMA, Aryendra *Beiträge zur vedischen Lexikographie I Neue Wörter in Bloomfield's Vedic Concordance* München Univ., XIII+435  
(Dissertation typescript)
- 278 SHARMA, B R On *sapta* in the Rgveda BDCRI 18 (Taraporewala Mem Vol 1), 294-308 (also in SP, 16th AIOC, Lucknow, 1951, 9-10)
- sapta* derived from √*srp* or its synonym √*sap* (= to glide run) *sapta sindhavaḥ* = constantly flowing rivers some passages where the word occurs discussed thus *sapta* later confused with the number *sapta*
- 279 SHARMA Dinanath Atithi ki goghna ' samjua (Hindi) Siddhanta 14 (6), 116-19
- 280 SHEMBAVANEKAR, K M The genesis of the roots *rabh*, *labh*, and *lab* Siddheshwar Varma Comm Vol 1, 1950 18-22.

one old root *rabh* became first softened into *labh* and then further into *lab* at each successive stage it acquired a new meaning Vedic evidence produced

281 SIEGERT, H "Arier" und "arisch" *Geistige Arbeit* 11 (7-9), p 1

282 SIMONSSON N Beobachtungen über die Bedeutung von *eka* in einigen philosophischen Texten *Orientalia Suecana* 7, 159-78

283 SIRCAR, D C The śatamana *JNSI* 15 (2), 136-50

Vedic Aryan adoption (at a fairly early date) of ś based on a non Aryan weight system in Sam period it was a silver coin (note by A S ALTEKAR appended)

284 SIRCAR, D C Notes and queries 5 *eduka* *IHQ* 29 (3), 302-03

S indicates the original Buddhist char of *e* as against the Vedic origin suggested by P SHAH (*JOSB* 1 278 ff)

285 SKÖLD T Finn *osa*, ein indo-iranisches Lehnwort? *Uppsala Forhandlingar* (Sprakvetenskapliga Sällskapets) 1955-57, 33-42

286 SLUSZKIEWICZ E Indo arien *ksoni* "arc en ciel, terre" *Rocz Or* 21 (*Schayer Mem Vol*), 1957, 423-25

287 SOMMER, F Altindisch *dhur-* *Die Sprache* 1, 150-63

connected with Hittite verb *surua-* (= to harness)

288 SOMMER, F Zum Zahlwort *SBBAW* (Philos hist Kl), 1950, 7

no influence on Idg from Mesop and Inner Asia in this regard

289 SOMMER, F Eine alte Körperteilbenennung *Debrunner Comm Vol*, 1954, 424-30

*sakhi* (connected with OHG *scunca* 'tibia')

290 SOMMER, F Vedisch *vehat* *MSS* 11, 5-21

*vehat* (unfruitful) from \**vedhat* idg \**ueidh* (= to be empty)

291 SPECHT, F Eine altind germ Auffassung des Heilvorganges *KZ* 65, 208-10

Vedic *gnoti* (cf *RV* I 117 19 *sa nriṇ ihañ*) germ *rinnan*

292. SPECHT, F. Zur Bedeutung des Arienamens. *KZ* 68, 42-52.
293. SPECHT, F. Das idg. Wort für "gestern". *KZ* 68, 201-05.
294. SPECHT, F. *Al. godhā*. *KZ* 68, p. 217.  
 . (ref. to H. LUEDERS, *ZDMG* 96, 44 ff.) .
295. SPECHT, F. Zu den Wechsel von *p* und *m* und ein idg. Wort für "Bohne". *KZ* 69, 133-38.  
 ..RV VII 504 . *asimīdas* and *a ipidās*..
296. SURYA KANTA. *Ambaṣṭha*, *ambaṣṭhā* and *āmbastha*. *B. C. Law Volume*, Part II, 1946, 127-40.  
 . Pāṇini 8.3.97. *ambhas + śiṭha ambhas* (= of large measure):  
 cf. RV I 133.5
297. SURYA KANTA. *Kikata*, *phaliga*, and *pani*. *Belvalkar Fel. Vol.*, 1957, 43-44.  
 . *kikata* (III 53.14): a thorny tree (acacia), so the region where these trees abound *phaliga* (I 62.4; 121.10, IV 50.5; VIII 32.25) is prakritism for *pari ga* (or *pari-dhi*) "fence" *pani* to be derived from  $\sqrt{pr}$  (= to fill) + *ni* (primary derivative) - "one who hoards". *śūdra* to be derived from  $\sqrt{si}$  (= to swell) +  $\sqrt{drū}$  (= to run) "one who runs after gross life"..
298. SURYA KANTA. *Saras*, *soma*, and *sira*. *ABORI* 38, 115-39.  
 . *saras* [from  $\sqrt{sr}$  (= to move)] it is *soma* that is, that wh sets the great churn going: *sarasvatī* = rich in *soma* in *soma*, there seems to have occurred a fusion of 3 roots *su* (= to press), *sū* (= to impel), *sū* (to beget) .
299. TARAPOREWALA, I J S. Some Vedic words viewed in the light of the Gathas and other Avesta. *JBBRAS* 26, 121-28.  
 . (paper read at 15th Session, AIOC, Bombay, 1949).. *atṛi*, *asura*, *r̥ṣi*, *aitareya*, *rakṣ*, *vabh*, *ven*, *śvānta*, *svar*, *snu*.. .
300. TEDESCO, P. Persian *ciz* and Sanskrit *kīm*. *Lg* 21, 128-41.

, *kīmi* is probably a morphologic prākṛitism in *ṚV*, in it we have a singular attestation of the archaic MIA, wh. was the spoken lg. of the later *ṚV* poets

- 301 TEDESCO, P Sanskrit *munḍa*- "shaven" JAOS 65, 82-98

*munḍa* is a Middle-Indic form of SK *ṛḍha* (= cut)

- 302 TEDESCO, P Sanskrit *bāspa*- "tears" Lg 22, 184-93

*bāspa* is Middle Indic form of \**śarman* (= rain) also considers *ṚV* *busa* (= mist), *bunda* (arrow) *puṣpa*

- 303 TEDESCO, P Sanskrit *nagara* "town" Word 3, 80-84

- 304 TEDESCO, P Sanskrit *māla* "wreath" JAOS 67, 85-106

- 305 TEDESCO, P Sanskrit *adaḥ* "illud" Lg 23, 118-24

- 306 TEDESCO, P Sanskrit *śilpa* "adornment, craft" Lg 23, 383-88

connects with *piś* (= adora)

- 307 TEDESCO, P Sanskrit *pudgala* 'body, soul', JAOS 67, 172-77

*pudgala* is a sanskritization of MIA *puggala* (= individual) also considers *prīhak* in *ṚV*

- 308 TEDESCO, P Sanskrit *ū mred*- "to repeat" JAOS 73, 77-85

occurs in *śāṃlāḥ* as *unrelaya* author connects it with \**ṛmīta* a MIA form of *ū ṛmīta* (= repeated)

309. TEDESCO, P Sanskrit *kūśala*- "skilful, welfare" JAOS 74, 131-42.

*kūśala* transposed from \**śula*- (from *śula*-, wh. is MIA development of *śukra*) studies occurrences of *kūśala* in Vedic lit.



310. TEDISCO, P. Sanskrit *uñch-* "to glean". *JAOS* 77, 193-203.

..first occurs in Śākh GS..

311. THIEME, P. *Der Fremdling im R̥gveda* : Eine Studie über die Bedeutung der Worte *ari*, *arya*, *aryaman*, und *ārya*. *Abh. für die Kunde des Morgenlandes* 23 (2), Leipzig, 1938, VIII+178.

..*ari* signifies a "stranger"; *arya* = one who is favourably inclined to *ari*; *arya* = hospitable..

Rev.: A DEBRUNNER, *IF* 57, 145-48.

312. THIEME, P. Beiträge zur Vedaexegese. *ZDMG* 94, 348 ff; 95.

..śūghana, śurudh..

313. THIEME, P. Merkwürdige indische Wörter. *KZ* 67, 183-96.

314. THIEME, P. *Untersuchungen zur Wortkunde und Auslegung des R̥gveda* Hallische Monographien 7, 1949, 76.

315. THIEME, P. Beiträge zur Vedaexegese. *KZ* 69, p 172.

..śurudh-..

316. THIEME, P. Etymologische Vexierbilder. *KZ* 69, 172-78.

..śūsa, śūna, śūdra, śūla, śrapā, śabhra, śam yoh.. (all these words have an element connected with *pśu paśu* "cattle") .

317. THIEME, P. Der Lachs in Indien *KZ* 69, 209-16.

.. *lakṣā* connected with Lachs (=salmon fish). also considers *lakṣa*, *vy*

318. THIEME, P. *psu*. *Schubring Comm. Vol*, 1951, 1-10.

319. THIEME, P. [*yantur*] *SBSAW* 5, 6-10.

..\**yantu-sur* = swifter than rain..

- 320 THIEME, P *akḥkhalikṛtya* KZ 71, p 109

loan from vulgar speech into poetic lg of RV is it onomato poetic? or is it not rather a popular *apabhraṃsa* of *akṣara*? (also see THIEME ZDMG 102 105 ff)

- 321 THIEME, P *Die Wurzel vat* F Weller Comm Vol, 1954, 656 666

- 322 THIEME, P [Rgvedic speech usage *vedi*] GGA 209, 212 ff

- 323 THIEME, P *Hema und haima* ZDMG 106, 145-54

(a propos MAYRHOFER, ZDMG 105 182 M doubts T's suggestion [ *Die Heimat der idg Gemeinsprache* 554 ] that *hema* gold goes back to *haima* [from *huma*]) T substantiates his etymology by means of new evidence

- 324 THIEME, P [ *mantra* ] ZDMG 107, 68 ff

- 325 THIEME, P *Vorzarathustrisches bei den Zarathustriern und bei Zarathustra* / Exkurs *ari, Fremder* ZDMG 107, 96-104

- 326 THIEME, P *Sanskrit edhate* Turner Jubilee Vol I (IL), 1958 149-58

doubts BERGER's suggestion (*Zwei Probleme der mittelländ. Lautlehre* 48-49) that RV *edh* is borrowed from a vernacular stem *edha-* may be derived from √ *idh* and *wd* mean 'be glowing' (with an intensity of shine)

- 327 THIEME, P *Pujā* JORM 27, 1-16

(revised from author's *Indische Wörter und Sitten* ZDMG 93 105 37) at the root of *pṛja* i.e. no primitive customs its Aryan origin is highly probable word *pūja* connected with *parka* (*madhuparka*) from √ *pre* *pūjā* = (originally) hospitable reception

- 328 THOMAS, F W *Devaputra* B C Law Vol Part II, 1946, 305-20

found in RV X 62.4 with the meaning 'god son'

- 329 THOMAS, F W *Sanskrit janya* JRAS 1946 4-13

(discusses earlier explanations) proposes alternate meanings (1) unguarded (2) completely guarded (3) guarded by others

330. TIHANY, L. C. Sanskrit *corayati*, Hungarian *csor-*.  
Lg 16, 151-53.

331. TRIER, J. Pflug. PBB 67, 1944, 110-50.

the name *arya* (pp. 111-17)

332. TURNER, R. L. Indo arica I. Sanskrit *puspa-* and  
*puspa-*. BSOAS 9, 41-42.

333. UPADHYAYA, B. S. Samskr̥ta ke<sup>o</sup> do bābuli-as̥rī  
śabda : bāla or kalā. (Hindi). JPP 64, 1-7.

. *bāla* and *kalā* as Babylonian Assyrian loan words in SK.

334. UPADHYAYA, S. A. The 'matī' in R̥gveda. SP  
(18th AIOC), Annamalainagar, 1955, 17-18.

*m* = thoughtful prayer

335. UPADHYAYA, S. A. The word *arka* in R̥gveda. SP  
(19th AIOC), Delhi, 1957, 21-22.

336. UPADHYAYA, S. A. The word *dhi* in the R̥gveda.  
SP (20th AIOC), Bhubaneshwar, 1959, 14-16.

337. VARADACHARI, K. C. A note on the use of the  
terms *adhidaivatam* and *adhyātmam* in the Kenopanisad.  
JSVOI 8 (2), 69-75

. *adhidaivatam* ref to the Divine Grace-action, not dependent on  
the individual's will or effort, it may have ref to the senses or  
the gods wh are not capable of being under the control of the  
individuals, being instruments of that *mayā* of his, wh. is difficult  
to cross over the ascent of man towards Godhead is described  
by *adhyātmam*

338. VENKATAKRISHNA RAO, U. The romance of words  
AP 14, 204-07

degradation suffered at the hands of time and exotericism by the  
word *asura*

339. VENKATASUBBIAH, A. Vedic studies III. The root  
*śvas*, *śus* JORM 15 (2), 48-63

(contd. from JORM 14, p 294) in RV I 179 4, the root *śvas-*  
*śus* signifies "to pant, to breathe", in all other RV passages, it  
has the meaning of "to make a loud sound, to shout, to roar"

- 340 VENKATASUBBIAH, A Vedic studies III *gotram*  
JORM 16 (4), 165-77  
*gotra*, in the Veda has the meanings of (1) mountain rock,  
(2) protection, (3) family, *kula* also of (4) herd of cows
- 341 VENKATASUBBIAH, A Vedic studies IV *śusma*  
JORM 17 (4), 189-204, 18 (1), 1-15
- 342 VENKATASUBBIAH, A Vedic studies V *ūrvā*  
JORM 19 (2), 101-23
- 343 VENKATASUBBIAH, A Vedic studies VI *radhra*,  
*aradhra* JORM 19 (4), 253-62  
*radhra* = *hin sita*
- 344 VENKATESWARAN, S On the word *kratu* *Siddhe-*  
*śhwar Varma Comm Vol I*, 1950, 189-92  
\*radiation of meaning in respect of this word refers to power  
of body or intellect or mind or spirit etc acc to contexts
- 345 VIDYARTHI, Gurudutt Terminology of the Vedas  
*Ved Dig.* 1 (9), 28-30 (and in further issues)
- 346 VOGEL, Claus On skr *are* and related interjectives  
*Turner Jubilee Vol II (IL)* 1959, 52-65  
examines THIEME's view (*are* as voc sing of *ari* stranger  
used as a kind of rude address without a following voc later  
developed into mere particle) discusses the uses of *are*, *re*, etc  
as indicated by indigenous lexicographers
347. VOGEL, J<sup>n</sup> Ph *Het Sanskrit woord tejas in de*  
*beteekenis van magische kracht Akad v Wet Lett* 70, 134,  
Amsterdam, 1930
- 348 DE VREESE, K Skt *kūtāgāra* *India Antiqua* 18,  
323-25
- 349 WACKERNAGEL, J (and DEBRUNNER, A) Indo-  
iranica KZ 67, 154-82  
(contd from KZ 61, 190) discusses among others *krānu*  
*jāṅgipati* √*qī*, *srē-sruv*, *vasyaṣṭi* *harmya*, *śurana* also observa-  
tions on Vedic citations in Patañjali  
Rev L. RENOU, BSL 125, 50-51

- 350 WIKANDER, Stig. Védique *ksaita*-avestique *khshaeta* *Studia Linguistica* 5 (2), Copenhagen, 1951
- 351 WINDEKENS, A J van Die Herkunft von *ai aravinā* 'Lotosblume' und *taru*- "Baum" *ZDMG* 107, 554-56  
*g*
- 352 WINDEKENS, A J van Notes étymologiques *Annali* 1 (1), Naples, 1959, 15-21  
*SK. arka*  
*z*
- 353 WINTER, W Nochmals ved *atnāti* *KZ* 72, 161-75  
 (a propos MAYRHOFER, *KZ* 71, 45-48)
- 354 WEST, W Yasna XLII-4, 2/3 *Arch Rel* 36, 1940, 250-56  
*vāśi* in *RV*
- 355 WEST, W Altpersisches III *adda*=*adadā* *WuS* 23, 52-61  
 also on Vedic *adadhāt*
- 356 WEST, W Beil und Lauch *Kirfel Comm. Vol.* 1955, 363-75  
*paraśu* and *laśuna*
- 357 WEST, W *Jimuta*, m S K Chatterji *Comm Vol.* 1955, 255-66  
 linguistico-hist study of the word from *RV* downwards also considers *ulmuka* *krumu*
- 358 WEST, W *Idg \*peleku* 'Axt, Beil' (Eine palao linguistische Studie) *Annales Scient Fennicae Ser B*, 93, 1, Helsinki, 1956, 146  
 W studies the *idg* word acc to a new method consisting in the division of the trad IE root into its elements views of scholars who regarded the subst *\*peleku*- as not derived from *idg* word material are to be rejected the position of axe in the pre-*idg*-culture-hist is confirmed also considers such words as *laśuna* *akṣa* *kratu*, *tapu* *taru* *par u yatu*

Rev N van BROCK, *BSL* 54 (2), 59-61, C SHUCK, *Arch glottol* 42 (1), 90-93 O SZEMRENYI, *Arch Ling* 9, 126-30, A TOVAR, *Word* 13, 356-57

359 West, W Altindoarisch *klita* /*klitaka* und Zubehör  
REMA 2, 1-21

*k* = indigo-plant

360 West, W *navani-* *navanita-* /*\*navanitaka* REMA  
2, 24-32

*navanita* is the older word no non Aryan etymology needed

361 West, W Altindoar *śimsumāra-*, m "delphinus  
Gangeticus" REMA 2, 32-47

362. West, W *ulūkhala*, n "Morser" REMA 2,  
47-58

363 West, W *sarsapa*, m "Senf, Senfkorn" REMA  
2, 59-68

364 \*West, W Methodologisches Nachwort aus Anlass  
der Beiträge *śimsumāra*, *ulūkhala*, und *sarsapa-* REMA  
2, 69-72

expresses himself against the false supposition of Dravidian and  
Austroasiatic loan words in Veda most of such words can be  
shown to be morphologically Indo-Ir words

365 West, W Zur Deutungsgeschichte des altindoar  
*ūrnavabhi-* /*ūrquābhi-* REMA 2, p 76

366 West, W Zu altindoar. *kuśala-* adj, n pr, n  
REMA 2, 77-83

367 West, W Zum Eigennamen *Ciklita*, m REMA 2,  
83-85

368 West, W *thakkura*, m Zur Problematik der  
indoarischen zerebralisation und des Lehn Sprachen-Einflusses  
REMA 3, (1 Teil) 5-13, (12 Exkurses) 13-80, (2 Teil  
Schluss) 81-98

369. West, W. Zu rgved. *adhriḡu-* REMA 3, 117-19  
 . *a* = one possessing castrated bulls. cf. *vadhryaśa* .

370. West, W. Zu ved. *upastī-*, m. "Untergebener, Dienstbote, Gesindemann". REMA 3, 119-21.  
 ..from  $\sqrt{sthā}$  with *upa*.

371. West, W. Zu *matya-* n. "Knuppel als bäuerliches Werkzeug" REMA 3, 121-26.

372. West, W. Ved. *adhriḡu-* / *gāth drigu-*, *drəgu-*, *ungavest. drigu-*, etc. REMA 4, 5-39

373 West, W. ..*adhriyas tvālātam*. REMA 4, 40-45.  
 ..*adhry* (*adhri* + *y*) = "offering castrated animals" ..

374 West, W. *ūdhra-* "schwach, gering, (be)durftig". REMA 4, 45-58.

375. West, W. Vedisch *atka-*, m "Kleid, Tuch, Mantel" und das Phänomen der vokalisch-präformantischen Prägnanz-Stufe REMA 4, 59-103.

376. West, W. Altindoar. *taru-*, m "Baum". REMA 4, 104-122.  
 . (= tender, delicate) to be connected with *taruna*

377. West, W. Zum Namen Himalaya-, m REMA 4, 123-40.  
 (a propos MAYRHOFER, *I-JJ* 2, 1-7) acc. to W, to be connected with Indo-Ir. \**zhimāra-* .

378. West, W. Zu ved. *ṣavāgū-*, f. REMA 4, 141-45  
 . (a propos THIEME, *ZDMG* 107, 67-82) ..

379 West, W. Antikritisches. REMA 4, 145-46.  
 (a propos PISANI's crit on REMA 2 in *Paideia* 11, 418 ff) ..

380. West, W. *Bekanāta-*, m. *Turner Jubilee Vol. I (IL)*, 1958, 325-48.

..occurs in *RV* VIII. 66. 10 cd..usually explained as *beka* (= *bheka*) and *nṛ̥ṣa* ( $\sqrt{\text{na}}\{-\text{pluta}\}$ ) = *bheka-pluta*..W. suggests *baka* + *cṛin*..*bekanṛ̥ṣa* = crane-dancer; this wd. suggest a kind of (Vedic?) totemism, and then the community having that totem-dance..this common noun soon became a proper noun..

381. YUDHISTHIRA. Chanda's pada kā nirvacana aura usaki vivecanā. (Hindi). *Vedaśāpī* 10, 52-62.

..*chandās* derived from  $\sqrt{\text{chand}}$  (*chadl*)..

## XVII. STUDY OF CONCEPTS

### 80. STUDY OF CONCEPTS

1. ANON. The Hindu view of personality. *Ved. Kes.* 33, 308-12.

..integrating principle: *antaryāmi ātmā* .

2. AUBOYER, Jeannine *Le trone et son symbolisme dans l'Inde ancienne*. *Annales du Musée Guimet* (Bibl d'etud.) 55, Paris, 1949, 228+11 plates.

.."throne" in India from the times of I V civil it symbolises a kind of cosmic synthesis intimate connection of "throne" with the central mountain and the *axis mundi* is demonstrated

3. AZAD, A. K. The concept of man. *I-AC* 4 (1), 5-18.

..ref. to Br., Hindu, and Islamic scriptures

4. BHAT, G. K. The conception of *mantra-dēvatā*. *SP* (20th AIOC), Bhubaneswar, 1949, p. 27.

5. BHAWĒ, S. S. The conception of a muse of poetry in *Rgveda*. *J Bom U* 19 (2), Sept. 1950, 19 ff. (also in *SP*, 15th AIOC, Bombay, 1949, 2-3.)

..*sūryasā dāhuṛ* as genius of poetry: this view of GELDNER stated and amplified .B. offers suggestions as to how, in *RV* itself, *Sarasvatī* replaced *s. d.* as goddess of poetry..



- 6 BODE, F A The tree of life *J Anthropol Soc Bombay* 9 (1), 39-51  
the concept in old Iranian lit
- 7 BOSCH, F D K *The Golden Germ* (Introduction to Indian Symbolism) Mouton & Co, The Hague
- 8 BUDDHA PRAKASH A study of the word 'Brahman' *JBRs* 35 (1-2), 93-96  
*brahman baresman* (= a bundle of sacred twigs) the word links the culture of India with that of Iran and Mesopotamia it originally signified some magical power
- 9 BUITENEN, J A B van Notes on Aksara *BDCRI* 17, 204 ff
- 10 BUITENEN, J A B van *Kapyasam pundarikam* *BDCRI* 18 (*Taraporewala Mem Vol*), 336-43  
*Ch Up* 1 6 6-7 lotus resembling a monkey's posteriors (various earlier interpretations of *kapy sa* considered, that of Saṃkara rejected) B regards the term as a mystical description of the kind *taḥajan* cf *AV X* 2. 31 32
- 11 BUITENEN, J A B van Dharma and Mokṣa *PEW* 7 (1-2), 33-40  
*attempts to provide some hist background to the question of the distinction bet dharma values and mokṣa values in Ind thought three different disciplines upanishadic, yogic and bhakti (Up mokṣa developed out of the ritualistic world view) dharma and mokṣa are essentially incompatible goals, karmayoga is a hybrid construction attempting to achieve a compromise bet the two incompatibles (INGALLS summing up PEW 7, 41-48 I and B agree the ideals of d and m arose in very different milieus, they produced sharp differences in the ways of life of their early adherents, m accepted into Vedic trad at a fairly early period, from this time onward, the majority of Hindu society attempted to harmonize the older and younger goals, however, there were always men who insisted on the contradiction bet d. and m, I takes into account the majority, B thinks of the latter)*
- 12 BUITENEN, J A B van Aksara *JAOS* 79, 176-87  
*akṣara* (= syllable) is one of the terms wh. originally denoted 'utterance' and yet became a name for the "absolute" (just

like *brahman* as suggested by GONDA) traces the interesting evolution wh the term went through

13 CARPANI, E G *Nirvāṇa-* (filosofia e religione) Bologna, 1934

14. CHATTERJI, N L Conception of history in ancient India *Pr Bh* 58, 13-16

hist as a subject of serious study in ancient India *śih sa purana* school of *aitihāsikas* among interpreters of Veda *Itihāsa Up* ascribed to YV

15 CONGER, G P *Rta* cosmic structure and social order *Human Relations and International Obligations* (Report of UNESCO Ind Phil Congress Symposium, Ceylon, 1954), Bangalore, 1956

16 COOMARASWAMY A K *Civilization* *Albert Schweitzer Jubilee Vol*, Cambridge 1946

*purusa* = (literally) citizen

17 COOMARASWAMY, A K *Figures of Speech or Figures of Thought* Luzac & Co, London, 1946, 256

(a collection of essays) each of the 18 chh deals with some particular aspect or application of the trad theory of art and is complete in itself adduces Vedic evidence

Rev B HEIMANN *UCR* 5 (as a methodical thinker C is an Analyst sees similar problems and their similar solutions throughout all times all over the world in East and West freely employs doctrinal sayings characteristic of one civilization as corroboration of teachings originated and developed under different specific conditions) L. LE GUEN *NR* (April 1947) V RINAECKER, *JRAS* 1947 P SAMARAO *Pr Bh* (April 1947)

18 COOMARASWAMY, A K *The sea* *Vogel Comm Vol*, 1947, 89-94

conception of life as sea similarity of Vedic Hindu, Buddhist and Western thought speaks of the unanimous trad of the *Philosophia Perennis et Universalis*

19 COOMARASWAMY, Dona Luisa *The perilous bridge of welfare* *HJAS* 8, 196-213

in all traditions there is to be found, sometimes in scriptural and sometimes in popular texts a perilous bridge of extreme tenacity wh. only the hero or heroine can cross unaided this idea dealt with mainly from Ind sources Vedic references to it and their implications discussed

- 20 DANDEKAR, R N *Der vedische Mensch* Carl Winter (Idg Bibl 3, Abt. 16), Heidelberg 1939, 69

Rev W RUBEN *Anthropos* 37-40 413-16, E SCHWENTNER *IF* 59 108

- 21 DANDEKAR, R N *Hrd in the Veda Siddheshwar Varma Comm Vol I*, 1950, 137-42

*hrd* originally a physical organ later psychological significance came to be attached to it *hrd* as fountain of song *hrd* and *manas*

- 22 DEVANANDAN, P D *Concept of Mâyû* London, 1950

- 23 DUMEZIL, G A propos du problème *brahman flamen* *RHR* 138, 255 58, 139, 122-27

(ref to the views of GONDA) confirms the analogy bet *b* and *f*

- 24 DUMEZIL, G *Ordre, fantaisie changement dans les pensees archaiques de l'Inde et de Rome* *Rev, Et Lat* 32, 1954, 139-62

*ria mayû*

- 25 DUMONT, P E The meaning of *prana* and *apana* in the Taittiriya Brahmana *JAOS* 77, 46-47

(EWING *JAOS* 1901 concluded that *prana* means either the double process of inhalation or inbreathing as contrasted with 'outbreathing', CALAND *ZDMG* 55 261 56 556, showed that *p* means expiration and *apana* means inspiration CALAND's interpretation accepted by BOEHTLINGK MACDONELL and KEITH and MINARD COOMARASWAMY *p* = inhalation or spiration in general *a* exhalation G W BROWN *JAOS* 1919 *p* breath in the lungs *a* air in the bowels or lower part of the body EDGERTON accepts BROWN's view) acc. to D *TBr* 3 3 1 5 clearly shows that *p* - outbreathing *a* inbreathing (Sāyaṇa seems to accept this)

- 26 DUMONT, P E Rejoinder *JAOS* 78, 54-56

. (ref. to EDGERTON, "P. and A.", *JAOS* 78, 51-54) .D. confirms his earlier view, quotes Saṅkara's *Bhāṣya* on *Ch.Up.* 1.3.3 in his support.

27. EDGERTON, F. *Prāna and Apāna*. *JAOS* 78, 51-54.

. (ref. to DUMONT's rendering of the words), acc. to E., *p.* = air in the upper part of the body; *a.* = lower or abdominal air.

28. EDGERTON, F. *Surrejoinder*. *JAOS* 78, 56-57.

. (ref. to DUMONT's "Rejoinder", *JAOS* 78, 54-56) acc. to E., the function of *apāna* is digestive, therefore, it denotes abdominal air

29. ELIADE, M. *Dūrohana and the waking dream*. *Art and Thought* (Coomaraswamy Comm. Vol.), 1947, 209-13.

.br rites imply a ritual ascent to the abode of the gods (*ŚPBr* IV.2.5.10, VIII.7.4.6, *Aut.Br* III.2.29) the Ind. ritual and the shamanic ascent are *dūrohana* "a difficult path", because they realize a break thro' to a new ontological level

30. ESSERS, B. *Een oudindische symboliek van het geluid* van Gorcum & Co. (Philosophia Religionis 4), Assen, 1952, 148

deals with the significance of the Holy Word, *īśk*, in *RV* and *AY*.

Rev. G. M., *AO* 22, 81

31. FALK, M. *Nairātmya and Karman*. *Poussin Comm. Vol.*, 1940, 429-64.

. *ātman*-conception not a necessary condition of validity of *karman*-conception as an interpretation of existence; on the contrary, the former in conflict with the latter since the beginning of *Up* thought this implies contrast not of conflicting theories or dogmas, but of two forms of experience, equally true on different planes of psychic life

32. FALK, M. *Nāma-rūpa and Dharma-rūpa*. Univ. of Calcutta, 1943.

. (See: *VBD* I-13140). attempt made, on the basis, of a searching study of Vedic and early Buddhist lit., to establish a close parallelism bet. the orthodox conception of *nāmarūpa* and the Buddhist conception of *dharmarūpa*. *yoga* is a practical esoteric method of the ascent of the individual consciousness to

the absolute or cosmic consciousness adopted by both orthodox and Buddhist systems..different orthodox and Buddhist terms expressing the process of descent and differentiation of the cosmic into the individual and the ascent of the individual back to the cosmic present striking similarity..

33. FALK, M. Sat and asat. *SP* (14th AIOC), Darbhanga, 1948, 117-20.

. (1) Vedic genesis of the notions; (2) *Up.* construction; (3) Buddhistic theory..

34. FILIOZAT, J. Les conceptions indiennes de l'histoire. *Annuaire du Collège de France*, 1952, 209 ff.

35. FILIOZAT, J. Le charité dans le monde indien. *Cahiers de la vie spirituelle, l'amour du prochain*, Paris, 1954, 327-45.

..concepts of charity, alms, etc. in Vedic and Hinduism .

36. FILIOZAT, J. Les doctrines indiennes de la charité. *Annuaire du Collège de France*, 1955, 229-35.

..concepts of *ṛta*, *ṛtīḥ*, *ṛtā*, *ṛtāḥ*, *ṛtāḥ*, *ṛtāḥ*..

37. FAIS, O. Indo-Iranica. *Arch. Or* 18, 73-79.

..RV 1.164.20: *divyaḥ sapta*: two buds on the world tree..they are day and night.

festivals are means employed by primitive man to stimulate or resuscitate the vital powers of nature religio-magical sense of festival facilitates etymology of *utsava* the word occurs twice in *RV* (1 102 1, 100 8) original meaning is "generating, stimulating producing (of power)" supported by Vedic and post-Vedic references notion expressed by *utsava* in *RV* is closely related to the idea expressed by the term *ṛj* (= a running match) cognate words like *savitṛ*, *prasaṇa*, etc discussed

- 42 GONDA, J. Het begrip *bhakti*. *Tijdschr v. Philosophie* 10 (4), Louvain, 607-60.

a semantic study of the term *bhakti* in Ind lit

- 43 GONDA, J. *Notes on Brahman* J L Beyers, Utrecht, 1950, 89

(earlier views examined OSTHOFF - *b* = old Irish *bricht* "magic", OLDENBERG *mantra* ROTH *Andacht*, HERTEL GK *flegma* "firebrand", CHARPENTIER *barasman* "sacrificial grass", DUMEZIL, POKORNY Latin *flūmen* "sacrificial priests", RENOU cosmic enigma, THIEME "formation either of an embryo or of a poem") acc. to GONDA, the notion behind *b* is that of a vast but not unspecific power of support and foundation wh in the speech of the Vedic priest poets was especially articulated as "ritual, sacred or magical utterance", the bearer of that power

Rev : H LOMMEL, *Oriens* 7, 160-62, M MAYRHOFER, *Anthropos* 47, 319-21; W P SCHMID, *IF* 64, 298-301

44. GONDA, J. *Maya*. *Tijdschr v Philosophie* 14 (1), 3-62.

a crit. study of the concept of *māyā* its hist in Ind rel and phil

45. GONDA, J. *Pratiṣṭhā Śi mñā-Vāṅkaraṇa (SII)* 1, 1954, 1-37 (reprint)

46. GONDA, J. [*daśinā*] *Lingua* 5 (1), 67 ff

...d never conceived as salary or fee (*ĀpSS* 13 6 4 : "by paying *d*, the sacrificer buys himself loose from the priest")..

- 47 GONDA, J. Reflections on *sarva-* in Vedic texts. *S. K. Chatterji Comm Vol*, 1955, 53-71.

...in the word *sarva* underlies the idea of 'completeness'—bodily integrity, preservation of perfect health, unimpaired condition in general. played an imp. role also among rel and ritualistic objects; it implied a "potency" connects the word with IE \**solvo-*..

48 GONDA, J "Attraction" and coordination in the Veda BSOAS 20, 279-89

49 GONDA, J The Vedic concept of *Amhas* I IJ 1 (1), 33-60

frequent ref in Vedic lit to 'broadness' and the obvious imp of the ideas connected with such terms as *uru* etc, opposite idea expressed by words derived from  $\sqrt{a}$  *h*, Vedic Aryans fear "narrowness" and long for 'broadness' later semantic development of *a has* (disaster sin, difficulty) *an has* also opposed to *śarma* (= shelter) discusses terms and concepts similar to *amhas*

50 GONDA, J Het begrip dharma in het indische denken Tijdschr v Philosophie 20 (2), 213-68

51 GÜNTHER, H Der Begriff des Leeren im Altindischen KZ 68, 129-45

author attempts to show how magical fear has worked upon the use of words meaning 'empty' *reku*, *śuna*, *rikta*

52 GÜNTHER, H Gabe und Geber KZ 69, 225-44

same word used as subject and object—*roti dāman* the magical sacramental oneness of giver and gift by receiving the gift one derives the magical potency of the giver himself author also considers the words *duvas*, *duvasyati* *duvoṃ*

53 GÜNTHER, H Words denoting "emptiness" PAIOC (16th Session), Lucknow, 1955, 251-59

an investigation into the intrinsic meaning of words like *reku*, *śunya*, *tuccha*, *phalgu* etc reveals that the concept of emptiness is inferred rather than inherent in Vedic lg, there is a marked tendency to avoid words denoting downright emptiness

54 HARIHARANANDA SARASVATI, Swami The world tree JISOA 11, 196-207

55 HEESTERMAN, J C Reflections on the significance of the *dakṣina* I IJ 3 (4), 241-58

*d* is not salary or remuneration (cf GONDA *Lingua* 5, p 75) *d* given not only to officiating priests but also to *prasarpakas* (commonalty took part in the Soma sacrifice and shared in the distribution of *d*) *d* is rather a gift (1) it establishes or is

expressive of a bond bet. giver and recipient, (2) it produces rich returns for the giver, (3) *d* establishes a generative alliance bet. the giving and receiving parties (this alliance corresponds to the alliance bet. King and Purohita bet. *brahman* and *kṣātra*). In sacrifice, wh. is a periodical quickening ritual by wh. the universe is recreated, are summed up the two opposite poles of the cyclical rhythm of the cosmos: birth and death, ascension and descent, concentration and dispersion. *d* represents the sacrificer himself who by distributing himself performs Prajāpati's cosmogonic role; there is a continuous stream of *d* wh. is dispersed by the sacrificer and then returns to him to be renewed again. *d* is the material manifestation of the cyclical course of the universe.

- 56 HEILMANN, L. *Linguistica e filosofia* *Quadern* 2, Bologna Univ., 3-19

primitive magical conception of *vak* *RV* X 125 I 16445

- 57 HENNING, W. B. *Brahman* *TPS* 1944, 108-118

*b* = (ceremonial) behaviour

- 58 HIRIYANNA, M. The doctrine of *niyoga* *JORM* 15, 37-47

- 59 HIRIYANNA, M. *Jñāna and bhakti* *AP* (June 1947), 242-45

- 60 HOENS D. J. *Śanti: A Contribution to Ancient Indian Religious Terminology* I. *Śanti in the Samhitās, the Brāhmaṇas and the Śrauta ūtras*. De Nederlandsche Boek en Steendrukkerij, 's Gravenhage, 1951, XVIII + 197

examines the use of *√ am-* and its derivatives in a no. of ancient texts, reviews the series of ceremonies where the words occur

Rev. E. FRAUWALLNER, *ZDMG* 102, 174, P. THIEME, *Oriens* 6 395-401

- 61 HOFFMANN, H. Die Begriffe "König" und "Herrschaft" im indischen Kulturkreis *Sacculum* 4 (1953)

- 62 HORSCH, P. The wheel: an Indian pattern of world interpretation *Sino Ind. Studies* 5 (*Liebenthal Festschrift*), 62-79



in *RV* *cakra* is primarily a symbol of the sun the ideas of time and order are the most fundamental connotations of the Vedic sun symbolism (1164.11.14), this is the germ of the later conception of world-cycles *cakra* also stands for power and sovereignty in *Up. sans. ra cakra* (*Malini*) wheel symbolism applied analytically to different parts of the individual soul (*Śvetāśvatara* I.4) *puruṣa* as *roda* in (*Prāna* 6.1-5) is reminiscent of sun wheel symbolism the symbolism further traced in Buddhism and Vedānta

63 HUBER, G. *Ākāśa, der mystische Raum* E. J. Brill, Leiden, 1955, 90

64 JOSHI, D. P. *Rta* *JOIB* 4 (1), 98-99

*rta* corresponds with the 'universals' of Plato resembles *Tao* means inner balance of cosmic manifestations immanent dynamic order

65 KANE, P. V. *Muhurta* (Marathi) *Kevalananda Comm. Vol.*, 12-23

Vedic references to the concept of auspiciousness of certain days (e.g. *sudina* *śukla* *RV* III.23.4)

66 KIRFEL, W. *Der Rosenkranz Ursprung und Ausbreitung* Verlag Hans Vorndran (BSKO 1), Walldorf/Hessen, 1949, 72

67 KÖHLER, Hans Werbin. *Śrad dha in der vedischen und alt buddhistischen Literatur* Göttingen Univ. 1948, 91 (Dissertation typescript)

68 KRAMRISCH, Stella. *The banner of Indra* *Art and Thought* (Coomaraswamy Comm. Vol.), 1947, 197-201

69 LALA CHANDJI. *Pranapana aura jivanayajna* (Hindi) *Vidya* 11, 5-6

70 LOMMEL, H. *Die Liebe in vedischer Dichtung* *Paideuma* 3 (35), 1948, 101-111

71 LÜDERS, H. [*ṛata*] *Philologica Indica*, p. 765

72 LÜDERS, H. *Die magische Kraft der Wahrheit im alten Indien* *ZDMG* 98 (1)

73 MADHAVATIRTHA, Swami *The Concept of Space in Indian Philosophy* The Vedanta Ashram, Valad, 1952, 16+116

73a MANOHAR Vedo me sraddha aura unaka adhyayana  
GKP 2(4), 12 15

74 MAUSS, M *The Gift* London, 1954

(*dakṣiṇā* system is governed rather by cosmological speculations connected with ritual than by greed sociologically it belongs to the gift exchange system)

75 MICHALSKI, S F Brahman dans le Rgveda Arch  
Or 25, 388-404

*b* is identical with a cosmic force or char, wh increases miraculously the God's usual power (ref to earlier views)

76 NAKAMURA, Susumu W Pradakṣiṇā a Buddhist form of obeisance W Popper Comm Vol, 1951, 345 54

ref to Vedic form of *p* RV AV ŚPBr GS mention many objects to wh *p* is made in Buddhism, this simple rite developed into a ceremony of great imp

77 NARAHARI, H G Ananda in the Veda Vak 1, 8-10

78 NISHI, Y A study of prajna in the old Upanisads (Japanese) J Rel Stud 127, Tokyo, 1951, 111-15

79 OJHA, Madhusudana Brahmasamanvayah Manava-shrama, Jaipur, 1943, 173

exposition of the concept of brahman in its *nṛsiṣesa paritpara*, *avyaya akāra* and *kāra* aspects also deals with *prajapati sṛṣṭi*, *pranava*

80 OJHA, Madhusudana Brahma catuspadi Jaipur, 1951, 139

explains various Vedic terms such as *brahman puruṣa pura*, *chandas*, *vasat*, *ajāta*, *prana sṛṣṭi gāyatrī*, *śrīṣṭi*, *valav nara*

81 PARAB, B A The Miraculous and Mysterious in Vedic Literature Popular Book Depot, Bombay, 1952, XII+195

nature of supernatural events and powers behind them discusses terms like *m ya*, *yatu nṛti* *danṣa*

- 82 PHADKE, Ananta Sastri Kamlyam SS 8 (4), 269-74  
everything about *kama* occurring in Vedas and Purāṇas
- 83 PISANI, V La donna e la terra *Anthropos* 37-40,  
241-43  
considers Vedic terms *s ta suna sira b ja, kṣetra bhaga, yoni, patni*
- 84 POLEMAN Horace I The *preta* concept in Hindu  
thought and ritual C K Raja Comm Vol, 1946, 44-47  
*RV* concept of *pitr* has persisted thro Brahmanism and all  
periods of Hinduism concepts of *śava* (corpse), *preta* (inter-  
mediate soul), *pitr* (ancestor)
- 85 PUSALKER, A D Samudra in the Rīg Veda Pr Bh  
58 (3), 122 24  
several passages in *RV* wh clearly ref to ocean as distinct from  
aerial waters and river Sindhu ref to oversea trade high tide  
and other vagaries of ocean known to *RV* in *RV*, there is no  
mention of salt or salt water in the sea
- 86 PUSALKER, A D Rajarshis or royal sages AP 29 (4),  
147-52  
no ref to the concept of *rajarṣi* in *Sam* and *Br*, nor to any  
gradation of *rṣi* into *brahmarṣi* *devarṣi* etc in *Pañcaviṃśa Br*,  
the term *rajanarṣi* is applied to Sindhuksī a ref to one king  
becom ng a *rṣi* occurs in *JBr* the term *rajarṣi* used frequently  
in epics and *Puranas*
- 87 RAGHAVAN, T S The concept om Ved Kes  
43 (11), 464 67
- 88 RAMACHANDRA RAO, S K "Arya"—the nobleman  
AP 23 (8)
89. RAO, S N Maha samhitas and vyahrtis (an inter-  
pretation) Ved Kes 46 (5), 228 31  
*vyāhrtis* are sounds symbolic of some cosmic particulars
- 90 RENOU, L "Connexion" en Védique, "cause" en  
Bouddhique C K Raja Comm Vol, 1946, 55-60

91. RENO, L. Les origines de la notion de māyā dans la spéculation indienne. *J de Psychologie* (July Sept. 1948), 290-98.

92. RENO, L. [ita]. *J. de Psychologie* (1949), p. 266. (also *Bh Vid.* 10, 133.)

93. RENO, L. Sur la notion de *brahman*. *JA* 237, 7-46.

..b. signifies that powerful activity wh by way of a putative original meaning "riddle, enigma" came to denote the very object of those riddles that sought to encompass the great cosmic coherence.

94. RENO, L ; SILBURN, L *Nirukta* and *anirukta* in Vedic. *Sarup Comm Vol*, 1954, 68-79

. (pp 68-76 by RENO, pp 76-79 Reflections by SILBURN)  
n is everything that has a definite outline, a definite shape, bounded, organized a includes all the notions that have an "indefinite" existence, applied to defined and 'structured' things, a is what completes and perfects them Prajapati described as a

95. RENO, L Le *dhvani* *ALB* 18, 6-25.

(French text with English transl)

96 RENO, L Dhisana in the Rgveda *OT* 2(1), 17-21.

. (JOHANSSON, 1919, identified *d* with a goddess of fecundity and vegetation) acc. to R, *d* = poetical inspiration, gift and power to compose *RV* III 32 14 *dhīṣanā* is enlargement of a primitive form *dhī*, wh latter is an abridged desiderative of  $\sqrt{dhi}$

97. RHYS DAVIDS, C. A. F. Buddhist wheel and way *JISOA* 8, 6-17.

. wheel usually associated with the will to hope and pray..in *Up*. 'wheel' is used some five times as an impressive simile in ref teaching

98. RÖNNOW, K. The cosmic sacrifice. *Genos*, Uppsala, 1941.

99. SAKAI, H. Concepts of soul in ancient India. (Japanese) *Proc. Faculty of Letters* (Hokkaido Univ.) 1, Sapporo, 1952, 3-8

- 100 SASTRI, P. S. Concept of beauty in Rig Veda Pr. Bh, Feb 1946, 76-80, Mar 1946, 110-14

examines Vedic words like *apsar*, *pesar*, *psaras*, *drś*, *śrī*, etc... acc. to Vedic seers, the highest representation of beauty is speech less thought and poetry comes only next

- 101 SASTRI, P. S. Meaning and the word 99-130

trad Ind theory of *vāk*

- 102 SATYAKAMA, Bharadwaj Vaidika akāśa tatha antarikṣa (Hindi) Vedayāna 10, 30-32, 49-51

- 103 SCHELLER, M. "Rinder mit vergoldeten Hörnern" KZ 72, 227-28

*RV* I 163.9, *AV* 19.36.4 a common idg. concept

- 104 SCHMIDT, Hanns Peter *Vedisch vrata und awestisch urvāta* de Gruyter & Co (Alt und Neu Indische Studien 9 Seminar für Kultur und Geschichte Indiens, Hamburg Univ), Hamburg, 1958, 157,

acc. to S, *vrata* means 'vow' throughout *RV* three considerations in support of this (1) in post *RV* period, *vrata* prevalently means 'vow of asceticism', (2) Aw *urvatī-* and *urvatha-* mean *fides* *foedus* friend, (3) *vrata* is essentially a word belonging to *Āditya* ideology the domain of the two chief *Ādityas* Varuṇa and Mitra is oath and contract *vrata* expresses in particular a relationship bet. subject and ruler (human or divine) a sort of feudal vow of fealty

Rev. A. L. BASHAM *BSOAS* 22 618 I. GERSHEVITCH, *JAOS* 79, 195-200, C. HAEBLER *OLZ* 1960 298-301, L. RENOU, *JA* 246, 102-04, B. SCHLERATH *ZDMG* 110, 192-94

- 105 SHARMA, B. R. The concept of ocean in the Vedas *JOIB* 2 (2), 177-89

Vedic people not ignorant of sea and marine life *samudra* (= upper aerial ocean) and *arnava* (= neither ocean or lower hemisphere) (ref. to A. K. CHAKRAVARTY, 'Samudra in *RV*', *IHQ* 8, 353 ff.)

- (106 SHARMA, B. R. Gavah in the Vedas *SP* (18th AIOC), Annamalainagar, 1955, p. 17

- 107 SHARMA, B R. Cakra in Brahmanical and Buddhist scriptures *JBRs* (Buddha Jayanti Special Issue), 1956, 218-44

*cakra* in *RV* as symbol of sun and time varied significance of *c* in Vedic lit

- 108 SHASTRI, A C *Studies in Sanskrit Aesthetics* P. Ghosh & Co, Calcutta, 1952, VIII+228

concept of beautiful acc to SK writers

- 109 SHASTRI, D N The Rgvedic conception of a brother *PAIOC* (15th Session), Bombay, 1951, 260-64

evidence of philology and of the hymns of *RV* support the assumption that the relationship of a brother was conceived primarily with ref to a sister and only secondarily with ref to another brother

- 110 SRINIVASACHARI, P N Idea of personality *ALB* 1951 (in several instalments)

- 111 SUBRAMANIA SASTRI, N Ahimsa through the ages *JSVOI* 13 (2), 115-29

*Up* praise *ahimsa* (Ch *Up* 8 15 1 3 17 4 *Yogatattva Up* 5 29, *Varaha Up* 5 5 *Varaha Up* 5 12 *Trisikh Br Up* 2 33, *Jabala Up* 1 6 *Narada Up* 4 10 13 *Pa upatib Br Up* 5)

- 112 TAKASAKI, J On atisrṣṭi (higher creation) in Brhadā-ranyaka *Up* I, 4 (Japanese) *JIBS* 2 (2), 601-04

- 113 TAVADIA, J C The meaning of rta *ABORI* 35, 27-34

*rta* = order (LUEDERS truth)

- 114 THIEME, P Brahman *ZDMG* 102, 91-129

original meaning of the term formation either of an embryo or of a poem (*RV* 61 7 65 11 *At Br* 5 15 5) *Up* b = the power indicated by the word 'd' (examines the earlier interpretations particularly those suggested by GONDA and RENOU) T connects the word with \*nirguh

- 115 THOMAS, F W Ātma hita *C K Raja Comm Vol*, 1946, 518-22

in *Up* and Buddhist lit

~116 VADER, V. H Rta or the zodiacal belt PO 10, 101-07.

117. VADER, V. H Vedic *garutmān*, the eagle SP (19th AIOC), Delhi, 1957, p 18

118 VARADACHARI, K. C The evolution of the concept of *śeṣa* B C Law Vol, Part II, 1946, 123-27

(Rāmānuja prefers to call the soul as *śeṣa* or *dasa*) the word *śeṣa* has gone thro a long semantic development it denotes the body that can't exist apart from Self or Divine

119 VARADACHARI, K. C Prajna Pr Bh 64, 389-91  
sense of the term in *Uṇ*, and later lit discussed

120 VELANKAR, H. D Rta and *satya* in Rgveda SP (20th AIOC), Bhubaneswar, 1959, p 11

*ṛta* expresses something wh is established as an existing fact from beginningless times something wh precedes all and stands supreme as their foundation, *satya* refers to a thing wh is yet to come into existence and wh is expected to correspond to a will that is expressed or a statement that is made

121 VENKATESVARAN, C. S The Vedic conception of "asura" PO 13, 57-60

*asura* to be connected with *asu* and *√as* 'to breathe' 'to be active', primarily it referred to the vital breath wh animates all beings, and secondarily to freshness of life, vitality, existence

122 VENKATESVARAN, C. S Dharman in the Rgveda PAIOC (18th Session), Annamalainagar, 1955, 518-22

*dharman* = established law decree or such other activity of a god as upholds the order of thngs in the world

\*123 VIDYALAMKAR, B Siarga (Hindi) Aryapratidinhi Sabha, Lahore, pp 85

*s* in Vedic and later lit

124 VIDYANANDA, Acarya Ahimsa (Hindi) GKP 4 22-23

- 125 VIDYARTHI, Gurudatt The exposition of OM *Ved Dig* 1, 47-48
- ~126 VIRENDRA, Sastri Śrīmatī juhu (brahmajyā) (Hindi) *Vedānta* 12, 50-54  
RV X 109 1-7
- 127 VOGEL, J Ph The goose (Sanskrit *hamsa*) in Indian literature and art *Art and Letters* 27, 17-24
- 128 WAYMAN, A Notes on the Sanskrit term *jñāna*. *JAOS* 75, 253-68  
study of *jñāna* and related concepts (includes transl of *Māndūkya Upan*) knowledge in Ind phil is not a temporary mode exhibited by a corporeal formation but a continuing quantity in its own right *jñāna* and *vidyā* can be satisfactorily translated by their respective cognates knowledge and wisdom *vijñāna* is perception
- 129 YAMUNACHARYA, M The deeper meaning of *yajña* in Indian religious thought *QJMS* 39(2), 87-92 (also in *SP*, 13th AIOC, Nagpur, 1946)  
*y* is worship in its best form

## XVIII HISTORY AND CULTURE

### 81 INDO-EUROPEANS ARYANS.

- 1 AGRAVAL, Hans Raj *Āryanam ādimasya deśasya nirdharane paramparayah sakṣyasya mahatvam* *SP* (18th AIOC), Annamalainagar, 1955, 22-23  
(imp of the evidence of trad. in determining the cradle of the Aryans) Ind as the original home
- 2 APTE, V M Support for the Arctic Home theory from the latest (1958) findings of science *SP* (20th AIOC), Bhubaneswar, 1959, 1-2  
EWING and DOWN have advanced a new Ice Age theory wh supports TILAK's date (8000 B. C.) for the freezing of the Arctic ocean



- 3 BASHAM, A L Prince Vijaya and the aryanization of Ceylon *CHJ* 1 (3), 163-71  
V not an individual but a type, the bold and ruthless Aryan pioneer
- 4 BHATTASALI, N K New lights on the history of Assam *IHQ* 22 (4), 245-52  
Aryan expansion in Assam
- 5 BONFANTE, G Microcosmo e macrocosmo nel mito indoeuropeo *Die Sprache* 5, 1-8  
ref to *Puru a sukta* concept of the Sun in the Veda
- 6 BOSCH GIMPERA, P [Danube culture] *Et Celt* 5, 352 ff, 6, 71 ff  
it is predominantly IE believes in the possibility of identifying material cultures with prehist peoples (ie lgg)
- 7 BRANDENSTEIN, W *Die Zusammenarbeit der Wissenschaften in der Indogermanenfrage Oester höhere Schule* (re print), Wien, 1937, 19
- 8 BRANDENSTEIN, W Zur Urheimat der Indogermanen *KZ* 66, 195-96  
(a propos F SPECHT *KZ* 66, 1 ff) B suggests European side of the Urals as the Urheimat an Asiatic Urheimat is out of the question
- 9 BRANDENSTEIN, W (Ed) *Frühgeschichte und Sprachwissenschaft* Gerold & Co (Arbeiten aus dem Inst für allg und vergl Spw, Graz 1) Wien 1948 191  
W BRANDENSTEIN Die alten Inder in Vorderasien und die Chronologie des *RV* (Indic remuans among the Mitanni date of *RV* not much earlier than 1000 B C) E PASSLER MAYRHOFER Die Buchenfrage (the evidence of the word for beach is not sufficient to warrant northern home of Idg cf W KROGMANN *KZ* 72 1 29 73 1 25)  
Rev A. CARNOY *Le Mus* on 62 191 93 E SCHWENTNER *IF* 61 283 86 J WILATMOUGH *Lg* 25 283 85
- 10 BROUGH, J The tripartite ideology of the Indo Europeans an experiment in method *BSOAS* 22, 69 85

4 (a propos DUMEZIL's views on the subject) acc to B ancient Jewish hist provides us w th not one but two distinct series of persons and events wh are illumined by a s m lar tripartite analysis the three functions (suggested by D) are by no means typ cally IE

- 11 BURNHAM, R E *Who are the Finns? A Study in Prehistory* Faber & Faber, London, 1946 90

borrowing of Indo-Ir words in F nno Ugrian lgg shows that before 2000 B C. the F U community was living in the reg ons north of Caucasus

Rev M J KARVONEN *Man* (1948) 11

- 12 CAVAGNAC E *L's Hittites* Adrien Maissonneuve (L orient ancien illustré 3) Paris 1950 128

Rev A GOETZE *JAOS* 71 79

- 13 CHATURVEDI S *Aryo ka adi sthana* (Hindi) *BVP* (July Aug 1946) 181 82

Sapta sindhu itself was the home of the Aryans

- 14 CHILDE V Gordon *New Light on the Most Ancient East* Routledge & Kegan Paul, London, 1952, XV+255

1 (rewritten 4th ed)

Rev A M Low *AP* (Feb 1952) 90

- 15 COLLINDER, B *Zur indo uralischen Frage* *Språk Salls i Uppsala Förhandlingar* (1952-54) 79 91

suggests poss bility of a hist contact bet IE and Uralian (against KRONASSER)

- 16 CORNELIUS Fr *Indogermanische Religionsgeschichte* Die entwicklung der idg Religion und Grundlinien ihrer Fort bildung bei den idg Einzeelvölkern Ernst Reinhardt Verlag, München 1942

Rev A DEBRUNNER *Theolog Zts* 1 219-23

- 17 CUNY A *Evolution préhistorique de l'indo européen*, *Mélanges Ernout*, 107-119

- ✓ 18 DANDEKAR, R N The antecedents and the early beginnings of the Vedic period *PIHC* (10th Session), 1947, 24-55

(Pres add Section I) five landmarks (1) North Kirghis home of IE speaking people, (2) isolated migrations of the Hittites and the Luvians, (3) two major migrations—proto-Aryans (towards Balkh) and proto-Europeans (towards Pripet region) (4) secondary migrations of Aryans—south west Asiatic region (*Mtiansi*), Iran India, (5) Vedic Indians and I V civil

- 19 DANDEKAR R N Āryamce mula vasatisthana cka punarvidhana (Marathi) *JUPHS*, No 9, 1-40

(Home of the Aryans a restatement) IE lg recd its distinctive char in North Kirghis region in a restricted sense therefore, it may be ref to as the home of IE speaking people (= Aryans) hist of their migrations towards India

- 20 DINSHAW, V Khvetu, verezana, airyaman *ILQ* 13, 111-16

these are names of ancient clans, wh entered Iran and Iraq at the dawn of hist. Khvetu (= Hittites), Airyaman (= Hyksos)

- 21 DUMEZIL, G L'étude comparée des religion des peuples indo européens *La nouvelle Revue Française* 29 (332), 1941, 385-99 (also in *Beitrag zur Geschichte der deutschen Sprache und Literatur* 78, 173-80)

- 22 DUMEZIL, G *Jupiter, Mars, Quirinus*. Essai sur la conception indo européenne de la société et sur les origines de Rome Gallimard, Paris, 1941, 264

in ch 1 D deals with the three Indo Ir classes namely priests warriors agriculturists M tra Varuṇa Indra Asvinau are respectively related to these three classes

Rev B ROSENKRANZ, *JF* 59 333 34

- 23 DUMEZIL, G "Tripartita fonctionnels chez divers peuples indoeuropéens *RHR* 131, pp 20

- 24 DUMEZIL, G La tripartition indo européenne. *Psyche*, 1947, 1348-56

25 DUMEZIL, G La triade 'Jupiter, Mars, Janus'? *RHR* 132, 115-23

26 DUMEZIL, G *Jupiter, Mars, Quirinus IV Explication des textes indiens et latins* Presses Univ de France (Bibl, de l'Ecole des Hautes Etudes, Section des sciences rel, 62) Paris, 1948, 190

Rev B BOYANCE *REAnc* 51, 163 68, R PETTAZZONI, *St M St R* 19 20 217 20

27 DUMEZIL, G *L heritage indo européen a Rome* (Introduction aux séries 'Jupiter, Mars Quirinus' et 'Les Mythes romains') Gallimard, Paris, 1949, 254

28 DUMEZIL, G *Les dieux des Indo Européens* Paris, 1952

29 DUMEZIL, G *Rituels indo europeens a Rome* C Klincksieck (Etudes et Commentaires 19), Paris, 1954, XIX+96

comparison bet Roman and Indian ritual and rel trad dealing with five special points of resemblance in ritual details

Rev ANON *Anthropos* 49 1120, G M, *AO* 22, 78, J UNTERMANN *ZDMG* 106 409 10

30 DUMEZIL, G *Jupiter, Mars, Quirinus* Einaudi, Torino, 1955, XV+405

Rev U BIANCHI *RSO* 33 129

31 DUMEZIL, G *Aspects de la fonction guerriere chez les Indo Européens* Presses Univ de France (Bibl de l'Ecole des Hautes Etudes, Sciences rel 68), Paris, 1956, VIII+115

Tullus and Indra

Rev G REDARD, *Kratylos* 1 135-44

32 DUMEZIL, G *Religion indoeuropeenne Examen des quelques critiques recentes* (John Brough, I, Angelo Brelich) *RHR* 152, 8-30

33 DUMEZIL, G *Remarques sur les armes des dieux de 'troisieme fonction' chez divers peuples indoeuropéens* *St M St. R* 28 (1), Bologna, 1957.

34. DUMEZIL, G. *L'idéologie tripartite des Indo-Européens* Collection Latomus, Vol 31, Brussels, 1958

conception of a social structure based on the distinction and hierarchisation of three functions—priests, warriors, producers—gave rise to the threefold mythology this conception deduced from a comparison of the oldest Ir, Celtic, Italic, and GK. sources mythological triplicity (1) the two antithetic and complementary divine rulers Mitra Varuna, (2) Indra (or Vayu), (3) Asvinau other aspects of triplicity injustice, war famine, harming by charms physical violence, theft, three types of medicine, tripartite eulogy of kings, triple juridical mechanism

Rev N TURCIB, *St M St R* 29

35. DUMEZIL, G. *L'idéologie tripartite des Indo Européens et la Bible* *Kratylos* 4 (2), 97-118

(a propos J BROUGH, *BSOAS* 22, 69 85)

36. DUMONT, P E Indo Aryan names from Mitanni, Nuzi and Syrian documents *JAOS* 67, 251-53

list of 81 names of Indo Aryan origin (prepared by O CALLAGHAN and ALBRIGHT *Analecta Orientalia*) 13 from Mitanni, 23 from Nuzi, and 45 from Syrian documents D gives etymologies of some (1) names in the list belong to a lg more like Old Indic than Old Iranian, (2) most names are *tatpuruṣa* or *bahuvrīhi* compounds, (3) initial *v* represented by *b*, (4) characteristic patronymic names with *vrdhī*, (5) people who spoke that lg worshipped Indra, Vāyu, Svar, Soma, Devas, Rta, also a god called Yaman, and Vasus, (6) those people especially interested in horses and horse races

37. FRANKFORT, H. *The Birth of Civilization in the Near East* Williams & Norgate, New York, 1951, 116.

account of the rise of civilization in Egypt and in Mesopotamia

Rev L. MATOULS, *Arch.Or* 14, 627 30, L MYERS, *Man* (1951), 265, J B PRITCHARD, *AHR* 57, 653 55, D J W, *BM* 94, 332, L WOOLLEY, *JRAS* (1952), 78

38. FRYE, R. N. Remarks on an outline of Near Eastern history. *Indo Iranica* 6, 39-43

..from Central Asia and the Iranian plateau we find horse borne nomads with a caste solidarity (as something different from tribal solidarity of the Semites), whose way of life was condi-

tioned by steppe and plateau a rhythm of invasions by these peoples established Mitanni Kassites—Aryans—Scythians.

39. FURLANI, G. *La religione degli Hittiti*. 1936.

40. GELB, I. J. *Hurrians and Subarians*. Oriental Inst. of the Univ. of Chicago (Studies in Ancient Oriental Civilizations, 22), 1944, XV+128

41. GELB, I. J. The double names of the Hittite Kings. *Rocz Or.* 17, 146-54

42. GELB, I. J. A contribution to the proto-Indo-European question *JKF* 2, 23-36

the PIE had lived in Western Asia before their migration to South Russia

43. GHURYE, G. S. *Family and Kin in Indo-European Culture*. OUP (Bombay Univ Sociological Series-4), Bombay, 1955, VII+254.

. kinship pattern and familial organization information derived with particular ref to India, Greece, and Rome, and to ancient Celtic, Teutonic and Slav cultures original Indo Aryan family consisted of four generations, as families became extended, kinship began to be recorded in personal names clans came into being matriarchy was not a universal antecedent of patriarchy (primacy of beliefs and ideas over economic factors is substantiated by the social hist of IE)

Rev. N K BASU, *CR* (Jan 1957), 96-98, A. D. P., *JASBom* 30, 91-96

44. GIMBUTAS, M. On the origin of North Indo-Europeans. *Am Anthropol.* 54 (4), 602-11.

45. GIMBUTAS, M. *The Pre-history of Eastern Europe: Part I: Mesolithic, Neolithic and Copper Age Cultures in Russia and the Baltic Area*. Peabody Museum, Harvard Univ., Bull. No 20, 1956, IX+241+50 plates.

. discusses Corded Pottery and Battle axe cultures

Rev.: G. GRESSINO, *Man* 1958, 32.

46. GRABERT, H. *Die volkische Aufgabe der Religionswissenschaft. Forschungen zur deutschen Weltanschauungskunde und Glaubensgeschichte*, 1, Stuttgart-Berlin, 1938, 60.

..author favours Eur. home for the IE..

Rev.: H. KRAHE, *IF* 58, 95-96.

47. GRONBECH, K. *The Steppe Region in World History*. AO 23, 43-56.

48. GONTIER, H. F. K. *Die nordische Rasse bei den Indogermanen Asiens (zugleich ein Beitrag zur Frage nach der Urheimat und Rassenherkunft der Indogermanen)*. J. F. Lehmann, Munchen, 1934, 247.

..(See: *VBD* I-1468) .

Rev.: H. KRAHE, *IF* 58, 82-84.

49. GURNEY, O. R. *The Hittites*. Pelicon Books, London, 1952, XVI+240+32 plates.

..(a summary of the art, achievements, and social organization of a great people of Asia Minor during the 2nd millennium B. C. as discovered by modern excavations)..

Rev.: R. A. CROSSLAND, *Bibl. Or.* 10, 121-23; E. Adelaide HAHN, *Word* 11, 437-52.

50. HANCAR, F. Urgeschichtliche Erkenntnisse zum eurasischen Viehzuchternomadentum. *Palaeologia* 4 (3-4), 264-73.

51. HANCAR, F. *Das Pferd in prähistorischer und früher historischer Zeit*. Herold (WBKL 11, 1955), Wien, 1956, XII+653+various tables, maps, etc.

Rev.: H. G. BENDI, *Anthropos* 52, 963-66; W. BRANDENSTEIN, *Kratylos* 4 (1), 80-81; R. HACHMANN, *OLZ* (1958), 319-26; A. SALONEN, *Archiv fuer Orientforschung* 18, 131-32.

52. HARTMANN, H. *Der Totenkult in Irland: Ein Beitrag zur Religion der Indogermanen*. Heidelberg, 1952.

53. HAVERS, W. *Die Religion der Urindogermanen im Lichte der Sprache. Christus und die Religionen der Erde* (ed. by F. Konig) II, 1951, 697-748.

54. HAVERS, W. Geister-und Damonenglaube. *Die Sprache* 4, 23-38.

55. HEBERER, G. *Rassengeschichtliche Forschungen in indogermanischen Urheimatsgebiet*. Gustav Fischer, Jena, 1943.

56. HEINE-GELDERN, R. New light on the Aryan migration to India. *Bull. Am. Inst for Iran* 5 (1), 7-16.

57. HEINE-GELDERN, R. Das Tocharerproblem und die pontische Wanderung *Saeculum* 2, 225-55.

58. HENCKEN, H. *Indo-European Languages and Archaeology*. American Anthropol Assn, Memoir No. 84, Menasha, 1955, VI+68.

an experiment in treating simultaneously the evidence of lg. and of archaeology beginning with the provenances of the various IE lgg at the start of the hist period, the author has in each case attempted to associate the arrival of the lg in that area with the attested arrival of the bearers of a new culture, then, by tracing these material cultures back to their place of origin, he has dealt with the problem of the original homeland acc. to him, an argument can be produced for IE lgg having originated among the agricultural people of SE Europe north of Greece and on the Southern Russian plain, perhaps both have something to do with it

Rev F R ALLCHIN, *Mon* 1957, 124, W DIVER, *Word* 12, 145-48, M M, *Anthropos* 53, 326-27, P THIEME, *Lg* 33, 183-90

59. HERTEL, J. Einwanderung der Indogermanen nach Indien *Arch. Or* 19, 207-12.

. Aryan migrations towards India began in the region of Po river in the first half of 7th cent B C ref to Mādhava (Madys acc to Herodotus, Madys acc to Strabo) in *SPBr* I 4 1 10 ff.; in 520 B C, Mādhava of *SPBr* (whom Megasthenes refers to as Dionysos) entered India (M D and Harappa civil is purely Semitic acc to H) a major portion of the *RV* (including III 33; X. 75) must have been composed after 520 B C..

60. HOMMEL, H. Der Himmelsvater der Indogermanen. *DLZ* 63, 721 ff.



- 61 HUTH, O *Vesta Untersuchungen zum indg Feuerkult* Beihefte zum ARW, 2, Leipzig Berlin, 1943

Rev P LAMBRICHTS *Ant cl* 14 412 14

- 62 JANAMEJAYA, Sastri *Āryanam utpattisthanam triloka-rahasyam ca* SS 11, 12, 51-58

Meru mountain (Himalayas) as the cradle of the Aryans

- 63 JETTMAR, K *Archäologische Spuren von Indogermanen in Zentralasien* *Paideuma* 5 (5), 236 ff

- 64 JOHANNESSON A *Um frumtungu Indogermana og frumheimkynni* Reykjavik, 1943

- 65 KAIKINI, V M *The myth of Aryan migration into India* SP (15th AIOC), Bombay, 1949, 91-93

or g nal home of the Aryans was India Veda composed somewhere bet the rivers Sarasvati and Drsadvati I V civil was predominantly Ved c

- 66 KAPUR, K *India, the home of the Aryans* PIHC (1941), 119 ff

elucidates SAMPUERNANANDA's theory that Saptasindhu was the or g nal home

- 67 KEDAR T J *Vedaṣṭhana or The Ancient Home of the Indo Aryans* Nagpur, 1959, 13+84+one map

- 68 KERN F *Grundlagen und Entfaltung der ältesten Hochkulturen* A Francke Verlag (Historia Mundi II) Bern, 1953, 655+8 maps

- 69 KOPPERS W (Ed) *Die Indogermanen und Germanenfrage Neue Wege zu ihrer Lösung* Inst für Völkerkunde an der Univ Wien (WBKL 4) Wien 1936 787

(See VBD I 146 14) (The entire Vol represents a sort of reaction against the Nord c hypothesis) (South Russian home)

Rev *Anthropos* 32 674-77 *BSL* 38 30-34 *GGA* 200 162 69  
*G RM* 25 236 *IF* 56 138-43 *JPEK* 36 37 147 *Lg* 25,  
 195 96 *MIVAG* 67 355 60 *OLZ* 43 11 18 *Praeh Z* (1936)  
 292 96 *Rev Anthropol* 47, 249 *Rev German* 29 168 71

70. KOPPERS, W. Das magische Weltschöpfungsmysterium bei den Indogermanen. *Melanges de Linguistique et de Philologie* (ed. by J. van GINNEKEN), Paris, 1937, 149-55.

71. KOPPERS, W. Urturkentum und Urindogermanentum im Lichte der völkerkundliche Universalgeschichte. *Bulleten* 20, Istanbul, 1941, 482-525.

72. KOPPERS, W. La question raciale et indo-européenne dans le lumière de l'histoire universelle. *Nova et Vetera* 19 (2), Fribourg, 1944, 167-94.

deals, among other things, with the composite char of primitive IE civil as reconstructed on the basis of linguistic, ethnological, and cultural relations

73. KRAUSE, W. Die Herkunft der Germanen. *JB.Ak. Wiss*, Göttingen, 1940-41, 18-36

Urheimat of Idg in mid Germany area

74. KRETSCHMER, P. Inder am Kuban. *Anzeiger der Wiener Akademie* 80, 35-42.

middle-stop in the migration of Aryan Indians in a region to the north of Caucasus

75. KROGMANN, W. Das Buchenargument. *KZ* 72, 1-29, 73, 1-25.

"Buche" definitely indicates beech (cf SEICHT, *KZ* 66, 54); therefore, the Asian home for IE is out of the question... If definitely knew beech, therefore they must have lived in a region where that tree grew, at any rate, it must have been 'somewhere in Europe' (cf E PASSLER MAYRHOLZ, "Die Buchensfrage", *Frühgeschichte und Spn*, 155-61)

76. KURYLOWICZ, J. Aspect et temps dans l'histoire du Persan. *Rocz. Or.* 16, 531-42.

77. LAVIOSA ZAMBOTTI, P. Origini e diffusioni della civiltà. Publ dell' Istituto di Ricerche Preistoriche e Archeologiche presso la Soc Arch Comense 1, Milan, 1947, XV + 510.

78. LESNY, V. Indians in Asia Minor. *Golden Book of Tagore*, Calcutta, 1931, 290-91.

79. LJUNGBERG, H *Tor, Undersökningar i indoeuropeisk och nordisk Religionshistoria* Uppsala Univ Aers 1947-49, 251

researches in IE and nordic rel hist

Rev G DUMEZIL, *RHR* 139, 118-19

- 80 LOON, H W. van *The Story of Mankind*. George G Harrap (Pocket Book Ed ), 1948, 420  
ch 10 The IE

- 81 MAYRHOFFER, M. Zu den arischen Sprachresten in Vorderasien *Die Sprache* 5, 77-95

examines DUMONT's views considers further advances in the subject material of a sure char Gods' names and appellations, Kikkuli's treatise on horses, Aryan elements in Kassite generally Indo Ir char of the gods of the Mattiuaza treaty in the appellations, the linguistic element is not only Indian, the sense is often nearer to Iranian a connection with the Indian migration is evidenced Western Asian traits in the Vedic lg are doubtful Hurrian Aryans and Indians had, with closely similar lgg., quite different historical futures

- 82 MERIGGI, P Der Indogermanismus des Lykischen *Hirt Festschrift* II, 257-82

- 83 MEYER, E *Die Indogermanenfrage* Elwert Gräfe und Unzer, Marburg, 1948, 28+3 maps

Rev J WHATMOUGH, *German Books* 1 (5), 294-95

- 84 MUNSHI, K M Early home of the Aryans *Bh Vid.* 4 (2), 133-36

Saptasindhu was the cradle of the Aryans Kashmir was at one time a lake colonized by migrating Aryans when it was drained off

- 85 MUNSHI, K M Kulapati's letter-No 145 *BJ* 4 (13), 26-1-1958, 6-13

in pre Vedic period, India was occupied by three distinct races (1) copper horde culture people in Ganga valley Vindhya region Bihar Orissa, (2) chalcolithic culture people in central and south India, (3) Harappan culture people in the river valleys of Panjab and Gujarat about 1400-1300 B C, Painted Grey Ware

culture people displaced Harappans at one place (Rupar) and copper horde people at the other (Hastinapur), the area occupied by PGWs in India was the very area occupied by Vedic Aryans about 1500 B C the Aryans, riding their horses recently domesticated, spread themselves in the belt bet Greece in the West and North Persia in the East then they entered India via Seistan, overwhelmed the Later Harappans and occupied the river valleys of Panjab

86 NAG, Kalidas *Iran's prehistoric civilization and after Indo-Iranica* 7 (3), 23-30

87 NECKEL, G *Die Frage nach der Urheimat der Indogermanen Vom Germanentum*, No 505, 407-22

88 NEHRING, A *Die Problematik der Indogermanenforschung* Wurzbürger Universitätsreden, 17, 1954, 24

(Rector's address) (1) Schaurkeramiker were not Idg they were indogermanized (2) in the neolithic period still no Idg people in Central Europe (3) religious and linguistic evidence suggests the foot of the Caucasus to the west of the Caspian sea as the original home

Rev W BRANDENSTEIN *Kratylos* 1 81

89 O'CALLAGHAN, R T *Aram Naharaim A Contribution to the History of Upper Mesopotamia in the Second Millennium B C* Pontificium Institutum Biblicum, Rome, 1948, XV+164

(the author describes the relationship bet the Hurrians and the Indo Aryans as one of 'unusual symbiosis')

Rev E A SPEISER *JAOS* 70 307-09

90 PALMER, L R *The Homeric and the Indoeuropean House* T Ph Soc, 1948, 92+20

Idg people were familiar with strongly built houses advanced terminology relating to the subject (against the 'nomadism' of the Idg people J W HAUSER *ARIJ* 36 49 ff E MEYER *Indogermanenfrage* 8 P THIEME *Heimat* 26)

91 PALMER, L R *Achaean and Indoeuropeans An Inaugural Lecture* Clarendon Press, Oxford, 1955, 22

IE home in Danubian plains DUMEZIL's theory of tripartite IE ideology supported

Rev J BOUEUEAERT, *Ant Cl* 25, 508-09 H SCHMOLL, *IF* 64 218

92 PANDEY, R B The Puranas on the original home of the Indo Aryans *PIHC* (10th Session), Bombay 1947, 128 37 (also under the title "The Puranic data on the original home of the Indo Aryans", *IHQ* 24, 94-103)

(1) the original home of Indo Aryans was Madhyade a with centre bet Ayodhya and Pratisthana (2) from there they expanded towards east south and west (3) migrated beyond India towards north west (crit of PARGITER's inferences from *Puranas*) Purāṇic evidence wh is more trustworthy than that of philology (wh is highly speculative) is corroborated by Veda

93 PANDYA, A *Āryo kā bhurata agamana* (Hindi) Vallabh Vidyānagar Res Bull 1 (1), 1957, 44

94 PARET, O *Die Bandkeramiker und die Indogermanenfrage*

Rev A. KUEHN, *Ipek* 15/16, 256-58

95 PARET, O *Das neue Bild der Vorgeschichte* Aug Schröder, Stuttgart, 1946 282+7 illustrations

IV Die Urheimat der Indogermanen

Rev E WAHLE *Homo* 1 (1949) 95

96 PASSLER MAYRHOFER, E *Die Buchenfrage Fruehgeschichte u Spw* (ed W BRANDENSTEIN) Wien 1948, 155-61

Buche argument is not sufficient to prove northern home of Idg people

97 PEAKE, H J E The fencing of early tombs *Man* (1944), 58-61

98 PETTAZZONI, R *La ruota nel simbolismo rituale di alcuni popoli indoeuropei* *St M St R* 22

99 PHILIPPSON, E A *Der Stand der Indogermanenfrage und der Ursprung der Germanen* *GQ* 14, 143 54

integrates the results of linguistic and arch researches crit bibliography given

100 PISANI, V *L'unità culturale Indo-Mediterranea anteriore all'avvento de Semiti e Indo europei* *Scritti in onore di Alfredo Trombetti*, Milan, 1936, 199-213

101 PISANI, V *Aspetti della religione presso gli antichi Indoeuropei* *Acme* 1, 267-91

the significance of 'dio

102 PITHAWALLA, M B *Physiographic divisions of the Iran Plateau* *J Bom U* 14 (4), Jan 1946, 45-51

first phase more than fifty centuries ago the Peshdadyans established their power in the original Aryan home on the banks of the upper Syr Darya and the whole Aryan race lived together but apart from the nomads in the northern plains second phase civilization established at Balkh under the spiritual guidance of Zarathushtra, about 1500 B C

103 PITHAWALLA, M B *The Aryan Home* (being a Thesis on the Location of the original Aryan Home and other early Aryan Settlements) Karachi, 1946, 54 + 5 maps

(originally pub *Ind Geographical Journal* 20 [2] 37-62, 20 [4] 1 28) the Syr Amu Darya Doab is the most likely home region of the ancient Aryans before they migrated to other river valleys this is the Airyna Vaejo of the Zor scriptures

104 POKORNY, J *Die Trager der Kultur der Jungsteinzeit und die Indogermanenfrage* *Urgeschichte der Schweiz* (ed O TSCHUMI), Frauenfeld, 1949

105 POLAK V *Problem indoevropskeho prajazyka se stanoviska jazykove interference* *SS* 9, 1943, p 56

question of the IE from the pt of view of linguistic interference

106 POUCHA, P *Zur Frage nach der Urheimat der Indogermanen* *Anthropos* 31, 937-38

107 POUCHA, P *Die synchronische Stellung des Tocharischen und die Frage nach der indogermanischen Urheimat* *KZ* 68, 83-98

on arch and anthrop grounds the Urheimat must be in Europe, on sociological and economic grounds, it must be in

Asia..attempts to bridge the gulf bet. the two views by an investigation of Tocharian..

108. PRABHU, R. K. A pre-historic cry. *VBQ* 7, pp. 18 (reprint).

. Bengali women's cry of *ulu-lu-lu* on auspicious and joyous occasions traced back to *Ch Up.* III: *ūditāṃ jūṃamūnam ghoṣū ululavo 'nūttīṣṭhanti*; also *AV* III. 19 6. acc to author, the *Ch Up.* passage refers to a phenomenon in the circumpolar regions..(*ulu-lu* = it is rising; it is appearing)..

109. RAJA, C. K. In the land of the Hittites. *ALB* 16, 23-36.

110. RIEMSCHEIDER, M. *Die Welt der Hethiter*. Gustav Kailper Verlag (Grösse Kulturen der Frühzeit), Stuttgart, 1954, 259.

Rev.: G. FURLANI, *RSO* 30, 147-48.

111. RONA, J. P. *El culto indoeuropeo del fuego*. -Univ. de la Republica, Facultad de Humanidades y Ciencias, Inst. de Filologia, Dept. Linguistica, Montevideo, 1957, 26.

..(first pub. in *Boletín de Filologia* 8)..

Rev.: F. B. J. KUIPER, *Lingua* 8, 336.

112. SASTRI, P. S. South India, the original home of the Aryans. *SP* (14th AIOC), Darbhanga, 1948, 84-85.

..Ind. trad. speaks of migration only to the West..from S. I. Aryans migrated to N. I. and then to Western Asia and Europe. geology and anthropology support this. Yama is said to rule over the South, because it was the South that was subjected to a great disaster due to volcanic eruptions in 10,000 B. C..

113. SASTRI, P. S. The myth of Aryan migration into India. *Astrological Magazine* 46 (2), 235-38.

114. SASTRI, P. S. India, the original home of the Aryans. *Astrological Magazine* 46, 377-80; 463-68.

. migration from India to Central Asia or South Russia not impossible..Avestan, Lithuanian, GK, Latin, Teutonic literatures later than Vedic; therefore, Vedic people were a settled community even before other people; therefore, India must have been

the starting pt if Aryans had entered India from outside, Himalayas shd have featured prominently in the Veda, but they do not

Vedic lg closest to the IE lg, therefore, nearest to the Aryan home Aryans seem to have had their original home in the river valleys of Central and Southern India seismic disturbances (RV II 12. 2) were perhaps responsible for the Aryan migrations out of India

.115 SASTRI, S Srikanta The Aryans *Bh Vid* 8, 140-67

(1) Indo-Aryan lgg in Europe represent a late phase of Vedic SK (2) unanimous evidence of Vedic lit. proves that the original habitat of Vedic Aryans was Indus-Gangetic valley (3) Aryans never racially homogeneous, no correspondence bet race and lg., (4) few points of similarity bet Vedic and Nordic cultures, (5) astronomical evidence determines the beginning of Vedic civil at 10 000 B C (6) arch evidence in favour of the home in Steppes is not conclusive (7) Hittites, Mitanni, Iranians represent westward migrations of Vedic Aryans as early as 3000 B C, no evidence of any Dravidian Immigration into India, (8) proto Indic civil was a cosmopolitan culture developed primarily from Vedic sources

116 SATYA PRAKASH Die Beziehungen zwischen Indien und Iran in Altertum *Oriens* (Mar 1951), 42-44

117 SCHACHERMEYR, F *Indogermanen und Orient Ihre kulturelle und machtpolitische Auseinandersetzung im Altertum* Kohlhammer, Stuttgart, 1944, IX+635+52 tables

118 SCHERER, A [IE linguistics and prehist] *Prelim Reports 7th Internat Congress of Linguists*, 161 ff

119 SCHERER, A Das Problem der idg Urheimat vom Standpunkt der Sprachwissenschaft *Arch für Kulturgeschichte* 33, 3-16

origin of the IE on Russian soil

120 SCHERER, A Hauptproblem der indogermanischen Altertumskunde (Seit 1940) *Kratylos* 1, 3-21

(1) existence of an idg Ur lg. and an idg. Ur volk, (2) problem of Urheimat of the Idg (3) culture of the idg. Ur period

121 SCHLERATH B Der Hund bei den Indogermanen *Paideuma* 6 (1), 25-40 (also in *Ethnologica I Proc of IV Internat Cong of anthrop and ethn Sciences*, Wien, 1952)



(summary in *Anthropos* 50, 441) mythology connected with dog can be divided into 3 types (1) peaceless souls in dog form, (2) two dogs as companions of the soul on its journey to the other world, (3) dog guarding the netherworld

- 122 SCHMIDT, W *Rassen und Volker in Vorgeschichte und Geschichte des Abendlandes* Two Volumes Stocker, Luzern, 1946-49

pre, proto-, and early hist development of IE.

Rev W RUBEN, *ABORI* 28, 308-12

123. SCHMIDT, W *Die Herkunft der Indogermanen und ihr erstes Auftreten in Europa* *Kosmos* 45, 116-18, 159-60

(French transl in *Scientia* 6 [43] 176-86, Polish transl in *Lud* 38, 35-49, Italian transl in *Acta Pontificiae Academiae Scientiarum* 12 [4], 13-14)

- 124 SCHMOKEL, H *Die ersten Arier im Alten Orient* Curt Kabitzsch, Leipzig, 1938, VIII+88

(See *VBD* I-148, 17) about sources giving starting points re first Aryans in Asia Hittites are west Idg people, we have to assume east Idg people, namely, Hurri Mitanni author mentions specialities of this group of Idg

Rev BENINGER, *MAGW* 70, 377, W BRANDENSTEIN, *IF* 58, 309, ED, *Anthropos* 35-36, 397, MENGHIN, *WPZ* 27, 144.

- 125 SCHMOKEL, H *Geschichte des alten Vorderasien* E J Brill, Leiden, 1956, XII+342

- 126 SCHWARZ, E *Germanische Stammeskunde* Carl Winter (Germ Bibl 5 Reihe), Heidelberg, 1956, 248+24 illustr

a sedentary peasant people (northern megalith culture) and a warlike people from the South (single grave culture) are the two components from wh arose the new population wh can only be called Germanic

Rev O H PRUFER, *Erasmus* 11 (13-14), 427-28

127. SEGER, H *Germanen und Indogermanen*

- 128 SHALPO, N A. Aryan conquest of ancient India. (Russian) *Vestnik Drevnei Istori* 3, 40-48,

- 129 SHER SIMHA *Pracina aryo ka mula sthana* (Hindi)  
*GKP* (1950), 18-22

original home of the Aryans bet Indus and Jumna (based on botanical evidence also study of blood)

- 130 SINGH, Ramcharita *Homeland of the Aryans JBRs*  
40, 155-70, 43, 140-49, 177 87, 44, 118-27

the word *arya* originally meant agriculturist Aryans lived in and about Kashmir some time about 12 000 yrs ago did not come from the West Iranians migrated from India because of rel differences Indra Varuna confl ct I V civil conquered and destroyed by Aryans many Aryan tribes settled in H and M D and gave birth to the composite culture wh spread throughout India the Bhārgavas most imp among them

- 131 SIVAKAMESWAR RAO Kopalle *The Aryan Home*  
Kakinada, 1957 152

Himalayan home

Rev M SIVAKAMAYYA *Tri ent* 28 315 16

- 132 SODEN, W von *Die Indogermanen im Alten Orient*  
*Forsch und Fortschr* 15, 41-43

evidences for Idg people in Orient begin cir 2000 B C.

Rev Ed *Anthropos* 35/36 396 97

- 133 SOLTA G *Gedanken zum Indogermanenproblem*  
*Festschrift zum 400 jührigen Jubiläum des humanist Gymn*  
in Linz, 1952, 153-66

(a propos TRUBETZKOY's views)

- 134 SOMMER, F *Zum Zahlwort* *SBBAW Philos hist*  
Kl 7, 1951

controversis the thesis of J SCHMIDT (*De Urheimat der Idg*  
AKAW, Berlin 1890) re influence of Mesop Doab reg on on  
Idg numbers in particular

- 135 SORLEY, H T *The puzzle of the Aryans J Anthropol Soc Bombay* 2 (1), 1-14

original speakers of IE group of Idg were some kind of proto Europeans a wing of these proto Eur went eastwards and reached India problem of Aryan origins is a problem of neolithic age

proto-Aryans on the move by about 5000 B. C. Proto-IE were spilling out of South Russia and Caspian areas very early (even before horse was tamed); later pierced battle-axe became the means of predatory raids..Aryans were not pioneers in culture and civilisation; but they evolved a lg. wh. conquered almost everywhere it has penetrated..

136. SPECHT, F. [IE]. KZ 62, 102 ff.

..distinguishes bet. "Older IE" having no deverbative verbs in *e* and more recent IE, that is, "Schnurkeramiker"..cf. KZ 66, 3, 72 (VBD I-146 26)..

137. SPECHT, F. Die Indogermanenforschung. *Revaler Zeitung* 3 (50), 29-2-1944.

138. SPECHT, F. *Die Ausbreitung der Indogermanen*. Vorträge und Schriften (Preuss. Akad. der Wiss.) 20, Berlin, 1944, 36+5 maps.

..reiterates Nordic home theory..

139. SPECHT, F. Erwiderung. KZ 66, 196-97.

..reply to BRANDENSTEIN's crit. (KZ 66, 195-96) of S.'s article (KZ 66, 1 ff.: VBD I-146 26)..

140. SPECHT, F. Der indogermanische Himmels-gott im Baltisch-Slavischen. KZ 69, 115-23.

..climate considerations suggest the Urheimat to have been in Middle and North Europe..

141. SPEISER, E. A. "Hurrians and Subarians". *JAOS* 68, 1-13.

..(a propos GELB's book on the subject)..

142. SPEISER, E. A. The Hurrian participation in the civilizations of Mesopotamia, Syria, and Palestine. *JWJH* 1, 311-27.

143. STRUVE, V. V. The Aryan problem. (Russian). *Soviet Ethnography* 6/7, 117-24.

144. TARAPOREWALA, I. J. S. The Holy Word of the religion of Zarathushtra and the Holy Immortals. *NIA* 8, 98-106.

..*Ahuna-Vairya* is the most sacred verse of Z..

145. THIEME, P. *Studien zur indogermanischen Wortkunde und Religionsgeschichte*. Akademie-Verlag (Berichte über die Verh. d. SAW zu Leipzig, Phil.-hist. Kl., 98, 5), 1952, 77.

..five studies on words relating to concepts belonging to the field of beliefs re death and immortality among Greeks and Aryans: (1) Nektar; (2) Ambrosia; (3) Hades; (4) Die Totenseele; (5) Hekatombe..

Rev.: O FRIS, *Arch. Or* 20, 659-61; J GONDA, *Museum* 58, 193-95, W MEID, *IF* 64, 187-91, V PISANI, *OLZ* (1953), 120-22; W PORZIG, *ZDMG* 104, 529-31

146. THIEME, P. *Die Heimat der indogermanischen Gemeinsprache*. Franz Steiner Verlag (Akad. d. Wiss. u. Lit. in Mainz: Abh. geistes-und sozialwiss. Kl., 1953, 11), Wiesbaden, 1954, 79.

..(1) there was a common IE lg, (2) it is possible within limits to reconstruct it, (3) it was spoken in the basins of the salmon-supporting rivers—Vistula, Oder, Elbe, and perhaps Weser.. considers words like *lakṣā*, *lakṣa*, *sphya*..IE-speakers knew not only beech and birch but also aspen .IE designation of goat.. argument against TRUBETZKOY's view .

Rev.: H. M. HOENIGSWALD, *Lg* 32, 313-16, H. KRAHE, *OLZ* (1956), 205-08.

147. TOLSTOV, S. P. The problem of the origin of the Indogermans and the ethnological linguistics of today. *Kratkije soobsčeniya Inst. Etud* 1, 1946, 13-19.

148. TOVAR, A. Linguistics and prehistory. *Word* 10, 333-50.

..linguistic reconstruction suffers from abstraction with no connection in reality .if it were possible to ascertain the linguistic nature of Nordic culture, Schnurkeramiker, and Bandkeramiker, the theme of IE origins wd gain in precision and clarity..

149. TRUBETZKOY, N. S. Gedanken über das Indogermanen-problem. *Acta Linguistica* 1, 1939, 81-89.

..IE lgg. may owe their common (more properly, their systematically correlated) traits to later contact just as well as to common descent .original disunity of IE lgg is possible..(Russian version in *Voprosy Jazykoznanija* 7, 1958, 65-77)..

150. WEIR, C. J. M. Problems of Western Asiatic Prehistory. *Glasgow Univ. Oriental Soc Trans* 13, 44-48

151. WEISWEILER, J. Das altorientalische Gottkönigtum und die Indogermanen. *Paideuma* 3 (3-5).

152. WISSMANN, W. *Der Name der Buche*. Vorträge und Schriften (Berlin Akad.) 50, 1952

against E. PASSLER MAYRHOFER and W. KROGMANN Gall  
\*bāgos = Buche is uncertain

153. WOLFF, K. F. [North-Eur. Urheimat] *Ammann Comm. Vol.* (Innsbrucker Beiträge z. Kulturwiss. 2), 1954.  
blonde men and Idg

154. Wüst, W. *Das Recht, Gedanke und Wirklichkeit bei den alten Ariern*. München, 1937, IV+9  
includes OIA facts.

155. Wüst, W. *Deutsche Frühzeit und arische Geistesgeschichte*. Deutsche Akademie, München, 1939, 30  
ref. to Vedic facts

156. Wüst, W. *Indogermanisches Bekenntnis, Ahnenerbestiftung*. Berlin/Dahlem, 1943, VIII+192  
.. (2nd ed., 1st ed., 1942, VIII+160) ref. to many Vedic facts  
Rev. DE VRIES, *Museum* 50, 185

157. YOSHIKAWA, Mamoru. Recent activities in European palaeology (4). Problems on the original home of the Indo-Europeans. *Palaeologia* 4 (1), March 1955, 76-85

158. ZIYA, Yusuf. *Arier und Turaner*. Otto Harrassowitz, Leipzig, 1932, 546

prehist. of Idg peoples just as the culture of the whole world is the work of Turanian peoples, so too are the Idg. of human communities derived from the Turkish Ig.

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1. *Indijskij sbornik* Academy of Sciences USSR (Scientific Contributions of the Pacific Inst, Vol 2), pp 216.

articles in Russian on India .SULEJIKIN, "Periodization of Ind Hist

2. ACHARYA, P K *Glories of India* Allahabad, 1952  
(2nd revised and enlarged ed)

3 AGRAWALA, V S Presidential address Ancient India Section *PIHC*, 1949, 23-44

(also in *JUPHS* 22 36-73 under the title, *Indian Historical Studies, Some Problems*) cultural synthesis is the truth of Ind hist a world of new motifs of thought lies concealed in Vedic lit three great revolutions (1) culture of *tray* synthesised with that of *AV* Vedavyāsa was the chief architect of this synthesis, (2) synthesis of *Up* intuition and Buddhist rationalism also synthesis of philosophy and popular religion represented in *BG*, (3) all comprehensive Hinduism—13th cent onwards imp of place names for hist

4 AGRAWALA, V S Naming the country *AP* 22 (7), 314-16

5 AGRAWALA, V S *Madhyadeśiya samskritikā sutra* (Hindi) *Hindī Anusilana* 2 (1), Jan-Mar 1948

6 AIYAPPAN, A The megalithic culture of southern India *J Ind Anthropol Inst* (Calcutta Univ) 1, 1945, 31-47.

7 AIYAR, C P. Ramaswami The genius of Hindu civilization *BJ* 6 (1-2), Aug 1959

8 ALBRIGHT, W F and others (Ed) *Grundlagen und Entfaltung der ältesten Hochkulturen* Francke, Bern, 1953, 655

VON FUERER HAIMENDORF on *Ancient India* WALDSCHMIDT on the early Vedic Period

Rev W SCHUBART, *OLZ* (1956), 203-04

- 9 ALLCHIN, F R Neolithic cultures in India a re-survey of evidence. PAIOC (18th Session), Annamalai-nagar, 1955, 319-24
- 10 ALSDORF, L *Indien* Deutscher Verlag (Weltpolitische Bucherei), Berlin, 1940, 247+8 maps  
(2nd revised ed)  
Rev H von GLASENAPP OLZ 47, 144 W KOPPERS *Anthropos* 37/40 416 17
- 11 ALSDORF, L *Indien und Ceylon* Junkor & Dunn-haupt (Kleine Auslandskunde 29-30), Berlin, 1943, 159  
Rev G JAESCHKE *Welt d Islams* 1, 310-11
- 12 ALSDORF, L *Deutsch Indische Geistesbeziehungen.* Heidelberg, 1944
- 13 ALSDORF, L *Vorderindien Bharata Pakistar-Ceylon.* (Eine Landes- und Kulturkunde) Georg Westermann Verlag, Berlin, 1955, 336  
Rev R N DANDEKAR, *Erasmus* 11, 618-19
- 14 ALTEKAR, A S The ups and downs in Indian history and culture their causes and cures PAIOC (15th Session) Bombay, 1951, 143-58  
(Pres address History Section) military supremacy and racial and cultural synthesis constituted the key to Aryan success in early and later Vedic periods
- 15 ANDRAE, W *Untergegangene Stadte im Alten Orient* *Welt d Orients*, 1947, 72-77
- 16 APTE, V M Local factors in ancient Indian history and culture *Pr Bh* 60, 264-67, 304-09  
isolation, vast size geographical neighbours rivers climate, flora fauna minerals, etc., have all played a notable role in shaping India's cultural life
- 17 AROKIASWAMY, M The problem of Dravidian origins TC 2, 334-39  
Dr were natives of S I from the earliest times and have gone out from this their home

- 18 AROKIASWAMI, M Stone age in South India *QJMS* 46 (1), 43-48.

. a brief evolution of the civil of S I during three stone ages bet 35,000 and 5,000 B C

19. AUBOYER, J. *La vie publique et privée dans l'Inde ancienne* (Fascicule VI) Presses Univ. de France, Paris, 1955, XI+51+15 plates

(first fasc. to appear out of ten in wh the *realia* of ancient India, as depicted in sculpture and painting, are to be classified, illustrated, and discussed this fasc. relates to the period from 2nd cent B C to 8th cent A D)

Rev A L. BASIAM *JRAS* 1958, 95-97

- 20 AUROBINDO, Sri *The Foundations of Indian Culture*. Sri Aurobindo Ashram, Pondicherry pp 450

Rev P NAGARAJA RAO, *BJ* (12-7-1959), 75-77

21. AYMARD, A, AUBOYER J *Histoire générale des civilisations Tome 1 L'Orient et la Grèce antique* Presses Univ. de France, Paris, 1953, XII+704+48 plates

Ind civilizations pp 537-64, 603-25

Rev A E. RABRITSCHER, *Erasmus* 9, 302-03

- 22 AWDUEW, W I. *Geistesgeschichte des alten Orients*. Volkseigener Verlag, Berlin, 1953, 544

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Rev G GOOSSENS, *Bd Or* 13, 114-15

- 23 BAGCHI, P. C. Foundations of Indian civilization. *BRJIC* 3 (9), 177-79

- 24 BAGCHI, P. C. Foundations of Indian civilization. *I-AC* 8 (2), 129-39.

three main constituents Auster, Dravidian, Aryan I V civil  
. Aryan infiltration IE influences

- 25 BAHADUR MALL *A Story of Indian Culture*. V. V. R I, Hoshiarpur, 1956, XVI+359

Rev S M CHINGLI *Phil Quart* 30, 207-03, S R. DAS, *M in I* 37, 243-44, Hilla C. VAKIL, *AP* (June 1957), 273



26 BARROW, G *India Our Finest Monument* King Bros & Potts, St Leonards on Sea

Rev G M R, *JRCAS* 38, 87 88

27 BARUA, B K *A Cultural History of Assam* (Vol I, Early Period) K K Barooah, Nowgong, 1951, XVI+223

Vedic Aryan influence on Assamese culture

28 BARUA, B K Trends in ancient Indian history CR (Feb 1946) (also in *PIHC*, 9th Session, 1947, 1-19)

(Pres add Ancient India Section, 9th IHC) tries to read (acc to Tantric code) the inscription on the Pa upati seal of M D as *acala upassa* (= mountain worshipped one) I V seal showing two prominently beaked hook nosed and dragon bodied creatures remaining poised in the air from the trunk of the *asvattha* tree this may be representation of the Vedic imagery of *dyā suparna* RV shows contempt for rel beliefs and practices associated with Siva Sakti flora and fauna of I V civil are on the whole the same as those of RV

29 DE BARY, Wm Theodore and others (Ed) *Sources of Indian Tradition* Columbia Univ Press, 1958, XXVII+961

Part I Chh 1-3 Brahmanism (R N DANDEKAR), Part III Ch 10 Dharma (R. N DANDEKAR), Part III Ch 11 Artha (R N DANDEKAR)

Rev ANON *JORM* 27 175-79 B N Das *IAC* 8 194-95, M FOWLER, *JAOS* 80, 64-66, A D P, *BJ* (21-2 1960)

30 BASHAM, A L *The Wonder that was India* (A Survey of the Culture of the Indian Sub Continent before the coming of the Muslims) Sidgwick & Jackson, London, 1954, XXI+568+89 plates

Rev L ALSDORF, *ZDMG* 107 225-27, W Norman BROWN, *JAS* 16, 459-62, T BURROW, *JRAS* 1955, 184-85, E C. CEMEXA *CB* 1957, 186-92, H D GHOSH *Min I* 35, 83-85, L. LAMOTTE, *Le Mus'on* 69 216-17, V RAGHUVAN *JORM* 24, 111 15, H G RAWLINSON, *As Rev* (Oct 1954), 327, O H de A W, *UCR* 12, 274.

31 BASHAM, A L *The Indian sub-continent in historical perspective* SOAS, Univ of London, 1958, 23

(German transl in *Saeculum* 10, 196-207)

32. BASHAM, A. L. A new interpretation of Indian history. *JESHO* 1, 333-47.

..(a review-article on D. D. KOSAMBI's *An Introduction to the Study of Ind. Hist.*, Bombay, 1956)..

33. BEMONT, F. *Histoire de l'Inde*. Richard-Masse (Collection Triptyque 1), 1946, 120.

Rev.: J. P. DUGNOILLE, *RBP&H* 26, 1252-53.

34. BERGER, H. Deutung einiger alter Stammesnamen der Bhil aus der vorarischen Mythologie des Epos und der Purāna. *WZKSO* 3, 34-82

35. BHANDARKAR, D. R. Presidential address *PIHC* (2nd Session), 1938, 9-21.

(See: *VBD* I-1497) antiquity of *itihāsa-purāna* from the Vedic times

36. BHAGAVAD DATTA *Bhāratavarṣa kū brhattara itihāsa*. Vol I. (Hindi). *Bhāratiya Sahitya Bhavan*, Delhi, 1952, 16+338.

Rev: ANON, *JGJRI* 3, 445-46

37. BHAGAVAN DAS. Essentials of Hindu culture. *JGJRI* 7 (2-4), 313-21

38. BHARATIYA, L. Sammīśra bhāratiya saṃskṛitīcī vācā. (Marathi). *Navabhārata* 10 (9), June 1957, 48 ff.

..(march of the composite Indian culture)

- 39 BHATTACHARYA, H. D. The legacy of India spiritual contribution. *Pr Bh.* 53 (12), 482-85.

- 40 BROWN, W. Norman (Ed.). *India, Pakistan, Ceylon*. Cornell Univ. Press, Ithaca, 1951, XIV+234.

..(collection of fifteen articles contributed to *Encycl Amer.* anthropology, sociology, lgg, lit, etc., of these countries)..

Rev: D. H. H INGALLS, *JAOS* 72, 85.

41. BRUNS, F. *Geschichte Indiens*. Dusseldorf, 1957, 336.  
, (German transl. of K. M. PANIKAR's book)..

- 42 BUDHA PRAKASH Vyasa a study in Indo Babylonian cultural contact *JBRS* 37 (3-4) 32-42

suggests identity of Vyāsa with Berosus or Brāsu (who was a learned priest of Babylon about 300 B C.)

- 43 BUDHA PRAKASH Hamare deśa ka nama (Hindi) *Śodha-Patrikā* 4, Sept 1952, 47 63

*sindhu* connected with *indra* (both to be derived from  $\sqrt{\text{ind}}$ )  
*s ndhu* = life force

- 44 BUDHA PRAKASH Govardhana Pīya its historical and cultural significance *PO* 18 13-18

*govardhana* episode represents the antagonism bet. Aryans and non Aryans mountain had special significance in the rel of Vṛtras (who were pre-Aryan priest kings of NW India) mountain-cult repugnant to Aryans

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Rev J BROUGH *JRAS* 1947, V R R DIKSHITAR *JIH* 25 (3), P K. GODE *ABORI* 27, 160

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- 47 CHAKRAVARTI N P Some problems in Indian history *I AC* 4, 65-83, 154-66 (also *PIHC*, 17th Session, 1954, 13 34)

(Pres add) Harappa civilization Harappans had probably started moving out of Panjab eastward and southward before the "painted grey ware" people came contribution of Dravidians to Indian cult

- 48 CHATTERJI, Suniti Kumar *Kṛtā jāna kṛtī* The Indo Mongoloids their contribution to the history and culture of India *JASBL* 16 (2), 1950

- 49 CHATTERJI, Suniti Kumar The Indian synthesis and racial and cultural intermixture in India *PAIOC* (17th

Session) Ahmedabad, 1953, 15-60 (also in *TC* 8, 267-324, *I-AC* 2, 329-45, 3, 107-23, 211-24 )

50 CHATTERJI, Suniti Kumar *Sanskrit culture Prajñā* 1, 1-8

51 CHATTERJI, Suniti Kumar The culture and literature of Asia a brief general survey *I AC* 4 (3), 248-60

52 CHATTERJI, Suniti Kumar Indianism and Sanskrit *ABORI* 38, 1-33

Indianism expressed thro Sanskrit a culture of composite origin international implications of SK

53 CHATTERJI, Suniti Kumar *Indianism or the spirit of India I AC* 8 (2), 116-28

belief in an Unseen Reality in oneness of life and being in one single principle running thro the universe realisation of the tragic fact that there is sorrow and suffering in this world sense of sacredness of all life compassion and sympathy as well as active service and good doing note of intellectualism and spirit of tolerance

54 CHATTERJI, Suniti Kumar *Bharata me ārya aur anārya : (Hindi)* Madhya Pradesh Sahitya Parishad, Bhopal, 1959, 107

55 CHATTOPADHYAYA B K Fusion of cultures in India *KKT* 18 (10), 614-20

(a propos S K CHATTERJI कृष्ण Dvaipāyana Vyasa *JASB* 16 1 ff) acc to author कृष्ण and Vyasa both supported pure Vedic culture

56 CHAUDHURI N M The Dravidian theory *SC* 13 (9), 361-66

anthropologically (and also linguistically), there is no essential difference bet. the people to north of the Vindhyas and those to the south

57 CHOUDHURY, Pratap Neolithic culture in Kamarupa *J Assam RS* 11 (1-2), 41-47,

58. CHOUDHARY, R. K. *Some Topics from Ancient Indian History*. Patna, 1949, 43.

(1) people's share in Govt, (2) Indra in Hindu mythology;  
(3) educational rites, (4) survival of pre-Aryan culture.

59. CHOUDHARY R. K. Permanent aspects of Indian culture. *Pr. Bh.* 61, 143-46.

bleeding of three streams : the intellectual, the folk element, the foreign influences

60. CHOUDHARY, R. K. *History of Bihar*. Begusarai, 1958, VIII+421+30 plates.

61. CHOUDHURY, H. Spirit of Indian culture. *United Asia* 10 (6), 453-60.

62. COOMARASWAMY, A. K. *The religious basis of the forms of Indian society. Indian culture and English influence. East and West*. Orientalia, New York, 1946.

Rev : V R, *JORM* (July 1946)

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Rev - R. O WINSTEDT, *JRAS* (1947)

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Dravidians are of Libyan or Deltaic origin known as Badarians of ancient Egypt the Hermopolitan cult is identical with the Vaisnavaite cult, and the Heliopolitan cult with the Saivaite cult

- 65 DANDEKAR, R. N. *Characteristics of Eastern culture Proc. 9th International Congress for the History of Religions*, Tokyo, 1958, 667-74

more specifically of Ind cult.

66. DANDEKAR, R. N. Influence of Western culture on the East *Proc 9th International Congress for the History of Religions*, Tokyo, 1958, 693-704.

more specifically on India

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 (3rd revised ed., 1955, XXX+203) . a Marxist study of ancient Indian hist. in outline .  
 Rev. . J. HABIB, *Med. Ind. Quart.* 1, 76-79
68. DANGE, S. A. Some problems of Indian history. *New Age* 9, Sept. 1954, 15 ff.
69. DANI, A. H. Indian punch-marked coins—a new approach *JASP* 1 (1), Dacca, 1956, 109-20.  
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70. DANNAUD, J. P. En hommage a l'Inde. *Education* (Mar.-May 1949), 182-200  
 spirituality, vitality, intellectuality
71. DAS, R. K., DAS, S. R. Rise of Indian civilisation *MR* (July 1958), 21-36.
72. DAS GUPTA, C. C. Pre historic terracotta figurines of South India *J. Dept. Lett* 34, Calcutta Univ, 1946, 1-30.
73. DASGUPTA, P. C. The maritime peoples of ancient India *CR* 113 (1), 7-13, 113 (2); 113 (3), 176-81; 114 (1), 39-41.  
 . theory of North Eur. cradle of early Aryans is acceptable  
 Aryans not altogether ignorant of sea. Vedic Aryans were familiar with river systems in North India (*SV* X. 75) .
74. DASGUPTA, T. C. Ancient India in the forgotten world. *CR* 117 (3), 171-86
75. DASGUPTA, T. C. Ancient India and the Near East. *MR* (Jan. 1951), 62-69.
76. DAVID, H. S. The original home of the Dravidians : their wanderings in prehistoric times, B. C. 4500 to 1500. *TC* 3 (2), 77-81.  
 bet. 4500 and 4000 B. C., to the NE of the Elamites but within their influence, lived the Dravidian races, these nomadic herdsmen roamed from Sumer and Elam to the valley of Oxus, there learnt

to develop city-civilization in 3rd mill. B C, Dr. lived on a footing of equality with both the Aryans to the West and the Mongolians to the East; it was during this period that Aryans and Dr. loaned words from each other..first Dr. settlements in India at Mehi, Kulli, Nal, and Amri, cir. 2900 B. C.,

77. DAVIES, C. Collin. *An Historical Atlas of the Indian Peninsula*. OUP.

Rev. : V. R., *JIH* 29, 322

78. DE, S. K. The beginnings of Indian civilisation, *Prajñā* 1, 23-31. (also *BRMIC* 2, 147-52; *I-AC* 4, 261-79.)

..foundations of Ind. cult are complex, its beginnings obscure, its development polygenous. Indo-Aryan superstructure on Kol-Dravidian basis..great imp. of Aryan elements lies in the fact that they succeeded in giving the Ind. cult. its form and unity..

79. DEBRUNNER, A. *Indien. Mensch und Gottheit in den Religionen* (Univ. Bern), 1942.

80. DESAI, K. D. Non-Āryans on the western coast, *J Bom U* 28 (1), July 1959, 10-31.

..puts forth the hypothesis that Nāgas and Asuras were settled on the sea-board of Sindh and Gujarat, that they had flourishing settlements with maritime trade, and that most of the Aryan-Non-Aryan conflicts took place in that region..subject discussed under four heads: (1) probable course of Sarasvati in Vedic and post-Vedic periods; (2) location of *pātālā*; (3) Non-Aryans in Vedic and post-Vedic periods; (4) Non-Aryans in the Buddhist period..

81. DIKSHIT, K. N. The dawn of civilization in India. *Bull. Baroda Mus.* 2 (1), 3-13.

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—being a class phenomenon after the conquest). .layer of cultural trad common to I. V. and Sumeria..K. considers the motifs of *gajā-vṛṣabha*, seated three-faced god surrounded by animals (acc. to K, he is not Paśupati but Tvastā), the bird-goddess, the seven sages, the Bhārgavas..

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(The Whidden Lectures, McMaster Univ., Hamilton, Ontario, 1957) India's response to external and internal challenges has been one of gradual adaptation rather than violent opposition.

Rev. K. BALLHATCHET, *BSOAS* 22, 407, J. FILLIOZAT, *JA* 247, 262-63

200 PANDYA, A. V. Pre historic cultures discovered on the Narmadā *PIHC* (10th Session), Bombay, 1947, 179-94

Aryans were present in India even at the time of the beginning of the Narmadā culture (3700-3800 B. C.)

201 PANIKKAR, K. M. Problems of Indian History *JIH* 29 (3), 219-27

202 PANIKKAR, K. M. *A Survey of Indian History*. Asia Publishing House, Bombay, 1954

(2nd ed., 1st ed. in 1947) German transl. by F. BRUNS *Geschichte Indiens* Progress Verlag, Duesseldorf, 1957, 336  
French transl. by J. BRECARD *Histoire de l'Inde*, 1958

203 PANIKKAR, K. M. Indische Geschichte neu geschrieben *Bulletin der Botschaft* 6 (5), Bonn, 1956, 4-6

204 PATI, T. India's contribution to world culture *Allahabad Univ. Mag.* 30 (2), 23-32

205 PATIL, D. R. *The Cultural History from the Vāyu Purana*. DCRI, Poona, 1947

(abstract of this work in *BDCRI* 6, 143-50)

206 PATIL, D. R. The historical value of the Puranas *AP* 19, July 1948, 302-05

- 207 PHILIPS, C. H (Ed). *Handbook of Oriental History*.  
Royal Hist Soc, Guides and Handbooks, No 6, 1951.

. deals, among other things, with romanization of Oriental words, personal and place-names, systems of dating, list of dynasties and rulers (covers whole field of Oriental History from ancient to modern times, and from Arabia to Japan)

Rev R. S., *JIH* 29, 325-26

- 208 PISANI, V India contemporanea e India pre istorica  
*Giornale della Soc Asiatica Italiana* 3, 319 ff

- 209 POWELL PRICE, J C *A History of India* Thomas  
Nelson & Sons, London, 1955, XV+679+25 maps

(from I V civil up to 1939)

Rev S FUCHS, *Anthropos* 53, 300 J van LOHUIZEN DE LEEUV,  
*Bibl Or* 14 90-91, K A N, *JIH* 33, 229-34, C H PHILIPS,  
*Art As* 20, 219-20

- 210 PRASAD, Surendra India through the ages (a socio-  
economic glimpse) *Allahabad Univ Mag* 30 (1), 18-30  
brief ref to Vedic civilization

- 211 PUSALKER, A D The Brāhmana tradition and the  
Ksatriya tradition *Hriyanna Comm Vol*, 1952, 151-55,  
controversy PARGITER's hypothesis of two such distinct trad.

- 212 PUSALKER, A D Presidential address History  
Section *PAIOC* (18th Session), Annamalainagar, 1955, 58-72  
reiterates his view that I V civil is a later phase of RV-culture  
discusses the concept of *itiha purana* no distinction bet I and  
P in Vedic lit., *Nirukta* first speaks of the two separately

- 213 RADHAKRISHNAN, S *East and West Some Reflec-  
tions* Harper & Brothers, New York, 1956, 140

pp 1-22 I V civil, Vedic culture, Buddhism 'man is most  
human when he is most alone' 'asceticism is opposed not to  
enjoyment but to attachment' 'caste-system was originally intend  
ed to encourage a wide range of individual difference, but it has  
come to denote privilege and snobbery' 'at its depth, ref in its  
silences and expressions is the same'



214. RAGHAVA, Rangeya. *Prācina bhāratiya paramparā aura itihāsa*. (Hindi). Atmaram & Sons, Delhi, 1953, 518.

..(from prehist. times up to the end of the 6th cent. A. D.)..

Rev.: R. B. PANDEY, *NPP* 59, 177-82.

215. RAGHAVAN, V. Variety and integration in the pattern of Indian culture. *The Far Eastern Quarterly* 15 (4), Aug. 1956.

216. RAJA, C. K. India's cultural role in the world. *ALB* 13 (4), 205-25.

..the genius of Ind. nation is the equation, or rather the identification, of the three values in life—*satyam, śūyam, sundaram*..

217. RAJA, C. K. Elements in human civilisation, materialistic and moral. *AP* 14, 195-200.

..perfect balancing in Veda, *Up*, and epics bet. man's spiritual life and the demands of his physical existence..

218. RAJAN, K. V. Psychological evaluation of certain trends in Indian culture. *Ind. J. Psychology* 32 (3-4), 1957, 125-32.

219. RAJU, P. T. The plastic spiritual basis of Indian culture. *Ved. Kes.* (April 1954), 492-500.

220. RAJU, P. T. *India's Culture and her Problems*. Univ. of Rajputana, Jaipur, 1956, VIII+106.

..four lectures: (1) The formative period of Ind. culture; (2) Ind. culture as completed; (3) The period of cultural conflicts and transformation; (4) Our present problems. some of the fundamental aspects of Hinduism are: its universality (philosophical and psychological; its inwardness; its subordination of all values to the spiritual values; recognition of the right to life of every creature, however humble; assertion of spiritual identity of all men; its plasticity and consequent indetermination.

Rev.: H. C. VAKIL, *AP* (Mar. 1957), 132-33; J. WILD, *PEW* 3, 271-75

221. *The Cultural Heritage of India* : Vol. I : The Early Phases (Pre-historic, Vedic and Upanisadic, Jaina, and Buddhist), published by R. K. Mission Inst. of Culture, Calcutta, 1958, LXIV+652.

. (Vol III The Philosophies, Sept 1953, Vol. IV The Religions, Oct 1956) Part II Prehist India (M S VATA, "Indus Valley Civilization", B K GHOSH, "Home of the Indo-Aryans")

Part III Vedic Civilization (T M P MAHADEVAN, "The religious-philosophic culture of India", Swami GHANANANDA, "The dawn of Ind philosophy", Swami MADHAVANANDA, "A bird's-eye view of the *Up*", Swami SHARVANANDA, "The Vedas and their religious teachings", C. K. RAJA, "Vedic culture", A. S. ALTEKAR, "Vedic society", V M APTE, "Vedic rituals" and "The Vedāngas", V S AGRAWALA, "Yāska and Pāṇini", ANIRVAN, "Vedic exegesis", M N SARKAR, "Mystical approach in the *Up*", Swami GAMBHIRANANDA, "Up meditations")

Rev P K GODE, *AP* (June 1959), 271-72, L. RENOU, *Diogenes* 30 129-31, M S, *Pr Bh* 64, 314-16, P SANKARA NARAYANAN, *Ved Kes* 46 117-20, U P SHAH, *JOIB* 8, 208-10

222 RAMAKRISHNAIYA, K Ourselves our home, race, and language *JSVOI* 14, 1-20

study of the Āndhras (ref S RAMAKRISHNA SASTRY, "Āndhras and Telugus—their origin, home, and language", *AORM* 9) acc. to author, Āndhras were Dravidians

223 RAMASWAMI SASTRI, K S *Hindu Culture and the Modern Age* Annamalai Univ, 1956, 426

224 RAMAYYA, S The rise, growth, and decay of civilization in India *JGJRI* 14, 107-50

225 RAO, V D, GOHALE, B G *Ancient Indian History and Culture*. Bombay, 1958, 258

(from the earliest times to 1000 A D)

226 RAWLINSON, H G *A Concise History of the Indian People* OUP, 1950

(2nd ed)

227 RAY, S K *Prehistoric India and Ancient Egypt* P K Ray Publishers, New Delhi, 1956, 42

Egyptian colonization in Bengal Bengal conquered and occupied by a group of refugees from the collapse of the Atonist movement around 1350 B. C.

228. RENO, L.; FILLIOZAT, J. *L'Inde classique*. Payot (Manuel des études indiennes, I), Paris, 1947, 669 + 28 illustr.

..(in collaboration with P. MEIL, A. M. ESNOUL, L. SILBURN).. geography and races (MEIL, 19-51); Sanskrit (RENO, 52-74); history from the earliest times up to 7th cent. A. D. (FILLIOZAT, 120-269); Vedism (RENO, 270-380); Brahmanism: Sanskrit sources (RENO, 381-445); Brahmanism: non-SK. sources (MEIL, 445-80); forms of rel. (RENO, 480-620); sects (RENO, 620-61).. Vol. II, Bibl. de EFEO, 3, 1953, XIX + 758; deals, among other things, with sciences like medicine, astronomy (FILLIOZAT)..

Rev.: A. L. BASHAM, *BSOAS* 18, 382-83, W. BELARDI, *Ric. Ling.* 1, 159; G. M., *AO* 22, 86; F. O. SCHRADER, *OLZ* (1954), 251-54.

229. RENO, L. *Le civilisation de l'Inde ancienne* (d'après les textes sanskrits). Flammarion (Bibl. de philosophie scientifique), Paris, 1950, 264.

. deals mainly with ancient Indian society..rel, phil, caste, family. (English transl of this work by P. SPRATT: *The Civilization of Ancient India*, Sushil Gupta, Calcutta, 1954, 196)..

Rev.: B. P. GROSlier, *BSEIC* 26, 225-26; G. M., *AO* 22, 87.

230. RENO, L. *The civilization of India according to Arnold Toynbee*. *Diogenes* No. 13, Spring 1956, 69-80.

. (French version in *Diogenes* 13, Jan 1956)..crit observations on T.'s treatment of India in the various volumes of his History..

231. RIENCOURT, A. de. *The Soul of India*. 1960, XVI + 431.

232. RUBEN, W. *Indien im Rahmen der Weltgeschichte*. *Istanbuler Schriften* 9, Zurich, 1946.

Rev.: E. A., *MSOK* 8.

233. RUBEN, W. *Einführung in die Indienkunde* (Ein Überblick über die historische Entwicklung Indiens). Deutscher Verlag der Wissenschaften, Berlin, 1954, IX + 390.

. hist. of Indology; geography and ethnography; Indian Ur-society, oldest slavery-state in NW India (3rd mill. B C), *RV*; social relations (1000 B C.); lgg; Br. and Up.

Rev J FILLIOZAT, *OLZ* (1955) 464-65, O FRIS, *Deutsche Zeitschrift fuer Philosophie* 3, 397-401

234 RUBEN, W Bemerkungen zu einer Einführung in das Studium der indischen Geschichte *MIO* 5 (3), 1957

235 RUBEN, W Indien und die Weltgeschichte *Rev d Hist de la Civilisation Mondiale* 4, Moscow, 1958

236 SAHA, M N The age of the Mahābhārata *SC* 4

(a propos P C. SENGUPTA Some astronomical references from the MBh and their significance *JASDL* 3-1) acc. to SAHA the striking consistency of these ref suggests that they were all later additions made by the epic compiler of about 400 B C, with the help of an astronomical assistant of his time

237 SALETORÉ B A *Ancient Indian History and Culture* Kannada Res Inst, Dharwar, 1957, 11  
(inaugural lecture)

238 SANKALIA, H D Stone age tools in the Baroda Museum *Bull of the Baroda State Museum and Picture Gallery* 2 (1), 15-23

239 SANKALIA H D *Studies in the Historical Geography and Cultural Ethnography of Gujarat* DCRI (Monograph Series, 3), Poona 1949, XIV+245

(summary in *JGRS* 7 147-63) Lecture 5 Aryanization of G

240 SANKALIA, H D Ancient and prehistoric Maharashtra *JBBRAS* 27, 99-106

241 SANKALIA, H D The personality of India a history of the material culture in India PIHC (18th Session), 1955, 25-28

(Presidential address Ancient Period Section) synopsis

242 SARMA, D S *The master key of Hindu civilization* *Ved Kes* 35, 46-50

the law of spiritual progression is the master key

243 SARMA, D S The characteristics of Indian culture *AP* (Oct 1951), 447-50

244. SASTRI, P. S. Indian culture and the west. *Pr. Bh.* 58, 134-36.

245. SATYA VRAT. Indian culture in the light of Sanskrit language. *PO* 21, 3-11.

246. SATYA VRAT. *Prāgaitihāsikā bhārata me jātiya sammi-sana.* (Hindi). *NPP* 64 (1), 35-46.

..(based on S. K. CHATTERJI's presidential address at the 17th AIOC, Ahmedabad).

247. SCHWAB, R. *Le renaissance orientale.* Payot (Bibl. hist.), Paris, 1950, 528.

. detailed hist. of the effect upon the West of the discovery of oriental civilizations...discovery of SK...Hinduism and Christianity. (in the preface, RENOU says that S. stresses not so much the "exoticism" as the "spirituality" of Asia)..

Rev.: J. D. M. DERRETT, *JRAS* (1951), 222-23; G. M., *AO* 22, 85.

248. SEIDENFADEN, E. The cultural process in India. *Man* (1952), 295.

. (a propos *Man* 1951, 232). ref. to Nāgas in Thai myths...origin to be sought for in ancient India .

249. SEN, Dharani Lower palaeolithic culture-complex and chronology in India. *Man* 1 34 (2), 121-50

250. SEN, Gertrude E. *The Pageant of India's History.* Vol. I. Longmans, Green & Co., New York, 1949, 431.

..(from the earliest times to the time of Harsa) acc. to author, if the tall fair-skinned Aryan of the North was the father of Ind culture, the slender dark Dravidian of the South was certainly its fertile mother. continuity and depth of Ind civilization

Rev.: P. C. BAGCHI, *VBQ* 15, 231-32; D. MITRA, *Pr. Bh.* (Sept. 1949); S. A. A. RIZVI, *Med Ind. Quart* 1, 79-81

251. SEN, Gertrude E. *Cultural Unity of India.* Govt. of India (Publications Division: Information Ministry), 1956, 71.

..(1) Homeland; (2) We the people; (3) Roots of Ind. culture; (4) Cultural continuity and synthesis .

252. SEN, Kshitimohan. *Bhārater samīkṛti*. (Bengali). Visvabharati Book Depot, Calcutta, 1943, 76.

Rev.: M. M. GHOSH, *IHQ* 19, 88-89.

253. SENGUPTA, Padmini. *Everyday Life in Ancient India*. OUP, Bombay, 1950, 203.

..a brief outline of the domestic and social life of the ancient Indians..

Rev.: R. K. DIKSHIT, *Pr Bh* (April 1951), 190; A. MUKERJI, *Quest* 1 (1), 64-65; O. H. de A. W., *UCR* 8, 277.

254. SENGUPTA, P. C. *The age of the Mahābhārata* SC 5, 26-29.

..(a propos M. N. SAHA's paper on this subject, SC 4). SENGUPTA controverts SAHA's views and reiterates that *MBh* war was fought in 2449 B. C bet 4th and 21st Nov

255. SENGUPTA, P. C. *Ancient Indian Chronology*. Calcutta Univ., 1947, 287.

Sect. II: Vedic antiquity

256. SHAH, U. P. Lothal - a port? *JOIB* 9 (3), 310-20.

..no conclusion can be drawn at this stage

257. SHAMSUDDIN. *Ancient Indian Universities*. *Pr. Bh.* 62, 504-07.

258. SHARMA, D. C. *Our Indian Heritage* Blackie & Son, Bombay, 1943, 144.

259. SHARMA, D. C. *The Indian way of life*. *AP* 21, Mar. 1950, 115-18.

..made up of the synthesis of the four *puruṣārthas*.

260. SHARMA, S. R. *Our Heritage*. Hind Kitabs, Bombay, 1947.

261. SHARMA, S. R. *Ancient Indian History and Culture*. Hind Kitabs, Bombay, 1947.

262. SHARMA, S. R. *India as I see Her*. Agra, 1956, 251.

.. (a survey of India's cultural hist. from the days of I. V. civil to the present day)..

263. SHASTRI, Haridatta. *Bhāratiya sāhitya aura saṁskṛti: prathama bhāga: Vaidika kālā tathā kalā.* (Hindi). Delhi, 1959, 46+338.

..Sect. I: Vedic culture, Sect. II: Indian art, sculpture, etc...

264. SHEJWALKAR, T. S. The Mahābhārata data for Aryan expansion in India. *BDCRI* 5, 201-19.

..(See: *VBD* I-148.17a). the Aryans, before going eastward, crossed over into the Deccan; the southern land-route lay along the east coast and thro' the centre of the peninsula..

265. SINHA, N. K.; BANERJEE, A. C. *History of India.* Mukherjee, Calcutta, 1958, 695+25 illustr.+15 maps.

..(revised and enlarged 6th ed.)..(from the earliest times)..

266. SIRCAR, D. C. Spread of Aryanism in Bengal. *JASBL* 18 (2), 1952.

. Aryanism entered Bengal thro' the northern region of the country and spread its influence first in Vanga or East Bengal..

267. SIRCAR, D. C. The Dravidian problem. *M in I* +35 (1), 31-38.

..there is evidence re. movement of at least some Dravidian tribes from North to South, e g, Āndhras (*At Br* VII. 18; *SāmikhśS* XV. 26)..some Vedic schools are Āndhra. cerebral consonants believed to have been borrowed by the Aryans from Dravidian speech. the suggestion that the highly civilized pre-Aryan people of I. V. civil. were Dravidian-speakers accords well with the subsequent trend of Ind. hist and civil .

268. SIVAPUJANA SIMHA. "Bhāratiya sāhitya aura saṁskṛti"—eka mūlyāṅkana. (Hindi). *Vedavānī* 12 (6), 7-10.

..(criticism of certain observations in Haridatta SHASTRI's book)..

269. SMITH, R. M. Contrasting factors in Indian and Western history. *AL* 31 (2), 24-33.

270. SMITH, Vincent. *The Oxford History of India.* OUP, 1958, 914

. (3rd completely revised ed. by P. SPEAR: first ed. pub. in 1919)  
. 'Prehistory', revised by R. E. M. WHEELER; Part I (Hindu Period), revised by A. L. BASHAM..

Rev. . S. C. MISRA, *JMSUB* 8, 76-80, *L S P*, *UCR* 17, 58-59;  
L. PETECH, *RSO* 34, 105-06.

271. SPIERS, John. *From wisdom's antique home* TC 6, 176-94

. (the spirit of North India has been flattened by a succession of overlapping, devastating invasions, the result is psychic anaemia; therefore, wisdom of South India) *yogin* ideal of the South. Aryans were pillaging destructive invaders, they were of extroverted type common to all aggressors, their gods were their hypo-stalised values, as far as concerns the life of wisdom, the Aryan contribution has just been *damnum hereditas* in all ancient civilizations, there is a common rel attitude wh is ecstatic and virile (the bull, phallus, leafy glade, sacred tree, wild animals—all belong together high place for worship, use of oil for anointing, temple pool for ritual bath the worshipper is alternately in a frenzied abandon of terrible dancing joy and at other times sunk in deep mystical union with the moon crowned or horned god) this prehist rel is still the dominant rel of India

- 272 SRIKANTAYA, S India through the ages. *QJMS* 36 (1), 33-48

273. SRINIVAS, M N Sanskritization and Westernization. *Society in India* (Social Science Assn Publ), Madras, 1956, 73-115

Sanskritization meant adoption of Brahmanic way of life by a low caste—a process wh seems to have occurred frequently in Hindu society it also included exposure to new ideas and values embodied in SK lit..

- 274 SUBBARAO, B *The Personality of India* (A study in the development of material culture of India and Pakistan). M. S Univ. Archaeology Series 3, Baroda, 1956, XII + 135 + 8 plates + 18 maps + 15 fig.

attempts reconstruction of prehistory and proto-hist of India.. indicates present state of knowledge in the field.

Rev. . F R ALLCHIN, *BSOAS* 21, 213, A L BASHAM, *JRAS* (1959), 184-85, A H DAN, *JASP* 2, 201-02, S FUCHS, *Anthropos* 53, 660-61, A. SALMONY, *Art As* 20, 222

- 275 SULEIKIN, D. A. *Principal questions of the periodisation of the ancient history of India* (Russian). *Scientific Reports of the Pacific Inst* (Acad of Sciences USSR), 1949, 117-92.



- 276 SYED, M Hafiz. Spiritual ideals of ancient India  
*Kashi Vidyapeetha S J Vol*, Banaras, 1947, 1-8
- 277 TALASIKAR, V R Should history be written at all?  
*Pr Bh* 52 (7), 286-89
- 278 TARA CHAND Presidential address *PIHC* (9th Session), 1945, I-XVIII
- 279 TARA CHAND Ancient Iran and India *Indo Iranica*  
12 (4), 1-16  
discusses Zoroastrian rel linguistic and conceptual identity bet  
*RV* and *Avesta*
- 280 TOUSSAINT, G Unité de civilisation indienne *France*  
*Asie*, No 81 99 102  
(comments on H ZIMMER *Mythes et symboles dans l'art et la*  
*civilisation de l'Inde* [French transl of Z.'s book by Mrs S  
RENOU Payot Paris 1951] and similar books and articles)
- 281 TOYNBEE Arnold J The value of Oriental history for  
historians *J of Siam Society* 45 (2), 73 88
- 282 TRIVEDA, D S *The pre Mauryan History of Bihar*  
Moulal Banarasidass Banaras, 1953 171 + V  
(originally pub serially in *JBRs* 36-38) Ch. 1 Aryans and  
Vrātyas Vedic and Vrātya rel g ons Vedic evidence re kings and  
peoples of Bihar
- 283 TUCCI G (Ed) *Le civiltà dell'oriente* Gherardo  
Casini, Rome  
Vol I (History of the various Asian countries and peoples  
India by L. PETECH) 1956 XXVII + 1310 Vol II (Lite  
ratures Ancient Ind Lit by L. SUALI Med and Modern  
Ind Lit by S K CHATTERJI) XVII + 1171 + 502 illustr + 12  
coloured plates (Vol III will deal with Rel phl and science  
Vol IV with Arts)
- Rev (Vol I) G GOOSSENS, *Bibl Or* 15 220-21 L. LANCIOTTI  
*EW* 7 377 78 (Vol II) J E van LOHUIZEN DE LEEUW *Bbl Or*  
16 159-60.

284. *Interrelations of Cultures : Their Contribution to International Understanding*, published by UNESCO, Paris, 1953, 387.

..a symposium on cultures characteristic of different peoples..  
 ("Spiritual, moral, and social aspects of Ind. culture" by B. L. ATREYA; "Origins and meaning of Ind. culture" by S. K. CHATTERJI [acceptance of unity in diversity or a harmony of contrasts is the unique Ind way of life]; "Indian trad arts" by A. DANIELOU) .

Rev · K R SRINIVASA IYENGAR, *AP* (Jan. 1955), 34.

285. UNVALA, J M. Political and cultural relations between Iran and India. *ABORI* 28, 165-89.

in prehist times (I V civil and Elam, Sumer, Anatolia, etc.)..  
 in proto-hist times (Vedic Aryans and ancient Iranians).

286 UPADHYAYA, Baladeva *Ārya samskṛti ke mūlādharma*. (Hindi). Sarada-Mandir, Banaras, 1948.

Rev. H P PODDAR, *NPP* 53 (1)

287 UPADHYAYA, Ramji. *Bhāratasya samskṛtika-mūlāḥ*. Sagar, 1958, 2+5+510.

..Sanskrit treatise on ancient Ind cultural trad

288. VAKANKAR, V. S. *Āhatamudrāo kā prāgasthāsika srota evam Ujjayini ki prācina mudrae* (Hindi) *SP* (16th AIOC), Lucknow, 1951, 269-72.

289. VIDYARTHI, M. L. *India's Culture through the Ages*. Tapeswari Sabitya Mandir, Kanpur, 1951, 382+XVII.

Part I deals with the ancient period spirituality is the motif and master-key of the Indian mind .

Rev · J. M GANGULI, *Pr Bh.* (Aug 1951), 350-51, G M, *AP* (Aug. 1951), 380.

290. VIDYARTHI, P. B. The fundamentals of Indian culture. *KKT* 18, 457-59

291. WADIA, B. J. Some ancient civilizations of the world. *Bh Vid.* 4 (2), 127-32.

. a rapid survey of civilizations of antiquity—Egyptian, Indian, Chinese, Greek, and Roman..much in common.

- 9 APTE, V M. *Contributions to the History and Culture of the Indian People, Vol I, Vedic Age* BVB, Bombay, 1951

(1) Political and legal institutions in the age of the *R̥k Saṁhitā* (pp 352-59), (2) Religion and philosophy in the age of the *R̥k Saṁ* (360-83), (3) Social and economic conditions in the age of the *R̥k Saṁ* (384-99), (4) Political and legal institutions in the age of the later *Saṁ* (425-37), (5) Religion and philosophy in the age of the later *Saṁ* (438-48), (6) Social and economic conditions in the age of the later *Saṁ* (449-63), (7) Political and legal institutions in the age of the *Up* and *Sūtras* (482-92), (8) Religion and philosophy in the age of the *Up* and *Sūtras* (493-505), (9) Social and economic conditions in the age of the *Up* and *Sūtras* (506-26)

- 10 APTE, V M. *Social and Religious Life in the Grhya Sūtras* Popular Book Depot, Bombay, 1953, XXXII+280

(2nd revised and enlarged ed.)

Rev B BHATTACHARYA, *Pr Bh* 62, 115, SACHCHIDANANDA, *Min I* 35, 78-80

- 11 BHARGAVA, P L. *India in the Vedic Age A History of Aryan Expansion in India* Upper India Publishing House, Lucknow, 1956, 202

establishes agreement bet Vedic and Purāṇic trad present 18 *Purāṇas* grew out of the Vedic *Purāṇa*, with alterations here and there by uneducated temple-priests Aryan home in some mountain range to the north of Saptasindhu families of Vedic *r̥* as political expansion of Indo Aryans their social conditions and religious beliefs

Rev K MAMMEN, *JIH* 34, 339-40

- 12 BHATTACHARYA, V C. *Puranic tradition—is it Vedic?* *JGJRI* 15 (3-4), 109-33

*Purāṇa* trad is basically founded on Vedic heritage

- 13 BISWAS, S N. *Über das Vratyaproblem in der vedischen Ritualliteratur* *ZDMG* 105 (2), \*53\*-54\*

(summary) Vratyas did not belong to a foreign religion they had been Brāhmaṇas who became impure through certain practices, were purified through *vr̥tyastoma*

- 14 BISWAS, U N *Bhūratabarsa o brhattara bhāratera purābrtta* Vol I (Bengali) B Sircar & Co, Calcutta, 1950, 554

attempts a new study of Vedic *mantras* inner meaning of allegorical stories in the code lg of Veda 'white' Aryans penetrated into India and advanced as far as Ceylon bet 8000 and 7500 B C

- 15 BOSE, A C Vedic Rishis their contribution to civilization *BJ* 2 (1), 14-8-1955, 74-79

- 16 BRANDENSTEIN, W *Die alten Inder im Vorderasien und die Chronologie des Rigveda Frühgeschichte und Spw*, Wien, 1948, 134 45, 186 (Nachtrag)

ancient Indian Aryans must have definitely occupied Kuban on the Derbent pass bet Caucasus and Caspian Sea (cf evidence produced by KRETSCHMER HANGAR WEIDNER) Indian rulers of Mitanni (cir 1250 B C) driven out by Salmanassar I over Euphrates and downwards and further eastwards *RV* composed not long before 1000 B C

- 17 BUDDHADEVA Vaidika (bharatiya) samskriti ka svarupa (Hindi) *GKP* 4 (9), 2-9

- 18 BUDHA PRAKASH Veda—eka aitihāsika adhyayana (Hindi) *NPP* 63, 317-36

mainly based on Indra mythology

- 19 BUDHA PRAKASH Vṛtra (a study in the impact of the Aryans on Indian culture) *ABORI* 30, 163-214

Vṛtras were Dasyus aboriginal people of India their habitat was the Himalayan ranges of NW worship of Agni and Soma prevalent among them lit of Vedas was cultivated by them before the advent of the Aryans who adopted it after settling in India Vedic ritual and rel were non Aryan in origin Brahmanization of Aryans impact of Aryans on Indian culture resulted in its humanization and spiritualization

- 20 CHAPEKAR, N G *Padis OT* 2 (2-3), 61 66

P, a distinct community has a hist basis

- 21 CHATTOPADHYAYA, B K Vedic civilization *KKT* 12, 615-17

22 CHATTOPADHYAYA, B K Ideals of Vedic civilization  
KKT 13 (3), 302-04

23 CHATTOPADHYAYA, K P Culture contact and changes  
in the Vedic age *Ethnologica* 1 (Proc of 4th Internat Congress  
of anthrop and ethnol Sciences, Vienna, 1952)

24 CHATTOPADHYAYA, Sudhakar The rule of Achaemenids  
in India *IHQ* 25, 184-204

I V civil shows India's intimate relationship with Sumer *RV*  
alludes to Iran *Ait Br* (VIII 14) refers to the twin tribes of  
Uttara Kuru and Uttara Madra as living beyond the Hima-  
layas all this shows that India maintained close relationship with  
Western and Central Asia

25 CHAUDHURI, N M Were the Rigvedic Aryans proto-  
Nordics? *SC* 11 64-69

author controverts the view that *RV* Aryans were a fair skinned,  
fair haired dolicocephalic leptorrhine race wh came to India  
from the distant Eurasiatic steppe about 2000 B C., acc to him  
neither anthropological nor linguistic evidence supports such view  
evidence of *RV* also goes against that view *RV* people classi-  
fied on cultural and not ethnic basis

26 CHAUDHURI, N M The Rgvedic people *CR* 128,  
261-85, 129, 53-74, 138-54, 239-52, 130 27-41, 173-85

27 CHOUDHARY, R K Early history of Mithila *JBR* 38 (2), 350-56

cultural continuity preserved in M since the beginning of the  
Aryan civilization

28 DANDEKAR, R N "Enter the Aryans" Battle of  
ten kings *ER* 52 (4), 101-03

29 DANDEKAR, R N The antecedents and the early  
beginnings of the Vedic period *PIHC* (10th Session), 1947,  
24-55

(Pres add Ancient Period Section) home of the IE-speaking  
people, Hittite problem secondary Urheimat in Balkh (and  
Priest region) migrations from Balkh to Asia Minor Iran, and  
India, I V civil and Vedic civil

30. DANDEKAR, R. N. The cultural background of the Veda. *UCR* 11 (3-4), 135-51.

31. DANDEKAR, R. N. Brahmanism. *Sources of Ind. Trad.* (Columbia Univ. Press), 1958, 1-36.

. (1) Cosmic order in Vedic hymns; (2) Ritual order in *Br.*; (3) Ultimate reality in *Up.* ..

32. DANDEKAR, R. N. Indian pattern of life and thought - a glimpse of its early phases *I-AC* 8 (1), 47-59.

33. DAS, Matilal. The essence of Vedic culture. *IPC* 2 (3), 171-73.

34. DAS, Matilal. *The Soul of India*. Aloka-Tirtha, Calcutta, 1958, 341.

..Part I: Vedic culture poetry of *RV*, Vedic ideal of progress; message of Vedas; Vedic view of future life, essence of Vedic culture, *Avesta* from the Hindu pt of view, message of *1<sup>st</sup> Up.*; *Up.* ideal of education

35. DEB, H. K. Vedic India and the Middle East. *JASBL* 14 (2), 1948

..acc. to author, *ŚPBr.* mentions rulers of Egypt, Assyria, and Babylonia, who flourished in 7th cent B C phonological correspondence bet four of the tribes wh. assailed Egypt, circa 1200 B C. and four of the tribes wh. made a combined attack on Sudās in the battle of ten kings

36. DESHMUKH, P. R. The Indus civilisation in the R̥gveda. *PIHC* (17th Session), 1954, 115-22.

..I. V. civil. was prior to the early *RV* civil, and was destroyed by the pioneer Aryan invaders. internal evidence from *RV* produced .

37. DESHMUKH, P. R. *Prācīna bhāratīya itihāsa va R̥gveda.* (Marathi). *Navabhārata* 10 (9), June, 1957, 1-11.

..*RV* contains hist. of Vedic Aryans for about 2 centuries...their enemies were I. V people. *RV-mantras* composed in India, 400 yrs after the conflicts bet Pūrvāryas and Dāsas; *mantras* of primary and intermediate stages are lost..

38. GAMPERT, V. Zur Problematik des Alters des R̥gveda. *Arch. Or.* 20, 572-83.

. author seems to approve of PIGGOTT's thesis presented in *Prehistoric India to 1000 B C*

39. GHULE, Krishnasastri. *Daśarājña yuddha* (Marathi) *Ghule-Lekha-Samgraha*, Nagpur, 1949, 294-323

*d y* = symbolical fight among *nakṣatras* in the mid region .

40. GYANI, S D. Misconception about certain kingly names occurring in the R̥gveda. *PIHC* (20th Session), 1957, 36-43

. Puru, Anu, D̥rhyu, etc are not names of tribes, they are proper names of kings, they are the five sons of Yayāti. *RV* Aryans under these five sons had colonised whole of India, not only Saptasindhu

41. HARSHE, R. G. Vedic names in Assyrian records. *ALB* 21, 1-36 (also in *SP*, 18th AIOC, Annamalainagar, 1955, p 8)

we must look for the remnants of Vedic civil not so much in India, but in Middle East countries. attempts identification of over 100 names of Vedic and post Vedic antiquity with names preserved in Assyrian records of Kouyunjik collection of Brit Mus. Vedic Aryans must have lived in that region in high antiquity

42. HEINE GELDERN, R. von. Archaeological traces of the Vedic Aryans. *JISOA* 4 (2), 87-115

mentions such objects as (1) the trunnion axe from the Kurram valley, (2) an axe adze from Mohenjo daro, (3) a bronze dagger from Panjab, (4) antennae swords from the Ganges plain, (5) harpoon heads from the Ganges plain—all belonging to a period later than I V civil and traced to the regions from Caucasus to Luristan their dates fixed bet 1200 and 1000 B C supported by hist facts. Indo Aryan colonisation of West Asian regions in the first centuries of 2nd mill B C. (Mitanni Kassites) were the Indo Aryans of Western Asia in 15th 14th cent B C direct ancestors of Vedic Aryans of India, or did they represent only a side branch? greater probability in respect of the first alternative (WURST suggests that 8th *manṣala* of *RV* was written in Mitanni in 15th 14th cent B C) Indo Aryans lived in the Northern parts of SW As a for 300-500 yrs before they migrated to India main bulk of

Indo Aryans had lived since the first half of 2nd mill B C in Kurdistan, Armenia, NW Persia about 1200 B C, an ethnical wave pressing forward from South Russia across Caucasia struck the main body of Indo-Aryans, tearing them from their abodes and occasioning migrations wh led them thro North Iran to Indja conglomerate of cultural elements from South Russia, North Caucasia, Transcaucasia and West Persia can be seen in North Iran and India

- 43 HEINE GELDERN, R von *The coming of the Aryans and the end of the Harappa civilization* *Man* 1956, 56, 151

a new review of archaeological implements from the Ganges Indus and Near East (celts daggers swords etc) confirms the author's previous conclusion that Aryans coming from the West invaded India bet 1200 and 1000 B C it also confirms WHEELER's assumption that it was Aryans who destroyed the cities of Harappa civil, except that the date of this destruction wd have to be shifted from 15th cent to around or after 1200 B C no reason for assuming that any substantial hiatus separates the Juhkar occupation of Chanhudaro from the preceding Harappan level

44. HERAS, H *The Dravidian tribes of northern India PIHC (10th Session), 1947, 75-84*

Dāsas or Dasyus mentioned in *RV* were Dravidians (= inhabitants of I V cities), the Dravidians then occupied the whole of N I from Afghanistan to Burma in *RV* the Dravidian tribes are mentioned also by other names (derived from the symbol of each tribe) e g Paṇi (palm tree) Alina (squirrel), Siva (partridge) Mina (fish) Kudaga (monkey) etc

- 45 IRWIN, J *The class struggle in Indian history and culture The Modern Quarterly* 1 (2), 73-88

original Aryan settlers (cir 1500 B C) represented a relatively advanced stage of culture lop sided city-cultures of M D and H Aryans, developing as a ruling class without any direct interest in productive activity, developed their rel in the direction of metaphysics and speculation the indigenous peoples were familiar with a myth and ritual culture of the soil wh centred almost entirely around dramatic identifications of desire mixed culture pattern of Hinduism evolved gradually at the pt of contact or adjustment bet the dynamic uprush of these indigenous mass forces on the one hand and the abstract intellectualising of the Aryan mind on the other



46. JAYATALLA, K. Panayo balocasthanañca. *Kaumudi* 3 (1), 1946.

. Baluchistan as the land of Bala, king of Panis (*RV* X. 108)..

47. JOSHI, Lakshmana Sastri. *Vaidika samskr̥tīcū vikāsa*. (Marathi) *Prājñā Paṭhasala*, Wai, 1951, 10+260.

48. KAEGI, A. *Life in Ancient India* *Studies in Rig Vedic India*. Susil Gupta, Calcutta, 1950, 120.

(reprint)..

Rev.: E M. H., *AP* (Aug 1950), 379-80.

49. KARAMBELKAR, V. W. *Atharvavedic Civilization : Its Place in the Indo-Aryan Culture*. Nagpur Univ., 1959, XIV+315.

Rev.: N. KRISHNA MURTHY, *QJMS* 49, 208.

- 49a. KARANDIKAR, A. J. *Dāsarājña-Yuddha*. (Marathi). *Mangala Sāhitya Prakāsana*, 26, Poona, 1946, 7+126.

..acc. to K., D.-Y. was fought bet. Iranian Emperor Cāyamāna and Pāñcāla king Sudās .

50. KARMARKAR, A. P. The Panis, and their cattle-raids described in the *R̥gveda*. *Bh. Vid.* 8 (9-10), 139-40.

. Panis have made a mark as the most heroic and cultured race in the hist. of India .

51. KARMARKAR, A. P. The Kāpālīkas. *J. Kalinga HRS* 1 (3), 237-40

..earliest ref. to K. in *Maitrī Up.* VII, 8 .

52. KENY, L. B. The Vratyas and their reference in Brahmanical and Buddhist literature. *PIHC* (9th Session), 1946, 106-13. (also in *SP*, 8th and 9th IHC.)

Magadha brought into significant connexion with the Vratya (*AV* XV. 21-4), but V. can't be considered to be Magadhas . conception of V. had been changing from Vedic times . in the beginning, V. were Aryan nomadic hordes, later on, the term came to signify those Aryans who forgot their duties and indulged in luxuries with Non-Aryans, later on, the term was applied to other Non Aryans like M. gaudas..

53 KILNY, L. B. Who were the Vratyas? *PIHC* (10th Session), 1947, 119-26

54 KOSAMBI, D. D. Early Brahmins and Brahminism *JBBRAS* 23, 39-46

Brāhmana means a follower or descendant of Brahman the entire Br cult is pre-Aryan cult of Brahman and not survive the attack of Indra-cult. Up represent a long process of assimilation and adoption of foreign ritual and philosophy by the indigenous Br who did not all have been associated with Katriyas from the earliest times all Br had not always been Aryan priests (*Ch Up* V 37 *BAUp* VI 28) (*Up* did not precede Buddhism no mention of any *Up* in Pāli lit. Brahman represented in that lit. as just a divine admirer of Buddha)

55 KULKAARNI, B. R. The "Pusya Period" in the Vedic culture *PIHC* (10th Session) 1947, 126-28

existence of Vedic sacrificial culture can be taken back to 7000 yrs B.C. thro' the evidence of *Kut Sulbas tra* (vs 35) list of stars used for the orientation purposes in sacrificial architecture includes Pusya this fact pushes back the antiquity of Veda to a period at least 4000 yrs prior to the date calculated on the basis of Krtikā by TILAK and others

56 MADHAVANANDA, Swami. *Vedic Culture* Calcutta, 1947, 457

57 MAJUMDAR, R. C., PUSALKER, A. D. *History and Culture of the Indian People Vol I The Vedic Age*. BVB, Bombay, 1951, 565+8 tables+2 maps

Rev. ANON., *JGJRI* 8 438-41 (on second impression 1952), A. L. BASHAM *JRAS* (1957) 129-32 (ref to the project as a whole), C. C. DAVIES *AP* (Aug 1951) 374-75 D. H. H. INGALLS, *Am.Hist Rev* 57 408 ff M. MAYRHOFER, *Erasmus* 7, 489-93, M. F. A. MONTAGU *Isis* 43, 75-76, K. A. NILAKANTA SASTRI *JIH* 30 91-96

58 MAKODAY, G. B. The spirit of Vedic culture *SP* (18th AIOC), Annamalainagar, 1955, p 12.

59 MANGALADEVA, Sastri. Vaidika adarśa aurā visva bandhutva (Hindi) *GKP* 2 (8-9), 24-36

60. MANGALADEVA, Sastri. Bhāratiya saṃskṛti me vaidika dhārā ki vyāpaka dṛṣṭi. (Hindi) *Vedavūñī* 7 (11), 7-11 (and in further issues).

61. MANGALADEVA, Sastri. *Bhāratiya saṃskṛti kā vikāsa - Vaidika dhārā*. Vol. I. (Hindi). Kashi Vidyapitha, Varanasi, 1956, 26+318.

..three periods: *mantra-kūla*, *mantra-pravacana kūla*, *pravacana-śravana-kūla*..

62. MAYRHOFFER, M. Arische Landnahme und indische Altbevölkerung im Spiegel der altindischen Sprache. *Saeculum* 2, 54-64.

..Austro-Asians once extended their sway up to the West, had political and cultural overlordship .enemies of Vedic Aryans under Austro Asian princes; their names found in *RV*, their subjects were perhaps Dravidians .with the Aryan conquest, Dravidians merely changed their masters however, Dr. culture completely transformed the foreign Aryan culture..

63. MITRA, S. K. The age of the spirit : life in Vedic times. *Mother India* (June 1953).

64. MOOKERJI, R. K. Vedic culture and its democratic outlook. *C. K. Raja Comm. Vol* , 1946, 13-23.

65. MUNSHI, K. M. Presidential address *PIHC* (20th Session), 1957, 11-18.

..hist. of pre-Vedic and Vedic periods..

66. NILAKANTA SASTRI, K. A. Who first colonised the East? *I-AC* 1 (1), 43-47.

..process of the Indianization of the eastern lands is but a natural continuation of the process of the Aryanization of India..

67. NIYOGI, B. S. Merchants of ancient India. *MR* (June 1953), 479-80.

68. PANDEY, R. B. The historical interpretation of the *nadi-stuti* hymn in the *Rgveda*. *PIHC* (12th Session), 1949, 93-96. (also in *IHQ* 26, 320-24,)

. RV X. 75: the order of the rivers in the hymn is from the east to the west, this shows that the author of the hymn belonged to the Gangetic valley (that is to say, the Aryans were not foreigners who had come into India from outside, nor were they originally inhabitants of Saptasindhu) the author of the hymn, Prayamedha Sindhuksit, was, acc to Purāṇic trad., a descendant of Ajāmiḍha and therefore a Pāncāla, he later crossed the rivers of Western U P. and Panjab, and arrived on the banks of the Indus ..Aryan expansion from Gangā to Kubhā..

69. PANDEY, R. B. Rgveda me nadistuti sukta ki antihāsika vyakhya. (Hindi). *Jñānodaya* (Jan. 1950).

70. PANTULU, N. K. V. The culture of Vedas. *Siddheshwar Varma Comm Vol. II*, 1950, 184-89.

71. PUSALKER, A. D. Ārya in the Rgveda. *SP* (13th AIOC), Nagpur, 1946.

..the word, Ārya, does not imply any specific race..

72. PUSALKER, A. D. *Dāśarāja, a new approach Bh. Vid.* 10.

..Vedic description of the battle more reliable than the epic or the Purāṇic..

73. RAGHAVAN, V. The expansion of ancient Indian culture. *Ved. Kes.* 42 (2), 88 95

Vedic Aryans had gone from India to Asia Minor as early as 1400 B C.

74. RAJA, C. K. The contribution of the Vedic sages to cultural unity. *Ved. Kes.* 32. 194-97.

75. RAJA, C. K. Vedas as the foundation of Indian civilization : what it actually means. *ALB* 15 (4), 178-98.

..I. V. civil represents a period of decadence in the civil of India ..Vedic Sam prior to I V civil *Br* and *Up* were products of the time of the revival of Vedic civil ..Buddhism may be regarded more or less as continuation of I V civil, lot of similarity bet. Buddhism and *Purāṇa*-civil origin of Vedic civil to be traced back to Yama the doctrine that Vedas form the foundation of Indian civil means nothing more than that in the State there is scope for various rel. practices, phil. systems, sciences..

- 76 RAJA, C K *A Cultural Study of the Vedas*.  
Waltair, 1957, VIII+210

Veda as a record of great civil founders of that civil were poets, not priests

- 77 RAMACHANDRAN, V G. *The age of the Vedas KKT*  
17 (4), 371-77

geographical evidence in *RV* points to a vast sea cutting off South India from Panjab, Kashmir and Gandhar, and connecting Bay of Bengal many ref in *RV* to glacial epoch H G WELLS has depicted a map of India of 50 000 to 25 000 yrs ago wherein such a sea is shown, in this event, *RV* hymns must be at least as old as 25 000 yrs

- 78 RAM GOPAL *India of Vedic Kalpasūtras* National  
Publishing House, Delhi, 1959, XVI+504

attempts to give a comprehensive and systematic account of ancient life and culture as depicted in *śS GS DS*

Rev L RENO, *JA* 247, 516-17

- 79 RAYCHAUDHURI, H C. Presidential address *PIHC*  
(13th Session), Nagpur, 1950, 9-15

devastation of crops in the Kuru country caused by *ma aci* (*Ch Up*) Kuru people migrated to other seats of power

- 80 RENO, L *Vedic India* Susil Gupta, Calcutta, 1957,  
VIII+160

(Vol 3 from *Classical India* ed by RENO and FILLIOZAT)  
(1) texts, (2) beliefs, (3) speculations, (4) ritual public rites,  
domestic rites, magic, (5) civilisation

- 81 RÖNNOW, K *Kirata Le Monde Oriental* 30,  
90-170

an exhaustive essay on K and kindred problems data about K with ref to relation bet. Aryans and non Aryans in *Br* (*śPBr* I 14 14 ff, *Pañcavimśa Br* XIII 12 5, *JBr* 190) we find the story of the two Āsura priests, Kṛātā and Ākūli etymologically *k r ta* is connected with *kṛnu*, *kṛmī* (= worm, snake), also with *kṛivī* (= snake) owing to totemistic ideas, *kṛivī* = Kuru Pāñcālas

- 82 SALETORT, B A *The art of cutting off noses*  
*J Bom U* 14 (4), Jan. 1946, 52-56

traced back to Vedic age *anus* in *RV* does not indicate any deficiency in the features of *Dasyus* *anus* denoted a section of *Dasyus* who being adepts in the practice of rhinoplasty, caused speech to be indistinct

- 83 SANKARANANDA, Swami Merchants in Vedic and heroic India *MR* (May 1954) 398-401

*Paṇis* they must have always been within the Vedic social fold and not aliens *Viṣṇu Viṣṇan viś* (general mass of Vedic people) + *pan* ( *Paṇi*) = God of the people instead of gradual Aryanization of the people by a foreign invading Aryan people we find a complete swallowing of the priestly minority by the popular cults (propounded by *Paṇis* and other non Vedic people)

*Paṇis* as *Dasyus* belonged to *Viśvāmitra* clan *Paṇis* as *grathus* also belonged to that clan *Paṇis* can't be Phoenicians

- 84 SANKARANANDA, Swami Who and what are *Śisna-devas*? *SP* (19th AIOC), Delhi 1957 p 22

*śisna* in *RV* means starched yarns as well as enemy *śisna* *deva* weavers it is a tribal name

- 85 SASTRI, P S Vedic culture (Telugu) *Bharati*, Madras, Oct 1944, 321-27

- 86 SASTRI, P S Subrahmanya Problems in Sanskrit literature *JGJRI* 5(1), 51-54

(1) *pañcājārah* in *RV* denote, acc to author inhabitants of five tracts namely *Kurinci* (mountainous tract *Murukan*) *Marutam* (agricultural *Indra*) *Pālai* (desert) *Mullai* (forest *Viṣṇu*) *Neytal* (maritime *Varuṇa*) these five tracts and four presiding deities mentioned in *Tolkappiyam*

- 87 SETH, H C Periods in Vedic literature *SP* (13th AIOC), Nagpur, 1946

KEITH rightly suggests a certain degree of contemporaneity of different strata political regroupings and geographical distances tend to create an illusion of time gap like the Avestan *guthas*, part of *RV* part of *Br* and early *Up* may belong to 6th cent B C

- 88 SIRCAR, D C The Andhras and their position in Brahmanical society *Poussin Comm Vol*, 1940, 342-48

ref in *At Br* and *śaśis* that these northern tribes (*udanti*) or *udanti* became outcastes

89. SITARAMAYYA, K. Expansion of the Andhras. *PIHC* (10th Session), 1947, 197-99.

..two recensions of *KYV* named as *Āndhrapūṭha* and *drāviḍapūṭha*  
..it is likely that the Dravidians, who migrated from the North to the South, brought with them the *YV* wh. underwent some changes as they moved farther and farther South..another wave of Aryan migration led by Āndhras colonised central and eastern Deccan; they brought their own recension of *YV*..

90. SIVAPUJANA SIMHA. "*Vedic Age*" para samikṣātmaka dṛṣṭi. (Hindi). Baroda, pp. 80.

..crit. review of *Vedic Age* (Vol. I of the *Hist. and Cult. of the Indian People*, BVB)..

91. TALVALKAR, V. R. Rgvedic civilization and riverine urban life. *SP* (16th AIOC), Lucknow, 1951, 26-27.

92. THAKORE, V. Aryan culture. *Ved. Dig.* 1 (1), 22-26.

93. UPADHYAYA, Gangaprasad. *Vedic Culture*. Sarva-deshika Arya Pratinidhi Sabha, Delhi, 1949, 216.

Rev.: P. C. B., *VBQ* 16, 74.

94. VADER, V. H. Migration of the Vedic Aryan from the Arctic home. *SP* (20th AIOC), Bhubaneshwar, 1959, 2-3.

..*amṛta*śa loka of *RV* or "land of immortality" of the Norse legends located somewhere in the north of Finland and the neighbourhood of the White Sea..

95. VELANKAR, H. D. Vaidika vāṇmayācā abhyāsa. (Marathi). *Kevalananda Comm. Vol.*, 1952, 243-47.

..a brief survey of the life of the Vedic Indians as reflected in *Saṁ, Br., Up*...

96. WIJSEKERA, O. H. de A. 'Rgvedic Bharata : a survival from Aryan prehistory. *UCR* 7 (2), 151-61.

..analyses the socio-semantic content of the term *bharata* as found in several contexts in *RV*..the basic or hist. sense of the term in *RV* is "fighter" or "warrior", as a cultural development from the more primitive "raider"..*(bhr = to carry off; [hence] rob, plunder, raid; bhara = battle)*..Rudra was only the primitive hunter deified (cf. Pali *Isiddha-kā = hunter*); his sons, Maruts,

are also such hunters (*mar-ut* = kill or) : they are called *bharatasya sūnavaḥ* (II 36 2) the use of *bharata* is thus only a faint reminiscence of the evolution of "warrior" from the primitive hunter. (*bharata* = actor, singer; origin of Hindu dance and drama to be traced back to the culture of the fighter heroes : cf. WIJSEKERA, *UCR* 5, 50 ff.).

97. YUDHISTHIRA. "Pāṇinikālina bhāratavarṣa" ki samīksā. (Hindi). *Siddhānta* 14, 1957, 190-94 (and in further issues).  
(review-article on V. S. AGRAWALA's book).

#### 84 GEOGRAPHY

1. ; ABHAYADEVA. *Sarasvatī devī evam nadī*. (Hindi). *Vedavāṇī* 10 (7), 11-14.  
..(acc. to Sri Aurabindo)

2. AGRAWALA, V. S. Ancient Indian geography. *IHQ* 28, 205-14.

. sources recorded. Vedic geography as reflected in *RV*. Panjab rivers. .Susomā (Sohan), Marudvrdhā (Maruvardhan in Kashmir), Suvastu (Swat), Kamboja (ancient Pamir), Bāhlika (Balkh), Mūjavant (modern Munjan lying to the south of Oxus), Kubhā (Kabul), Gomati (Gomāl), Krumu (Kurram), Yavyāvati (Jhob), Bhalana (Bolan), Pakthana (Pakthoon), Traikakūta (Suleiman mountains) (*La géographie et ethnographie védique* by Saint MARTIN is an excellent pioneer work, but now needs to be revised and enlarged) .scheme outlined for *Indian Geographical Dictionary* .

3. AGRAWALA, V. S. Geographical data in Pāṇini. *IHQ* 29, 1-34.

4. AGRAWALA, V. S. *Pāṇinikālina bhūgola*. (Hindi). *NPP* 57 (2-3), 164-220.

5. AWASTHI, G. C. Geography of places outside the Punjab in the *Rgveda*. *JGJRI* 7 (1), 68-72.

6. AWASTHI, G. C. *Rgveda me pañjābetarā bhārata ke ullēkhā*. (Hindi). *NPP* 53 (2), 127-29.



7. AWASTHI, G C *Vaidika bhū-tala (Hindi) SP*  
(16th AIOC), Lucknow, 1951, 130-33 \*

tributaries of Sindhu identified: Trīṣaṁā (Jaskar in Kashmir), Susartu (Suru in Kashmir), Rasa (Reva), Sveti (G. G.), Mehala (Sawan) other identifications suggested: Susartu (Coranaya near Sebastopol in Russia), Haryupya (a river flowing from Madhyadeva to Turvadeva) Askri (in U. P., joins the Ganges near Kanauj) Aya (a Janapada from Itawa to Jalaina on both banks of Jumna), Vignu (the region bet Itawa and Dholpur) Kāṣṭha (a mountain, today known as Sangla Jahadi)

8. BANERJI, S C. *Ancient Indian geography as revealed in Dharma sutras IHQ* 30, 332-38

9. BATLIVALA, S H. Identification of the river Rangha mentioned in the Avesta *PAIOC* (13th Session), Part II, Nagpur, 1951, 515-18

evidence points to the river having been located in Western Turkestan of the present day

10. CHATTERJEE, S C. Patna—ancient, mediaeval, modern *SC* 13 (7), (Suppl.) 1-6.

. Magadha (Makaja) was a centre of non Aryan civilization for a long time

11. CHAUDHURI, S. B. Regional divisions of ancient India *ABORI* 29, 123-46

12. CHAUDHURI, S B. Āryavarta *IHQ* 25(2), 110-22.

geographical boundaries of Ā changed with the expansion of Aryan settlements the term possesses also a cultural significance Ā, as defined in different periods

13. DAS GUPTA, S P. Identification of the ancient Sarasvati river *PAIOC* (18th Session), Annamalainagar, 1955, 535-38 \*

identified with the river Indo-Brahm, M D situated at the mouth of that river, locally known as Ghaggar there occurred a break up of the Sarasvati, as a result, the entire upper portion of S underwent a thorough change but the lower part in Panjab remained intact even during the Vedic period later Yamunā captured the upper course of Vedic S and diverted the sacred waters into her own bed

14 DESIKACHARI, S Geographical world in Indian cosmography *JORM* 21, 1953

15 DIKSHITAR, V R R Anthro geo geography of Vedic India *Journal Madras Univ* 16 (1)

16 GHULE, Krishnasastri Rgyedātīla Sarasvatī nadi (Marathi) *Ghule Lekha Samgraha*, Nagpur, 1949, 57-73

S is a river in the mid region

17 LAW, B C Mithilā in ancient India *Vogel Comm Vol*, 1947, 223-30

in Vedic texts, King Namisādhyā is connected with Mithilā, but he is no where mentioned as the founder of the dynasty n M

18 LAW, B C *Historical Geography of Ancient India* Soc Asiat de Paris, 1954, VIII+354+3 maps

introd deals with sources geographical material divided into five sections Northern Southern Eastern Western and Central India

Rev ANON *IHQ* 31 90-91, A L BASHAM *JRAS* (1957), 132 33, R N DANDEKAR *AP* (Sept 1955) 415

19 LAW, B C Kuruksetra in ancient India *Belvalkar Fel Vol*, 1957, 249-61

identified with Sthāne-svara or Sthāgvisvara

20 MAKODAY, G B Dr Tripathi and the sea in the Rgyeda *SP* (16th AIOC), Lucknow, 1951, p 24

T's view (*Hist of ancient India*) that sea was unknown to RV-people is refuted RV people familiar with sea knew art and science of navigation

21 MISHRA, V Ancient Mithilā, its boundary, names and area *IHQ* 35 (2), 151-65

22 OJHA, K C A note on the ancient political geography of the Indus valley *JIH* 31, 87-90

it seems that, in ancient times north western India formed a part of the western world related to the Middle East from about 2000 B C. this intimate relation proved by PV and Avesta no such relation with Gangetic Valley

23 PANDYA, A V Gangaki utpatti aurā ādi itihāsa (Hindi). *Vallabh Vidyanagar Res Bull* 1(2), (Hindi Section) 1-15

24 RAYCHAUDHURI, H C The Sarasvati SC 8(12), 468-74

(See VBD I-155 12) in the early Vedic age not later than the middle of 2nd mill B C, S was a mighty stream, had source in the Himalayas and flowed thro Eastern Panjab (past Kuruksetra) and ultimately found her way to the sea to be identified with the present Sarsuti-Ghaggar the old S has shrunk due to physical causes encroachment of the thick mantle of sands disintegrated from the subjacent rocks as well as blown in from the sea coast (acc to En, the drying up of the lower reaches of S shd be attributed to the northward march of Rajputana desert)

25 RAYCHAUDHURI, H C Geographical literature in Sanskrit JUPHS 18(1-2), 31-42

geography not included in the list of vidyās ref to in Vedic lit first professedly geographical treatises in SK belong to Epic period (adds a bibliographical note)

26 SHARMA, B R The Vedic Sarasvati CR 112(1), July 1949, 53-62

S is Indo-Iranian (her correlative Haraihvāti found in *Avesta*) S (in RV VII 95 96) is more of a celestial char than terrestrial ref to her earthly analogue also found in Veda S also represented as a deity (acc to K. C CHATTOPADHYAYA in earlier portions of RV particularly 6th and 7th *manjalar* S means the Indus, in other passages the little stream now known by that name J Dept Lett 15)

27 SHARMA B R Rgvedic rivers Indica, Bombay, 1953, 377-89 etc

three varieties of rivers mentioned in RV purely terrestrial, terrestrial as well as celestial 'purely celestial' most of the rivers commonly described in RV (and *Avesta*) are necessarily celestial in char

28 SHENDE S R How, whence, and when Maharashtra came into being PIHC (10th Session), 1947, 521-27

M as the fourth and last colony of Vedic Aryans

- 29 SIVAPUJANA SIMHA Rgvaidika nadi vimarsa (Hindi)  
*Vedavāṇi* 10 (8), 15-20  
 discusses various views on the subject
- 30 TARAPORE, J C River D'iti its location and  
 possible identification PAIOC (13th Session), Part II,  
 Nagpur, 1951, 519-25  
 location may be fixed in Azerbaijan can't be identified with  
 any modern river
- 31 TRIPATHI, M P Science of geography in the Rgveda  
*JGJRI* 16 (1-2) 185 200  
 subject considered under such heads as cosmology cosmogony  
 cosmography astronomical geography earth physiography  
 climatology oceans economic and commercial geography ethno-  
 logy and anthropology survey work
- 32 UDAYAVIRA, Sastri Drsadvati, Ganga ka apara nama  
 (Hindi) GKP 5 (1) 6 10

## XIX INDUS VALLEY CIVILIZATION

### 85 INDUS VALLEY CIVILIZATION (GENERAL)

- 1 AHMED, S H Nouvelles decouvertes sur la civilization  
 de l'Indus *France Asie* 145, 1958
- 2 ARAVAMUTHAN, T G Harappan Vedic Proto-  
 historic ABORI 39 289-364+2 plates+95 figures  
 (first instalment) features of minor H relics may be paralleled  
 in West Asian and Egyptian cultures but these parallels have  
 not come about thro borrowings but on account of common  
 origin & shp bet.—if not identity of—the fundamental ideas  
 of Harappan and Vedic cultures has to be assumed because of  
 many closely parallel features common origin of Egyptian, West  
 Asian Harappan and Vedic cultures with peculiar individual  
 developments is indicated H is shown to be a development  
 of Vedic posterior to Rgvedic
- 3 *Catalogue of Exhibition of Asiatic Art and Archaeo-  
 logy*, pub ASI, New Delhi, 1947, 51

Part I brief information about contact, in ancient times, bet India, Mesopotamia, Iran, Afghanistan, etc

- 4 BASHAM, A L Recent work on the Indus civilization  
BSOAS 13 (1), 140-45

(review article on *Early Indus Civilizations* by E MACKAY 2nd ed) (1) pattern of Indus political system was similar to that of Sumer, a priest king governing a servile population thro' a rigid bureaucracy, well fortified settlements, (2) Aryans responsible for destroying Harappan *purs*, (3) lg and script of the Indus people WADDELL and GADD (Sumerian) PRAN NATH, HUNTER, MERIGGI, HERAS, de HEVESY (similarity bet Indus script and Easter Island pictographs, this has convinced POUSSIN and FABRI), HROZNY LANGDON (Indus script was parent of Brahmi script also suggested by HUNTER), (4) survivals of Indus culture recognizable in many elements of later Hinduism

- 5 BONGARD LEVIN, G M Grain depository at Mohenjo Daro and Harappa (Russian) *Sov Vostokovedenie* 6, 1957, 119-22

- 6 BISSING, Fr W von Zu Bedrich Hrozny's "altester Geschichte Vorderasiens und Indiens" *Festschrift Friedrich Zucker* (Akad-Verlag), Berlin, 1954, 37-44

- 7 BOULTBE, L A study in continuity and ancient survivals in India and Western Europe *J Anthropol Soc Bombay* 2 (1), 15-27

similarity bet the figure of Cernunnos on a beaker discovered in W E and that of Pasupati in I V *statika* found at M D and H I V, civil shows fully developed social system and highly developed art

- 8 CASAL, Jean Merie Mundigak as a link between Pakistan and Iran in prehistory *JASP* 2, 1-12+5 plates  
Indus civil does not stand isolated

- 9 CHAKRAVARTI, S N The first native Indian civilisation *Bull. Prince of Wales Mus of W I*, No 4, Bombay, 1953 54, 19-31

discoveries at M D and H Harappan civil and Sumerian civil have similar fundamentals but divergent developments I V civil not influenced by the sister civil in Mesop as suggested

by trade contacts H reached its peak in Sargonic period 2500 B C Rana Ghundai site seems to reveal, for the first time the material remains of Indo Aryans acc to C, RG I represents the first invasion of Indo-Aryans, and RG IV, their second and final invasion about 1500 B C

10 CHATTERJI, Suniti Kumar Life in an Indian city 2000 years ago *Calcutta Municipal Gazette (S J No )*, 1950

a pre Aryan cities

11 CHATTOPADHYAYA, B K Mohenjo Daro civilization KKT 20 (6), 465-68 (also in PIHC, 18th Session 1956, p 79 )

, I V civil is Vedic civil *Urukani (RV VII 100 4)* is corrupted in Ur and Kish, Vedic Aryans had colonized in Mesopot, M D is extension of that colony Veda earlier than M D

12 CHATTOPADHYAYA, B K Mohenjo Daro civilization CR 139 (2), May 1956, 121-26 141 (3) Dec 1956 252-60, 144, Aug 1957, 127-33

(in three instalments) towns destroyed by Aryans belonged to Asuras, they were not M D and H. further evidence to show that M D civil was Vedic civil

13 CHAUDHARI, Gulabchand Āryose pahaleki samskr̥ti (Hindi) *Anekanta* 10 (11-12), 403 07

14 CHAUDHURI, N M Indian civilization—the first chapter MR 73 209-12

I V civil is certainly pre-Vedic but it is incorrect to call it pre-Aryan Indo Aryans were in I V during the flourishing period of that civil

15 CHILDE, V Gordon *Piecing Together the Past The Interpretation of Archaeological Data* Routledge & Kegan Paul, London, 1956, 176

Rev F WILLETT *Man* (1958) 26

16 CHILDE, V Gordon The first civilization in the Middle East *Geographical Magazine* 16, 168-79

chalcolithic civil of I V many survivals of that complex civil in the India of today

17. CHOWDHURY, K. A., GHOSH, S. S. Plant remains from Harappa, 1946 *Ancient India*, No 7

18. CHOWDHURY, K. A.; GHOSH, S. S. Hadappā me prāpta lakalī ke avāśesa aurā unakī pahīcāna (Hindī) *GKP* 6 (7), 206-09

19. CHOWDHURY, K. A., GHOSH, S. S. Hadappā me prāpta kashhavaśesa ka purātattvika evam audbhīdika mahattva (Hindī) *GKP* 6 (10), 306-08

20. DAS, Gopinath. The ancient east *Allahabad Univ Mag* 24 (1), 39-51.

civilizations of Egypt, Mesopot, China, and India briefly described I V civil dealt with in detail

21. DAVID, H. S. Some contacts and affinities between the Egypto-Minoan and the Indo-Sumerian cultures *SP* (8th IHC), 1945

22. DAVISON, Dorothy. *The Story of Prehistoric Civilizations* C. A. Watts & Co., London, 1951, XIV+266

Rev. E. W. *AP* (Aug 1951), 381-82

23. DEOPIK, D. W., MERPERT, N. Y. End of the Harappan civilization (Russian) *Soviet Archaeology* 4, 1957, 198-211

24. DESHMUKH, P. R. *Indus Civilisation in the Rigveda* Yeotmal 1954, 8+88

(also a paper on the subject in *PIHC* 17th Session 115-22) produces internal evidence from *RV* in support of the theory that Vedic Aryans under the heroic leadership of Indra were mainly responsible for the destruction of I V civil

25. DIKSHIT, K. N. The dawn of civilization in India *Bull Baroda State Museum and Picture Gallery* 2 (1) 3-13

a study of I V civil (also of Ahicchatra excavations)

26. DIKSHIT, M. G. New evidence of Harappa culture in Saurashtra *Vallabh Vidyanagar Res Bull* 1 (1), 23-25

27. DOUGLAS, R. B. Mohenjo-Daro. *Trans. Glasgow Univ. Or. Soc.* 6, 69 ff.

28. ED. Monograph on excavations at Harappa. *SC* 6, 277-78.

. (ref. to ASI monograph on the subject)..

29. FAIRSERVIS (Jr.), W. A. The chronology of the Harappan civilization and the Aryan invasions *Man* 1956, 173

..H. was occupied after 2000 B. C. ..H. civil. must be dated nearer 1200 B. C. Ghul ceramic as a marker of the period of Aryan occupation (recent archaeological research with a table)

30. GEORGE, J. C. A note on the pre-historic horse of the Indus valley. *JMSUB* 1 (2).

31. GHOSH, A. American excavation at Chanhu-daro in Sind. *SC* 2 (7), 347-49

..evidence of existence of at least three pre-hist. cultures wh. successively thrived in I V Amri culture, Harappa culture, Jhukar culture C. D. belongs to H. culture

32. GHOSH, A. Presidential address : Archaeology Section. *PAIOC* (17th Session), Ahmedabad, 1953, 133-40.

rapid survey of recent developments in the field of pre-Christian arch in India discusses problem of the relation bet. Harappans and authors of painted grey ware

33. GHOSH, A. On the prehistoric Harappan civilization. *I-AC* 8 (2), 163-68.

. survey of recent excavations problem of painted grey ware culture (from the paper read at the Conference on Indian art and archaeology held in Essen in July 1959)

34. GORDON, D. H. The early use of metals in India and Pakistan. *J R Anthropol. Inst.* 80, 56 ff.

..1800-1600 B. C.—"estimated periods" for the end of Harappan sites and the arrival of Aryans

35. HANCAR, F. Zur Frage der Herdentier-Erstdomestikation (Ziegenzuchtbeginn im Lichte prähist. und früher-hist. Daten). *Sarcolum* 10 (1), 21-37.



ref to M D and I V civil pictorial evidence of goat breeding  
in India of 3rd mill B C

- \* 36 HARIDATTA. Mohenjodaro ke makāna aurā prānālī  
vyavasthā. (Hindi). *GKP* 4 (10), 26-27.

. housing at M D

37. HARUARAN, K. V. *Some thoughts on proto-history*  
*J Bom U* 25, July 1956, 12-18

in Indian hist., the proto hist period can be said to extend from  
the literate phase of I V civil up to the beginning of the Maurya  
rule

- 38 HEINE GELDERN, R von The origin of ancient civili-  
zations and Toynbee's theories *Diogenes*, No 13, Spring 1956,  
81-99.

Harappan civil appears even at the deepest levels of the ancient  
cities with all the maturity wh it was to preserve for a mill and  
a half, until its destruction by Aryans its foreign origin is clearly  
indicated while the city of Ur, with its twisting and winding  
streets gives evidence of slow and organic growth, the regular  
lay-out of M D and its rectilinear streets reminds us of colonial  
cities built acc to pre-established plan (M D was a colonial  
city of the Babylonians or the Elamites) still another cultural  
movement contributed to the formation of H civil starting  
from Asia Minor, it reached India by way of northern Iran  
and southern Turkestan, it was to this current that the pre Aryan  
India owed its script sudden efflorescence of H civil may have  
been due to confluence of several cultures it is certain that pre  
Aryan civilization of India stemmed from the advanced civiliza-  
tions of Near East

- 39 HERAS, H The megalithic tombs and Indus valley  
civilization *PIHC* (15th Session), 1952, 37-39

pt of contact bet such tombs in Hyderabad State and the docu-  
ments of I V civil

- 40 HERAS, H *Studies in Proto Indo Mediterranean*  
*Culture Vol I* Ind Hist Res Inst, St Xavier's College,  
Bombay (Studies in Indian History No 19), 1953, CIX+542+  
317 figures

Rev R HEINE-GELDERN, *Anthropos* 50, 990-92

- 41 HROZNY, B *Die älteste Völkerwanderung und das Problem der proto indischen Zivilisation* Monog Ustavu Or 7, 1939, 24+21 plates

(contd in *Arch.Or* 12-13) (German transl of VBD I-157.S2) attempts to decipher the M. D seals.

- 42 HROZNY, B *Die älteste Geschichte Vorderasiens und Indiens* Verlag Melantrich, Prague, 1943, 270

(2nd revised and enlarged ed of the author's *Die älteste Gesch Vorderasiens*, 1940, 172 German transl of original work in Czech) interpretation of Indus inscriptions on a syllabic basis and on the analogy of Hittite H takes I V lg to be an IE tongue of the centum group

Rev (1st ed) F von BISSING, *Philolog Wochenschrift* 1941, 548 ff, J FRIEDRICH *ZDMG* 95, 150-55 F HANCAR, *WZKM* 48 145-49 K MOEHLENBRINK, *Theol LZ* 1941, 191, W OTTO, *SBBAW* (Phil-Just Ab 1941) 2 (3) (HROZNY replies to OTTO's crit in *Pro Domo*, *Arch Or* 14, 308-13) A POHL, *Or entalia* 11, 187 ff, C RYCKMANS *Le Muséon* 54 216, F SCHACHERMEYER, *Klio* 35, 128, F SPECHT, *ZfVS* 67, 241 (2nd ed) P POUCHA, *Arch Or* 14, 154-56, B ROSENKRANZ, *IF* 60, 216-19

- 43 HROZNY, B *Inschriften und Kultur der Proto-Inder von Mohenjo Daro und Harappa (ca 2500-2200 v. Chr) I-II.* *Arch Or* 12, 192-259, 13, 1-102.

Introd, country and God Kusi, comm. on inscriptions, seals and amulets, God Jajas etc

Rev D DIRINGER, *Bibl Or* 5 8, E PERUZZI, *Annali d Scuola Sup Norm di Pisa* 13, 79-80

- 44 HROZNY, B *Ancient History of Western Asia, India, and Crete* Philosophical Library, New York, 1953, XV+260+15 colour-plates+2 maps

(English transl of Czech original French transl, *Histoire de l'Asie antérieure, de l'Inde et de la Crète depuis les origines jusqu'au début du second millénaire*, Payot, Paris, 1947, 350) I V civil densities identified with Hittite gods irruption of "hieroglyphic" Hittite into the Indus valley had long preceded that of SK. IE people

Rev (French ed) ANON, *Arch Or* 16, 373-77, J. L. MYRES, *Man* 1949, 55.

45. JOSEPH, P. The south Indian megalithic tombs and their north Indian connections. *NR* 25, 109-115.

..pot-inscriptions of I. V. show clear connections with South Ind burial practices : (1) similarity of posture of corpse ; knees bent towards face ; (2) number seven associated with funeral customs in I. V. and S I , (3) concurrent practice of cremation ; (4) similarity in funeral furniture..but no stone-tombs found in I V . I. V civil, and S I civil were contemporary: belonged to chalcolithic period..also racial connections bet. the two. both civilizations of proto-Dravidians..

46. KARMARKAR, A. P. Proto-Dravidian Zoolatry. *J. Kalinga HRS* 1 (1), 54-56.

no clear sign of animal worship in I V. civil , ram and fish, wh were forms of Siva, were worshipped (but not independently) . animals carved on seals are meant to differentiate and even denominate various tribes..I V. people had knowledge of many animals.

47. KEITH, A. When our civilization began : an amazing find in India. *New York Times* (22-11-1931), p. 5.

48. KIRFEL, W. *Die vorgeschichtliche Bestedlung Indiens und seine kulturellen Parallelen zum alten Mittelmeerraum. Saeculum* 6 (2), 166-79.

..after a short arch. survey, K. tries to bring together similarities in material culture and rel of pre-Aryan India and the Medit world, including the Celts..acc to him, in prehist. times, several waves of Europeans migrated towards India.

49. KROEBER, A. L. *Configuration of Culture Growth.* 1944.

. one can't be sure whether I. V. civil , as known from the recently discovered remains, represents a peak or a level (p. 688)..

50. LAKHANI, G. F. Chanhu-Daro excavations, 1935-36, *MR* (Aug. 1946), 138-39.

51. LAL, B. B. Protohistoric investigation. *Ancient India* 9, 80-102.

..Indus and Ghaggar valleys and Baluchistan..

52 LAL B B Excavation at Hastinapur and other explorations in the upper Ganga and Sutlej basins, 1950-52  
*Ancient India* 10-11, 5-151

throws light on the dark age intervening bet the end of Harappa and the Maurya advent

53 LAL, P Pragatihasika bharata ki khoja (Hindi).  
*VJ* (Mar 1957) 15-18

54 LESNY V Mohenjo Daro NO 4

55 MACKAY E [Report on Chanhu daro excavations by the American School of Indic and Iranian Studies and Boston Mus of Fine Arts] *Illustrated London News* (14 and 21-11-1936)

56 MACKAY E *Early Indus Civilizations* Luzac & Co., London, 1948, XIV+169+30 plates

(2nd ed revised and enlarged by Dorothy MACKAY) -

Rev E ABEGG *AS* 1948 147-48 E. K FORSYTH, *JRCAS* 35  
 (2) S FUCHS, *Anthropos* 45 429-30 N VENKATARAMANAYYA,  
*JORM* 16

57 MANKAD, D R Date of Harappa *JOIB* 1(2), 174-77

(ref A K CHAKRAVARTY *IHQ* Jan 1932 p 355) H. =  
 Haryūp ya wh was a flourishing city in the days of Dasaratha  
 under the domination of Vṛasākhās

58 MARIWALA, C L *Mohen Jo Daro* Bombay, 1957, 88

59 MISHULIN, A The discovery of the most ancient civilization in the Indus valley (Russian) *Vestnik Drevnei Istori* 1, 121-23

60 MODE, H *Das fruhe Indien* Gr Kult d Fruhzelt, N F, 5, 1959, 170+160 illustr  
 arch hist study of ancient India

- 61 PANDYA, A V Lothalani harappa samskriti ane gujarata (Gujarati) Vallabh Vidyanagar Res. Bull 1(2), (Guj Sect) 25-40

(a resume of excavations at Lothal, Harappa culture clearly evidenced in Gujarat)

- 62 PANDYA, V Mohenjodaro aur Harappa (Hindi) NPP 55(4), 346-48

(note on *Arch. in India*, Govt. of India, 1950, and *Prehistoric India* by Piggott)

- 63 PIGGOTT, S *Some Ancient Cities of India* OUP, 1945

(1) hist introd, (2) pre hist W I and M D..

Rev G M AP (Feb 1946)

- 64 PIGGOTT, S The chronology of prehistoric North-West India *Ancient India* 1, 8-26

discusses relationship-cultural and chronological-of I V civil with other Asiatic sites and cultures of 4th and 3rd mill B.C. prehist cultures divided into urban (Harappa) and of peasant communities, also into Buff Ware civil. and Red Ware civil

- 65 PIGGOTT, S Notes on certain metal pins and a mace-head in the Harappa culture. *Ancient India* 4, 26-40

- 66 PIGGOTT, S *Prehistoric India (to 1000 B C)* Pelican Books—A 205, 1950, 293+8 plates+32 text figures

Ch V-VI Indus civil, Ch VII Aryans and RV acc. to P, Vedic gods are Aryans themselves magnified to heroic proportions. Indra's enemies namely, Dasyus and Dāsas are certainly identical with the inhabitants of H and M D (who had, among them, a large proportion of proto-Australoids with dark skin and flat noses) arch. evidence fits in well with the tale of conquest in RV

Rev D H GORDON, *Man* (1951), 145, J LAWRY, *Burlington Mag* 93 242, L C WORMAN, *Amer Anth* 54, 256-57, JIOS 72, 85

deals with I V civil

- 68 POUCHA, P Prehistorická indie ve světle badání  
Prof B Hrozného NO 4 (8-9), 176-77

about HROZNY'S views re prehistoric India

- 69 PURI, K N *La civilisation de Mohenjodaro* Ed  
Litt de France, Paris, 1938, 128+11 figures

Rev J AUBOYER RAA 13 87

- 70 PURI, K N. *Excavations at Mohenjodaro* ASI  
(Report 1936-37), New Delhi, 1940, 41

- 71 PUSALKER, A D Presidential address Ancient India  
Section PIHC (13th Session), 1950, 19-29

RV people are autochthonous in India Indra had nothing to do with the destruction of Indus cities *purs* destroyed by Vedic Aryans lie embedded in the still unexplored levels of Indus cities (or in Narmada valley) H and M D represent a later phase of RV-civil

72. RAMACHANDRAN, T N Presidential address Arch-  
aeology Section PAIOC (13th Session), Part III, Nagpur,  
1951, 1-24

among other things survey of excavation work at Harappa discusses Indus script

- 73 RAMACHANDRAN T N Presidential address Ancient  
Indian History Section PIHC (19th Session) 1956 53 69

Rgvedic idea of bull roaring to proclaim *dharma* *vaya* is caught up by M D seals representing the bull with its characteristic dewlap I V rhinoceros is Vedic *varaha* RV poet and I V artist have fancied and fashioned alike obvious difference bet West Asian (Egyptian and Mesop) and I V-RV conceptions

- 74 RAMARAO, M *Indus valley civilisation The Social  
Welfare* (4-10-1946), 7 8

I V civil based on peace no weapons ramparts or fortifications in the excavations no lists of kings discovered, therefore, presumably a republic (WHEELER has shown, on the basis of Harappa excavations that I V civil was by no means milder and more democratic than coeval civil of Egypt and Mesop)

75. SANKARANANDA, Swami. The great bath mystery. *PIHC* (16th Session), 1955, p 104

great bath at M. D was sacred tank used for performance of sacred rites by Vedic people.

- 76 SANKARANANDA, Swami *The Last Days of Mohenjodaro*. Abhedananda Acad. of Culture, Calcutta, 1959, 148.

I V civil was destroyed not by foreign invasion but by 'senile decay' and riverine vagaries

Rev S RAJAGOPALAN, *Ved Kes* (Mar 1960), 477-78

- 77 SARKAR, Haribishnu The granaries at Harappa. *M in I* 33 (2), 137-41

the five masonry structures appear to be more of the nature of garbage pits than of granaries

- 78 SARKAR, S S Disposal of the dead at Harappa. *SC* 2 (12), 632-34

cemetery at H dug up to three distinct strata the first or top-most stratum contains jar burials, the second, complete burials, the third or lowest has yielded only animal bones complete burials in majority at M D and H. evidence of post-cremation burial is meagre (contention of B N DATTA, *M in I* 16, 223-307, that the jar burial people of H were identical with Vedic Aryans is untenable)

- 79 SASTRI, K N Revised dating of the Indus civilization (based on stratigraphical evidence) *PIHC* (17th Session), 1954, p 130

the fortification wall was built by Harappans in the Late Period, and I V civil was about a thousand yrs older than that wall cemetery H folk cd not have been Aryans, nor were they responsible for the destruction of Harappa and M D, those cities were already dead by the beginning of 2nd mill B C

- 80 SASTRI, K N Protohistoric site of Lothal (in Saurashtra) a landmark in Indus chronology *PIHC* (18th Session), 1956, 71-72

first Harappan occupation at L. cir 2500 B C date of I V civil must accordingly be very much earlier beginning of the 4th mill B C as the Early Period of I V civil

81 SASTRI, K N Date of the Indus civilization (based on stratigraphical evidence) *JUPHS* 5 (1), 39-47

middle of the first half of 4th mill B C

82 SASTRI, K N *New Light on the Indus Civilization Vol I Religion and Chronology* Atmaram & Sons, Delhi, 1957, 130+23 plates

origin of I V civil goes back to the first half of 4th mill B C  
 painted grey ware people were not Vedic Indus religion dominated by male deities as in Veda principal deity is the indwelling deity of *popal* tree so-called Paupati is actually a buffalo-headed composite deity combining the features of several animals in his seemingly human form Indus gods and heroes had centipede arms  
 Indus script written from left to right bull grappling sport borrowed by Crete from I V

83 SASTRI Lakshmidhar Indo Arabic unity in ancient world-I *Delhi Univ Mag* 1947

transplantation of Harappa and its identification with Arabia

84 SASTRI, Lakshmidhar Harappa *PAIOC* (12th Session), Banaras, 1948, 611-15

three cognate names Harappa (Panjab) Arrapha of Arrapkha (Mesopot) Arppakkam (South India) original to which these 3 names point may be reconstructed as Arpakkam (— town of Ar the Ar people were autochthonous to S I) in pre-hist times Ar people of S I had reached North along the sea-coast

85 SCHMÖKEL H *Geschichte des alten Vorderasiens Handbuch der Orientalistik Vol II, Keilschriftforschung* E J Brill, Leyden 1957, XII+342

Rev J KLIMA J SEDLAKOVA *Arch Or* 26 291 94

86 SEMPER, M Zum Alter der Induskultur Siedlung in Mohenjo Daro *OLZ* (1938) 273-76

metallurgical and foundry technical approach bronze dancer statuette at M D possible only by the middle of 2nd mill B C

87 SEN, Dharani *Prehistoric researches in India M in I* 33 (3), 185-94

Harappa civil results other lines of research bibliography



- 88 SEN, Dharani. Lower palaeolithic culture complex and chronology in India *Eastern Anthropologist* 7 (2), 61-83  
a general view of Ind prehist.
- 89 SHARMA, Y D *Ārambhika bhāratīya puratattva*  
M kucha samasyaye (Hindi) *GKP* 5, Dec 1952, 141-43  
connections bet excavations at Hastinapur and those of M D  
and H
- 90 SHARMA, Y D Harappa settlements on the upper  
Sutlej *SP* (17th AIOC), Ahmedabad, 1953, p 287  
excavations carried out by author at Rupar in 1953 R. was not  
an isolated settlement, there is a string of Harappan sites on an  
old bed of Sutlej R excavations show the modifications wh the  
life of Harappans had undergone during their eastward migration
- 91 SHASTRI, H G *Harappa ane Mohenjo Daro*  
(Gujarati) Gujarat Vidyasabha, Ahmedabad, 1952, 296  
Rev D D K *ALB* 17, 21-22.
- 92 SRIVASTAVA, H L Excavations at Harappa *ASI*  
(Report 1936-37), 1940, 39-41
- 93 STONE, J F S A second fixed point in the chrono-  
logy of Harappa culture *Antiquity* 23, 201-05
- 94 STRUVE, V V [Russian transl of MACKAY'S *The*  
*Indus Culture*, 2nd ed, 1948] Moscow, 1951
- 95 SUNDARAM, P M Pre Aryan culture of India *Cult*  
*Hist of India* (Inst I ME Cult Studies), Hyderabad, 1958,  
1-13  
I V civil acc to author the authors of that civil were Dravi-  
dians Tamil culture in pre-hist times
- 96 TALVALKAR, V K Who destroyed Indus valley cities?  
*SP* (18th AIOC) Annamalainagar, 1955, 84 85  
MBh war or its aftermath must have arrested the growth of I V  
and Panjab civil (not the battle of ten kings')

97 DE TERRA, H *Durch Urwelten am Indus. Erlebnisse und Forschungen in Ladak, Kaschmir und in Pandschab* 1940, 223+84 illustr +2 maps

98 VASWANI, K N *The marvels of Mohenjo-daro. JIH* 24, 101-04 (also in *MR*, Jan 1946, 35-37 )  
survey of Marshall's discoveries

99 VATS, M S Presidential address *Ancient India Section PIHC* (7th Session), 1944, 26-42

different strata of burials in I V comparison with Vedic descriptions paintings on burial wares recall to mind parallelism with some of the ritual and beliefs contained in *RV* X 14, 16 18

100 VELTHEIM-LOTTUM, L von *Kleine Weltgeschichte des städtischen Wohnhauses* Heidelberg, 1952

(one vol out of proposed three published) house in I V civil described

101 VIMALANANDA, T *Recent Indian archaeology Ceylon Hist Journal* 1 (2), 121-26

WHEELER's explorations at Harappa adolescence, prosperity and decay of I V civil

102 WHEELER, R. E M *India's earliest civilization recent excavations in the Indus basin ILN* (10-8-1946), 158 ff

approximate duration of I V civil in its developed form may be ascribed to 2500-1500 B C

103<sup>1</sup> WHEELER, R E M *The defences and cemetery R 37 Ancient India* 3, Jan 1947 58 130

I V civil is properly speaking Harappa civil exploration at M D, H and C D, tho revealing certain possible affinities with hist India presented in the main a picture of detachment of sudden and uniform efflorescence devoid alike of genesis and decay stages of Harappa (1) apparently unwallled town or village associated with an alien or variant ceramic industry, (2) arrival of H culture and building of a citadel with imposing defences (3) those were reconditioned after a considerable interval when the local craftsmanship was at its prime, (4) reconstructed fortifications were further reinforced and a gateway blocked by a

city now on the decline (5) an intrusive culture occupied a part of the site above layers of debris H civil was of a centralized type (comparable with contemporary civil of Sumer and Egypt) imperial status of H and M D domestically unchallenged sociological aspects of H civil a rigid and highly evolved bureaucratic machine capable of organizing and distributing surplus wealth and of defending it, but little conducive to liberty of individual chronology of H and RV fixed pt in H chronology is that H was in contact with Sumer cir 2350 B C. (Sargon period) two differentiae at H (1) occurrence of a series of potsherds of non H type in a stratum heavily sealed by the citadel defences, (2) cemetery H industry superimposed upon H culture after deposition of a considerable mass of intervening debris first intrusive element is unidentified, the second may belong to the Aryan invaders Indra as *purandara* climatic, economic, political deterioration may have weakened H but its ultimate extinction must have been completed by deliberate and large scale destruction (massacre of people at a late period of M D) on circumstantial evidence Indra stands accused

104 WHEELER, R E M Newly found at Mohenjodaro a huge 4000 years old granary *ILN* (20-5-1950), 782-83, New light on the Indus civilization the Mohenjo Daro granary. *ILN* (27-5-1950), 813-16. Men and animals in 4000 years old Mohenjodaro *ILN* (3-6-1950), 854-55

(also see *ILN*, Sept 20 27, Oct 4 1924 Feb 27 Mar 26, 1926, Jan. 7, 14 1928 Dec. 19 1931 Aug 10 1946)

105 WHEELER, R E M *Five Thousand Years of Pakistan* (An Archaeological Outline) Royal India and Pakistan Society, London, 1950, 150+22 plates

Part I West Pakistan I V civil Aryan invaders

106 WHEELER, R E M Archaeology and transmission of ideas *Antiquity* 26, 185 87

107 WHEELER, R E M *The Indus Civilization* Cambridge History of India, Supplementary Volume CUP, 1953, XII+98

Rev J HENNINGAR *Anthropos* 49 1158 D E McCOWN *JAOS* 74 176-79, A PARROT *Bibl Or* 11 23-24, G S RAY *M in I* 34 236-40

108 WHEELER, R E M Mohenjo Daro *Pakistan News* (10-2-1959), 5-7

109 WOOLLEY, L The urbanization of society *JWH* 4, 236-72

I V' towns as centres of agricultural districts, in one or two cases, trade considerations seem to have influenced the choice and char of sites foundation of M D and H marks a definite break with local trad , it is a case of imposition not of natural growth , M D and H are purely artificial creations international trade was a feature of I V civil a business aristocracy played an imp role in the economy of State M D and H as twin capitals of a single govt places for elaborate ritual either royal or rel (Aryans in their buldings were inspired not by any memories of M D but by wooden architecture of China)

## 86 SCRIPT AND SEALS

1 AWDISEW. *Geschichte des alten Orients*. Berlin, 1953.

does not accept HROZNY's reading of Indus script (STRUVE accepts H's theory)

2 BARUA, B M *Indus script and Tantric code* *B C. Law Vol*, Part II, 1946, 461-67 (also in *Indo-Iranica* 1, 15-21)

continuity of Indus rel thought thro *RV*, *Up* Buddhism, Jainism Hinduism *astattha* tree with two *suparnas* pictorially represented on one Indus seal on the basis of Tantric code, B reads the inscription on one of the seals as *acala upṛṣya* development of a syllabic system in Indus script retaining in it vestiges of pictographs and ideograms is undeniable no solid ground for thinking that there is anything proto Dravidian in Indus seals Indus lg may have been a form of Prakrit from wh the lg of *RV* evolved

3 BRAUNHOLTZ Mohenjo daro and Eastern Island *Man* 1947, 102

(a propos *Man* 1947 73 comments on M D W JEFFREYS, M and E I *Man* 1947 pp 67 ff) case for a connexion bet the scripts of M D and E I seems far from convincing

4 ED Ahamadabada me sindhu sabhyata ki mudra prapta (Hindi) *VJ* 4(2), 118-19

..discovery of I. V. seal at Saragawala in Dholka Taluk of Ahmedabad dist ..

5. HEINE-GELDERN, R. von. *Die Osterinselschrift. Anthropos* 33, 815-909.

..(reply to crit. by A. METRAUX)..again stresses the link bet. M. D. writing and Easter Island symbols, extends his comparisons to early Chinese writing...suggests that both M. D. and E. I. scripts were derived from an as yet unknown Asiatic script..

6. HEINE-GELDERN, R. von. *The Eastern Island script and its relations with other scripts. (Spanish). Runa* 8, Buenos Aires, 1957, 5-27. .

7. HERAS, H. *The seven seas. Bibliography of Indological Studies* 1942 (Konkan Inst. of Arts and Sciences), Bombay, 1945, XVIII-XXI.

..M. D. inscription wh. speaks of "seven seas"; another wh. mentions "five houses of the sea"...five houses of the sea = five tribes of Tirayars...mystical no. 7 refers to things of man, just as no. 8 is consecrated to divinity...in M. D. rel, God was supposed to have 8 forms; on the other hand, victims of a human sacrifice were always 7 or a multiple of 7. .

8. HERAS, H. *The stories of animals working as men in the works of ancient authors J Anthropol. Soc. Bombay* 8 (2), 1-8.

..real significance of these stories revealed by inscriptions of M. D. and H...they are hist in char... f

9. DE HEVESY, G. *Sur une écriture océanienne. Bull. de la soc. prehist. française* 7-8, 1933.

. (See: VBD I-157 20) striking similarity bet. Indus script and Easter Island pictographs..

10. HROZNY, B. *Les inscriptions crétoises. Orient. Ustav*, Prague, 1949, 411.

ref. to I. V. script..

Rev.: A. J. VAN WINDEKENS, *Le Museon* 63, 124-29.

11. HROZNY, B. *Au sujet du déchiffrement des inscriptions proto-indiens de Mohenjo-Daro et de Harappa. Arch. Or.* 19, 404-05.

, (1) proto-Indian lg as one of the most ancient IE lgg ,  
(2) belongs to 'centum' group, (3) great variety of verbal  
forms

12 HROZNY, B An Herrn Prof Dr F M Th de Liagre  
Böhl Bibl Or 10, p 15

reads a proto-Ind inscription (pub by MACKAY in *Chan'u-Daro*, pl 74 No 1 obverse) written on the handle of a bronze  
axe Dese / sind / 35 / ? / Handgriffe von Aexten

13 JEFFREYS, M D W Mohenjodaro and Eastern Island  
*Man* 1947, 73

(a propos METRAUX *Man* 1946 65 M states that there is  
no connecting link bet M D writing and E. I signs accepts  
the theory of convergence and independent development) J  
examines M's views in the light of the knowledge of the origin  
of other scripts concludes in favour of diffusion

14 KARMARKAR, A P The Aryo Dravidian character  
of the Mohenjo daro inscriptions PAIOC (12th Session),  
Banaras, 1948, 616-18

age of I V civil started with pre RV and extended up to post  
RV period existence of non Aryan civil side by side with Vedic  
Aryan civil better results possible by applying ancient SK rather  
than proto-Dravidian to I V pictographs

15 LESNY, V Certain programmatic questions on old  
Indian writings *Arch Or* 19 177-81

date of M D and H and of advent of Aryans

16 MAHENDRA CHANDRA *Mohenjodaro Seals Deciphered*  
Metropolitan Printing and Publishing House Calcutta, 1955,  
20+11 facs

17 MERIGGI, P Zur Indusschrift *ZDMG* 87, 198 ff  
(See *VBD* I-15728) see also M., 'G. of Indus seals is proto  
Dravidian

18 METRAUX, A The proto Indian script and the Easter  
Island tablets *Anthropos* 33 218-39

(See *VBD* I 15730)

19. METRAUX, A. Die Osterinselschrift. *Anthropos* 33, 815-909.

..doubts the relationship bet. M. D. signs and Easter Island signs..

20. METRAUX, A. Mohenjodaro and Easter Island again. *Man* 1946, 65.

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22. PICARD, C. D'un sceau d'Harappa à l'anneau d'or. *Rev. Archeolog.* (6th Series) 12, 1938, 15-16.

23. PRAN NATH. Indus script. *Actes du 18e Congrès Internat. des. Orient.*, 1932, 145 ff.

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26. SANKARANANDA, Swami *The Indus People Speak*. Nilmony Maharaj, Calcutta, 1955, VIII+112.

..(summary in *PIHC*, 17th Session, 1954; p 127)..Tantric *bijakoṣas* (cryptograms) employed for decipherment of Indus script acc. to author, (1) Indus people spoke an Indian lg. closely allied to some popular proto type of SK; its grammatical structure was not well-defined; (2) they were ethnically related to the early Indians and worshipped the same gods, (3) many old tribal peoples whose names are found on the seals, such as, Yama, Katha, Paktha, Panyaka, etc., are as old as the Vedas and are still surviving, (4) I V. civil is post-Vedic..(war bet Divodas and Sambara took place in Babylon: it reflects fall of Hammurabi) .

Rev. : N K. BOSE, *M in I* 37, 167; R. HEINE-GELDERN, *Art. As.* 20, 229-30; H MITRA, *VBQ* 23, 74-76; M. SESHADRI, *JIH* 33, 364-65.

27. SHARMA, O. P. The unicorn in Indian art and legend. *JBRs* 43 (3-4), 359-64.

. largest no. of I V. seals with unicorn

28. STRUVE, V. V. Deciphering of proto-Indian inscriptions. (Russian). *Vestnik of Acad. of Sciences USSR* 8, 1947, 51-58

29. STRUVE, V. V. Proto-Indian inscriptions. (Russian). *Proc. of General Meeting of Acad of Sciences USSR*, 1947, 111-21.

30. VIVES, J. Q. *Aportaciones a la interpretacion de la escritura proto-indica*. Barcelona.

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2. DAS, S. R. A note on votive clay figurines used in a folk-rite of Bengal. *M in I* 32 (2), 105-115

. similarity bet Bengal figurines and I V figurines suggests continuity of technique their magical significance

3. DAS GUPTA, C. C. On the affinity between a terracotta figurine of the Indus valley age and a stone-sculpture of the Maurya age and its significance. *JOR* 15, 21-24

the famous Didarganj female figure derived from M D. terracotta female figurine .

4. DAS GUPTA, C. C. Some notes on the affinity between the Indus valley and extra-Indian sculpture *PIHC* (15th Session), 1952, 73-78.

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- 22 PICARD, C. D'un sceau d Harappa à l anneau d'or *Rev Archeolog* (6th Series) 12, 1938, 15-16

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- 24 RÖDER, J. Das Boustrophedon der Osterinselschrift *Ethnologischer Anzeiger* 4 (8), 475-80

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Rev N K Bose *M in I* 37, 167, R. HEINE-GELDERN, *Art As* 20 229-30, H MITRA, *VBQ* 23 74-76, M SESHADRI, *JIII* 33, 364-65

27 SHARMA, O P The unicorn in Indian art and legend *JBRs* 43 (3-4), 359-64

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28 STRUVE, V V Deciphering of proto-Indian inscriptions (Russian) *Vestnik of Acad of Sciences USSR* 8, 1947, 51-58

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30 VIVES, J Q *Aportaciones a la interpretation de la escritura proto indica* Barcelona

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2 DAS, S R A note on votive clay figurines used in a folk rite of Bengal *M in I* 32 (2) 105-115

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5. Ep. Jewellery and crafts in Harappa. *SC* 6, 278-79.

- 6 GANGULI, K K Symbols in early Indian jewellery  
*Poussin Comm Vol*, 1940, 288-92

I V Jewellery main symbols (1) maltese cross, (2) heart-shaped object, (3) two linear designs

- 7 GOLOUBEV, V Essais sur l'art de l'Indus *BEFEO*  
 38, 255-80

G compares the Indus vase ornament with human ear and believes that it represents the shell of a marine animal the so-called sculpture of a *yogin* is actually that of a priest, it must be dated 2350-2200 B C,

- 8 GORDON, D H Early Indian painted pottery  
*JISOA* 13, 1-35

9. GORDON, M E and D H The rock engravings  
 of the Middle Indus *JASBL* 7, 197-202

on engravings from four sites in the vicinity of the confluence of the Haro river with the Indus

- 10 HÖLTKE, G Nierenförmige Ringe aus schweizerischen Pfahlbauten und aus der sogenannten Induskultur *Anthropos*  
 35-36, 979-82

- 11 HÖLTKE, G *Das her- oder nierenförmige Ornament auf einer Vase von Mohenjo-daro* *Ethnographical Mus of Sweden, Stockholm*, 1944, 34+6 figures

(reprint from *Ethnos* 1) the heart formed ornament on a big Ton vase from Mohenjo-daro is related to similar ornaments on amulet seals from the points of view of both iconography and content may be interpreted as a symbol of severely stylised representation of serpents possessing magical character

Rev P NASTOR *Le Muséon* 60 218 19

- 12 HORA, S L Angling in ancient India *Ancient India*  
 10-11, 152-56

fish hooks from I V Vedic lit shows that fishing by nets was fairly common but no ref to angling in Veda

- 13 JOSEPH, P A further study of ancient Indian, Iranian and Mesopotamian ceramics *J Bom U* 14(4), Jan 1946,  
 29-36

- 14 JOSEPH, P      *Protohistoric Indian pottery. NR 23, 197-201.*

I V people used mud pots almost to the exclusion of metal vases (cf vast quantities of pottery unearthed) all vessels well baked chronological order of pottery type (1) most ancient kind of pottery was thinly painted, decorated with two colours (therefore called *bichrome*), (2) thick ware called *monochrome*, (3) plain red ware, (4) black pottery with incised patterns purely geometric motifs indicate that artists were yet in a rudimentary stage, not yet confident of producing dynamism of animate world progress made with animal designs, sought to bring out the inner being of animals realistic standard of art on pottery tended to make it practical

15. KERN, C      Indus valley painted pottery      Harappa culture *Annual Bibliography of Ind Archaeology* 15, 1950, 3.

- 16 LOMMEL, H, WEYERSBERG, M      Rain comb and Heaven's-cow *Paideuma* 1 (3), 120-46

a comb like symbol in prehist and early hist representations and ornaments (M D, Susa I) is symbolical of 'rain' (Egyptian wooden comb in the form of a cow representing Hathor, the goddess of firmament, giver of rain) Vedic celestial cow

17. MODE, Heinz *Indo Cretan Comparisons* Basel, 1940

(still in MS form ref to by HOELTKER in *Das herz oder nierenfoermige Ornament auf einer Vase von M D*) M has made a comparative study of several culture elements from Crete and M D acc to him, the most conclusive group of ornaments are certain heart and kidney shaped inlay designs

18. SARKAR, H. B      Fish hooks from the Indus valley. *JASB (Sc)* 19 (2), 1953

fishing by means of hooks known to I V people

- 19 SARKAR, H B      Artefacts of fishing and navigation from the Indus valley. *M in I* 34 (4), 282-87

ringstones as anchors fishing nets 'beads' as net sinkers . dual function of objects of material culture artefact and amulet

- 20 SASTRI, S Srikantha      Proto Indian ceramics *Poussin Comm. Vol*, 1940, 293-305

(See VBD I 158 17) Harappa culture can't be brought down to such a late date as 2700 B C when Jhukar culture itself has to be assigned to the Tall Halaf period (3000 B C)

21 SEN GUPTA, M Porcelain in prehistoric India  
*JASBL* 23 (2), 35-42

22 STARR, R F S *Indus Valley Painted Pottery*  
Princeton Univ Press, 1946

(See VBD I 158 18) only really significant points of similarity are those bet the culture of Halaf and that of I V two clear groups of Harappan artistic expression one fathered by Western Asia the other by the Indus vast majority of Harappan writings has quite certainly perished H culture is non Aryan .

Rev D H GORDON *JIAI* 1 (1945)

23 STEINMANN, A Zum Problem der herz oder nieren-  
förmigen Ornamente *Anthropos* 37-40 321-24  
investigates into their possible origin

24 STEINMANN, A Nochmals zum Problem der herz oder  
nierenförmigen Ornamente *Anthropos* 37-40 879 80

supports HOELTKER's interpretation of this as stylised serpent symbol (serpent-cult and fertility cult of M D) a serpent with faces on both ends was the model for M D supporting evidence from a magic-manual of Batak priests

## 88 PEOPLE

1 DESHMUKH, P R Sindhu samskr̥tītila lokaca vedatīla  
aryānce satru (Marathi) *Navabhārata* 12-13, Oct 1958-59  
(I V people as enemies of Vedic Aryans)

2 ED Racial characters in ancient India *SC* 6 p 349

W M KROGMAN (Chicago) thinks that a skull from Chanhu-  
daro represents a proto-mediterranean type in wh ancestral Negro  
traits have manifested themselves

3 HERAS, H The first mention of the people of the  
Indus valley C S Srinivasachari Comm Vol, Madras, 1950,  
98 100

occurs in a book called *Etymologies* by H Isidore, a Spanish monk of 7th cent A D migration of Ethiopians from I V .

- 4 HERAS, H The Dravidians of Iran *Indica*, Bombay, 1953, 166-69

I V civil identified as proto Dravidian civil acc. to Ptolemy, the pre-Aryan inhabitants of Iran were Anarcol (= worshippers of Āp) that is, Dravidians the brethren of the worshippers of Āp in I V and of the Anumim of Egypt anthropology and philology confirm this view

- 5 MAYRHOFER, M [objections to the assumption of Dravidians in Indus culture] *Saeculum* 2, 54 ff

- 6 SENGUPTA, P C The Danavas of the Mahabharata *JASBL* 17(3)

studies the Dānava culture and thereby arrives at the conclusion that the Danavas were the people of M D and H, accordingly fixes the date of MBh war at 2449 B C. or 2300 B C.

## 89 RELIGION

- 1 ABEGG, E Die Indiensammlung der Universität Zurich *Mitteil d Geogr-Ethnogr. Ges Zurich* 35, 22

in the *pipal* worship of Buddhistic art is to be seen a remnant of I V tree worship

- 2 ARAVAMUTHAN, T G More gods of Harappa *JBRs* 34 (3-4), 31-82 (with plates)

Pasupati and Naṭarāja as high gods of H four other gods found with P interpretation of a common representation on some seals god in *asiatitha* tree (Brahmā) presenting himself before a kneeling god (Kārtukeya) a severed human head on a stand bet the two, a bull goat man (Agni) behind the suppliant, and a group of seven women in foreground (seven Kṛtikās) both Vedic and H gods are multiheaded and multiarmed H culture is consistently Vedic (and not Dravidian), H Śiva very much like Viṣṇu the phase of Vedic culture to wh H belongs is the one in wh Indra, who had long supplanted Varuṇa, was identified with Kārtukeya and was superseded by Brahṁa

- 3 BANERJEA, J N Early Indus civilization and two Brahmanical cults *CR* 115(1), April 1950, 1-8



*bhakti*, phallism, mother goddess cult in later indian rel to be traced back to Indus valley

4. CHAUDHURI, N M The worship of Great Mother in the Indus region CR 117 (3), Dec 1950, 151-67, 118 (1), Jan 1951, 1-17

MARSHALL's suggestion that Mother-Goddess worship prevailed in I V is to be rejected several types of female figurines found in I V are toys, and probably in some cases votive offerings discusses M G worship in other countries Anahita (Iran), Innini Ishtar (Sumer Babylon), Ashtart (Phoenician), Atargatis (Syria)

- 5 CHAUDHURI, N M The Indus people and Indus religion CR 123 (2), 65-83, 123 (3), 159-73, 124 (1), 1-15, 124 (2), 75-90, 124 (3), 155-78.

two racial elements well represented among Indus people a brachycephalic leptorrhine race and a dolichoid leptorrhine race, both these races had "Aryan affinities an exam. of Indus rel shows the presence of features, some of wh are well known to Vedic rel and the survival to the present day of nearly all the imp ones of wh is attested shows little affinity in respect of essential points with the Mesop rel or the prehist rel of Western Asia there is little justification for characterizing Indus rel as pre-Aryan or non Aryan continuity of culture from I V to Hinduism, this may indicate the continuity of races carrying on this culture can one conclude that the people responsible for Indus rel are chiefly represented by those among whom Buddhism flourished (= people of Eastern India)? (resemblance bet Indus engravings and early Buddhist sculptures is striking and frequent)

- 6 FABRI, C. L The Cretan bull grappling sports and the bull sacrifice in the Indus valley civilization Mem ASI 1934-35

- 7 GORDON, D H Early Indian terracottas JISOA 11, 136

M D and H figurines only the horned male figures have any claim to divinity, female figures with raised arms and voluted objects on their heads are almost certainly votaries good case for the ritual nakedness of male worshippers in ancient times can be put forward to explain the male figurines animal figurines may indicate relics or actual continuance of totemism

- 8 HARIDATTA Sindhu ghat ka dharma tatha rahana sahana (Hindi) GKP 4 (9), 10-12

- 9 HERAS, H Min Kan—*The Mystical Meaning of possessing "Fish-Eyes"* Hind Kitabs (Ind Hist Res. Inst., Vol 16), Bombay, 1947, 120

thesis built upon an inscription from M D read as "Let the one having fish-eyes, on reaching the sky, be happy" God has fish eyes, he is Min Kan *par excellence* (= Vidu kan, one whose eyes are always open) eyes that are always open never cease to see, 'fish eyes' symbolise complete knowledge, omniscience (also discusses manifold aspects of mysticism of East and West)

Rev ANON, *Ved Kes* (June 1948), A C DAS, *CR* (July 1950), 208 ff, M MUKHERJI, *Pr Bh* (June 49), S S, *QJMS* 46, 75

- 10 HROZNY, B [Kuejas-Kujas] *Arch Or* (1942), p 48

name of the three-headed deity is K (= killer) anticipates Siva's quality of destroyer (cf *Arch Or* 1941, pp 228 and 244)

- 11 JAIN, Kamta Prasad Mohen Jo-Daro antiquities and Jainism *PIHC* (10th Session), 1947, 113-18 (also in *Jaina Antiquary* 14, 1-7)

I V civil is a creation of the Aryans whose home was India but who were not of Vedic persuasion I V people were followers of the Rsabha-cult (later Jainism) traces of J in I V civil nudity, yoga, adorable deities, mode of worship, sacred symbols antiquity of Tirthankaras is thus justified

- 12 JAYABHAGAWAN Mohenjodadoki kala aurā sramana-sanskṛti (Hindi) *Anekānta* 10 (11-12), 433-56

I V yogin is a Jaina Arhat (PRAN NATH reads the word "Jineśvara" or "Jineśa" on the Indus seal No 449)

13. KARMARKAR, A P Origin of Śaktism *Maharaval S. J Comm Vol*, 1950, 294-96

Mother Goddess (Ammā Parvati) worship to be traced back to I V civil

- 14 KOPPERS, W Zentralindische Fruchtbarkeitsriten und ihre Beziehungen zur Induskultur. *Geographica Helvetica* 1 (2), 1946, 165-77

the focus of fertility rites of Bhils and Gonds is a magic stand or table, on wh earth is laid and corn sown at the beginning of the ceremonies K connects this table with the mysterious cult object frequently depicted on Indus seals in conjunction with a sacred bull

- 15 MAHADEVAN, T M P Śaivism and the Indus Civilization *JGJRI* 4 (1), 1-9

\* does not accept MARSHALL's identification of a figure on one of the Indus seals with Siva (MARSHALL's grounds *trimukha* yogic posture four animals grouped round him Pasupati pair of horns—later represented as *trishula*, figure of deer beneath the seat, cf Daksināmūrti *urdhvaamedhra*) *li ga* not connected with phallus cults acc to author *li ga* may represent column of light or \*peg (*nadutari*, Tamil word for peg to wh cows are tethered—a form wh Siva is supposed to have taken)

- 16 MAHALINGAM T V The Nāga cult in India *BITC* (UNESCO), Madras Univ, 1957, 11-18

Nāga worship prevalent from the earliest beginnings of Ind hist I V representation where a seated figure is seen worshipped on either side by a kneeling man while behind each worshipper a cobra with raised head and expanded hood, is obviously joining in the adoration of the god (Indra Ahī conflict in *RV* indicates Nāga worship among some tribes)

- 17 ROY, C R "Unicorn" in the seals of Mohen Jo-Daro and its relation to the religion of the Indus valley civilization *SC* 11 (8), 408-11 (also in *JSHS* 8, Karachi, 1946, 39-44)

\* unicorn identified as wild ass (peculiar markings with heart shaped loops on the shoulder and the markings on the face and the neck are characteristic traits of horse family the single horn is fictitious and its existence on the head of the hornless animal invests it with divinity) cult of Ass or Assini was the principal rel of I V, it was somewhat connected with sun worship the term *assa* or *asia* did not originally mean horse, it meant ass I V civil did not die but contd thro Vedic period

- 18 SANKARANANDA, Swami Phallic emblems of the Indus valley *PIHC* (20th Session) 1957, 32-35

MARSHALL's arguments supporting the existence of a phallic cult in the Bronze age culture of Indus are inval d many of the

objects on wh the presumption of this cult was based, were imported from outside cones and rings had nothing to do with phallic worship

19 SASTRI, K N The supreme deity of Indus valley  
*JUPHS* 2 (2), 1954, 1-9

\* so-called Pasupati is actually a buffalo-headed composite deity whose body is a clever fusion of various deadly animals Mother Goddess was not the supreme deity of I V, the supreme deity was a male god supposed to be the presiding spirit of the divine Tree of Knowledge

20 SASTRI, K N An important cultural link between Indus civilization and the Minoan Crete *JASBL* 22 (1), 39-47

\* cult of Mother Goddess and her symbols—double axe, dove, tree bull rhytons bull grappling sports—derived by Minoan Crete (during 1750-1200 B C) from the mainland of Asia (Indus valley of 4th mill B C)

21 SASTRI, K N Indians believed in a Solar World in the third millennium B C. *SP* (19th AIOC), Delhi, 1957, 114-15

discovery in Cemetery H at Harappa of about 135 burial urns and a large no of complete as well as fragmentary earth-burials along with funerary pottery show that I V people believed in a solar world land of external bliss this idea further found expression in Vedic and post Vedic lit

22 SCHRADER, F O Indische Beziehungen eines nordischen Fundes *ZDMG* (1934) 185 ff

doubts whether the so-called Pasupati figure on an Indus seal really represents Proto-Siva finds striking similarities bet this figure and that of the Celtic god Cernunnos as depicted on a silver cauldron unearthed at Gundestrup in Denmark

23 TIWARI, R G Shiva Lingam and phallus worship in Indus, valley civilization *JSVOI* 14, 51-54

identification of *śa-lī-ga* with phallic stones found in I V is unwarranted institutionally also not *śa-lī-ga* but the worship of Nathuram in the Holi festival is the lineal descendant of phallic worship is it possible that *śa-lī-ga* originated out of the symmetrical placing of snakes?

24 TIWARI R G Some reflections on the religion of the Indus Valley people *JSVOI* 14 (2), 187-92

identification of the bealylic stone with Siva thro the cult of  
yoga and bhakti ex stence of Sāktism

25 TIWARI R G Jainism in prehistoric Indus valley  
civilization JSVOI 15 (2), 147-51

Jainism as a religion existed among the people of I V civil  
(cf R P CHANDA MR, Aug 1932) Rsabhadeva was probably  
non Aryan or he was Aryan convert to non Aryan native rel  
\* (now called J) Indus seals may be taken to represent Ja n  
munis

26 TIWARI R G Indian Iconography and Mythology  
Vallabh Vidyanagar, 1957, 22

earliest traces of Saivism and Sāktism among I V finds  
baetyl c phall c and vag na cults co existed but did not intermix  
in I V civil

3

## 90 RELATION WITH OTHER CIVILIZATIONS

1 CHAKRAVARTI K C India's intercourse with the  
ancient West I AC 3 (2) 182-89

in remote past India formed an integral part of the Ancient  
East wh extended from Mediterranean to the Ganges valley  
connections bet I V and Euphrates valley civilizations are  
undisputed

2 CHATTOPADHYAYA B K Mohenjodaro and Vedic  
civilization IPC 1 (3) 43 48

M D civil was the same or an off shoot of Vedic civil

3 DAVID H S Some further contacts and affinities  
between the Egypto Minoan and the Indo (Dravido) Sumerian  
cultures TC 5 (1), 56-65

(contd from TC 4 April 1955)

4 DAVID, H S The exact connexion between the  
Harappan and Sumerian cultures and their probable date  
Could either of them have been Aryan? TC 5 (4), 298 314

no affinity bet H and S cultures but sufficently active inter  
relat onsh p date of H culture bet 2700 and 1800 B C ne ther  
cd have been Aryan H culture was Drav dian

5. FRANKFORT, H. *Intercourse with India : Early days in Babylonia. The Times* (26-3-1932).

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..M. D. culture is allied to Vedic culture and represents the latter part of it .

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..M refers specially to Harappa culture,.

Rev.: E. BOROWSKI, *Art As* 9, 247-50, D B HARDEN, *Oriental Art* 1, 38-39, A POHL, *Orientalia* 17, 108-111

9. PUSALKER, A. D Mohenjodaro and Rgveda. *Bharata-Kaumudī (R. K. Mookerji Comm. Vol.)* II, 551-563.

..original home of the Aryans was India (Saptasindhu) they lived in Indus valley even before 3250 B C, that is, before M D. and H. civilizations acc to P, it is significant that no sacred place or place of pilgrimage belonging to the Aryans is located outside India .

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. there are no initial cerebrals in proto Indian, Vedic has none, nor have the earliest specimens of MIA, their existence in cl SK. is due to Prakrit intrusions (the only exception in Vedic is the word *ṛas*, but *ṛ* is cerebral by convention only, it is, like *r*, a cerebralizer rather than a cerebral)

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*Veda dharma* (1 102)

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attitude of Vedic texts towards it

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science and practice of *mantra japa* collection of select Vedic  
*mantras*

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(Hindi) *Vedāṅga* 13 (1-2), 90-91

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*9th Internat Congress for the Hist of Rel* (1958), Tokyo,  
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*ari* is not an Aryan word *ari* and *arya* don't belong together  
*ari* (= *Hori*) is an ethnic name in Western Asia a no of Horic  
words and names (about 170) have come into Vedic vocabulary  
*Dāsas* were descendants of *Dāsa* (= star) it was a caste name for  
astronomers Vedic rel is a purely astronomical rel the *pinatic*  
rel the movement up and down is the essence of *Dāsa* or *Dasyu*  
astronomical rel

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*religion IPC* 5, 146 49

Vedic sacrifice promoted social integration

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(paper presented before the Indian Studies Section of 25th Internat Congress of Orientalists) West thinks in exclusive disjunctive *aut aut*, India in *sive-sive*, in a series of alternatives standing side by side West seeks definite results, India recognises for this empirical world no final ends but only *ways* towards an ultimate goal three possibilities (A) India adheres to the original wider meaning of a G L term without limiting it to one meaning only, (B) G L terms without Ind equivalents, (C) GK terms wider than their Ind equivalents Western terms shd be avoided

for Ind phil, because (1) they are too determined, one sidedly defined, (2) they are developed in hist stages of disconnected significance, (3) they are born out of an entirely different evaluation of hist reason and order (4) they are mostly narrowed down, no more complete in their original productive vagueness of meaning logical clarity is in the West an unquestioned asset, in India it may be a drawback because of its rationally superimposed limitation

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S 1 BIHARI LAL Advaitavada aura veda (Hindi) *Vedavān* 13 (1-2), 59-62

no trace of *advaita* in Veda

S 2 RAMANANDA, Sastri Vedo me adhyātma vidyā (Hindi) *Vedavān* 13 (1-2), 30-31

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the 3 Vedas other than *RV* add practically very little to the eschatological conceptions of *RV* elaborate account of hell in later *Sam*

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S 1 BUDHA PRAKASH Kṛṣṇa (An ethnological study) *Gode Comm Vol*, 1960, (III) 36-57

Kṛṣṇa is a conception wh is associated with the people who came from the Caspian regions in ancient times among the various influences wh contributed to the development of this conception the Caspian or Kassite influence was particularly significant

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*vāni* 13 (1-2), 98-100

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traces hist of preparation and use of alcohol in India *soma*,  
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ref in Vedic lit.

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 these birds mentioned in connection with *aśvamedha* ritual (VS, MS AS) RV X. 142 describes them

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- S 2 DE, S K Indian erotics (*kama sastra*) in its origin and development *Gode Comm Vol* 1960, 75-89

existence of non rel lit side by side with Vedic lit. indications of erotics in Veda ref to *kāma* in RV (X 129 4-5) and AV (*Kama-suktas*) descriptions of Usas *vrṣākapi* love recognized as one of the forces which moulded ordinary man's life BAUp (IV 4 22 VI 2 12 VI 4 4) was the first to discuss sex problems (in the interest chiefly of genetics) Āśv GS (I 13 1) ref to sexuality as *upaniṣad* Hiraṇyakeśin GS (II 19 6) was first to recognize *tri arga* (*dharma artha kāma*) which is not mentioned in earlier Vedic texts.

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